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METHODIST REVIEW.

JANUARY, 1891.

ART. I.—THE GOSPEL OF JOHN.*

IT has been discovered by the Tübingen critics that the early Christians were distinguished above all other men for their rascality. They secured unity of belief, but secured it by fraud. True, they reformed morals, they reorganized civilization, they gave to the world a body of truth which the best part of mankind continues to regard as inexpressibly precious; but they accomplished all this by the use of the basest deceit. Among the books which we have from this time is a gospel which is notable for its lofty spirituality; but it is a forgery. Some cunning deceiver contrived it, invented its dramatic narrative, invented its inimitable delineations of character, invented the intense loyalty to the truth which is its vital spirit, excogitated out of his own brain those traits which give to the personality of Jesus an added charm, and then published the whole to the world as the work of the disciple whom Jesus loved. For all the ages since, the Christian world has drawn from this gospel much of its best spiritual food, but it has fed upon lies; has gathered from it, too, some of the most important precepts for the guidance of life, especially the new commandment of self-sacrificing love (John xv, 12–17); but this is a pure invention. The post-apostolic age, the middle age, and the modern age have alike been standing on a rotten foundation, for the harmony of early Christian belief, the so-called Catholic faith, on which they rest was achieved by an audacious imposture.

* This article is the first of a series to be published during the year on New Testament books. John's Gospel is the battle-ground. The victory already won is described by Dr. Crooks.—EDITOR.

It is well sometimes to carry logic to its extreme consequences; for the *reductio ad absurdum* instantly awakens the suspicion that there must either be a flaw in the reasoning or a falsity in the premises. Now we all know that a forgery contains, or is likely to contain, some weak point by which it is self-detected. We know that for a man to write in the style of the century preceding him without being betrayed by his speech is a most astonishing feat. The language has undergone subtle changes; new words have come in or old words have a more or less modified meaning; current thoughts are expressed in new forms of phrase; ideas which were in solution have crystallized and have found appropriate formulas; these and a thousand like difficulties beset the writer who throws himself into the century preceding him and attempts to think its precise thought and to speak in its precise terms. And yet, according to Tübingen and Tübingen's followers, this is the feat accomplished by the pretended author of St. John. If ever a writing was wholly of its assumed times the gospel of John is; the thought is Jewish, the feeling is Jewish of the period of Christ. The sense of expectancy is every-where, and the passages of the Scripture which describe the Messiah come readily to every lip. All this, after it had passed away and had become a tradition, is caught and reproduced without a single defect by the pseudo-John, who furnishes us the fourth gospel. This is hard, very hard, to believe, and the modern critics must excuse us if we demand from them most convincing proofs.

It is time, however, to look at this theory of the origin of John's gospel more in detail. Briefly stated, it assumes a contrariety between Peter and John, on the one side, and Paul, on the other, which in their disciples developed into an irreconcilable feud. The Church was hopelessly torn asunder by a Petrine or Jewish doctrine and a Pauline or Gentile doctrine of Christ. This continued until the latter part of the second century, and then some one wrote in the name of John the fourth gospel, and in it reconciled the opposing schools. He thereby created the Catholic faith which has ever since been received. This theory of a late origin has been extended to other New Testament books, for the Tübingen critics have written with entire independence of each other. Their positions, though substantially agreeing, are by no means the same in particulars.

With regard to John, Luthardt puts the theory, as presented by Baur, in this form:

The gospel of John was written with a definite purpose. It wished to put an end to the old antagonism between the Pauline and Judaistic parties. It touched, but did not go into, the particulars of the various questions of the second century, such as Montanism, Gnosticism, the Logos doctrine, and the passover controversies. This it did in order to raise the differences to a higher unity, and thereby to found the Catholic Church. Hence, at the earliest, it may have arisen about 160. It was attributed to John because it united itself to his genuine book, the rugged Jewish, anti-Pauline Revelation, ennobling this by its high, free spirit; and therefore from the outset put itself under the ægis of that honored apostle. It borrows its material from the synoptists, but remodels and transforms it to its purposes "forth from the Christian consciousness" in the freest manner, making the history, with strictest consistency, subservient to the idea.*

R. W. Mackay, one of the English representatives of the Tübingen opinion, thus expresses it:

The gospel [John's] is rather the culminating expression of speculative Christian theology; a definitive repudiation of Judaism in favor of the new religion of "grace and truth" (chap. i, 17), a concentration of all the scattered rays of spiritual life—of the doctrines of faith and works—of all that was really available and valuable in the inventory of Montanist or Gnostic, in the view of promoting the grand object of Catholic union; the purified quintessence of current theories in the form of a moral drama backed by the authoritative name of the head of Asiatic Christendom.†

If this dissension between the Petrine and the Pauline school existed it certainly did not affect one of the disciples of John, to wit, Polycarp. This saint and martyr was born A. D. 69 or 70, and died, according to recent opinion, in A. D. 155 or 156. *His* pupil, Irenæus, thus writes of him in a letter to Florinus:‡

For I distinctly remember the incidents of that time better than events of recent occurrence; for the lessons received in childhood, growing with the growth of the soul, become identified with it, so that I can describe the very place in which the blessed Polycarp used to sit when he discoursed, and his goings out and his comings in, and his manner of life, and his per-

* Luthardt's *St. John, the Author of the Fourth Gospel.* Translated by C. R. Gregory. P. 21.

† *The Tübingen School and its Antecedents*, p. 280.

‡ Eusebius, *Church History*, book v, 20, p. 238 of the Christian Literature Society's edition.

sonal appearance, and the discourses which he held before the people, and how he would describe his intercourse with John and with the rest who had seen the Lord; and how he would relate their words and whatsoever things he had heard from them about the Lord. And about his miracles and about his teaching, Polycarp, as having received them from eye-witnesses of the life of the Word, would relate altogether in accordance with the Scriptures.

In his work on heresies Irenæus thus speaks of the epistle written by Polycarp to the Philippians:

Moreover, there is an epistle of Polycarp addressed to the Philippians, which is most adequate and from which both his manner of life and his preaching of the truth may be learned by those who desire to learn and are anxious for their own salvation.*

Turning to the letter of Polycarp, we find this disciple of John quoting both Peter and Paul with equal reverence. For him the discord between Peter and Paul and the Petrists and Paulists does not exist. From Peter he quotes the words: "In whom, though now ye see him not, ye believe, and, believing, rejoice with joy unspeakable and full of glory" (1 Pet. i, 8); and "Wherefore girding up your loins" (1 Pet. i, 13); and "Jesus Christ, who bare our sins in his own body on the tree" (1 Pet. ii, 24); "Who did no sin, neither was guile found in his mouth" (1 Pet. ii, 22); from John, "Whosoever does not confess that Jesus Christ has come in the flesh is antichrist" (1 John iv, 3). From Paul the citations are frequent. Not only does he quote from Paul, but he expresses his reverence for the apostle of the Gentiles in these words:

For neither I nor any other such one can come up to the wisdom of the blessed and glorified Paul. He, when among you, accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you he wrote you a letter, which, if you carefully study, you will find to be the means of holding you up in that faith which has been given you.†

The occasion of the writing of this epistle is ascertained from its contents. On his way to martyrdom, Ignatius of Antioch had come to Smyrna, in which city Polycarp met him. From thence he had gone to Troas and across the sea to Philippi, where he tarried. Polycarp had heard of the death of the Antiochian bishop, but was without the particulars. He writes to

* Irenæus, *Against Heresies*, book iii, chaps. iii, iv.

† Polycarp, *Letter to the Philippians*, chap. iii.

the Philippians for more certain information.* The date of the letter, therefore, nearly corresponds with that of the martyrdom of Ignatius, which is put down at various points between A. D. 105 and A. D. 115. The situation, then, is this: We have before us a disciple of the apostle John. He is in middle life. He is a bishop in an important Christian city, and is well-informed; yet he knows nothing of antagonism between the Pauline and Petrine schools of thought. He, a disciple of John, and therefore, if he were to own any bias, Judaic, names Paul most affectionately and tells the Philippians that if they follow Paul's words they will be sure of eternal salvation. We can then unite with Lightfoot in his summing up of this case: †

> Altogether, the testimony to the respect in which St. Paul is held by the writer is as complete as language can make it. If, therefore, the epistle be accepted as genuine, the position of the Tübingen school must be abandoned.

We cannot enter here into the question of the genuineness of Polycarp's epistle; but hardly any candid critic will admit that its authorship has been successfully impugned. We pass at once to the larger question of the origin of John's gospel. Is it the work of the apostle whose name it bears, or did it originate, as claimed by the Tübingen scholars, in the latter part of the second century? Is it spoken of as existing, or is it quoted by any writer of an earlier date than this? We know that the literature of the first half of the century is scanty. Much, too, that was then written has been lost. At best it was not a writing age. Tradition was still fresh, and to the tradition of the apostolic churches appeal was constantly made for the confirmation of faith. But there is enough in the literature we have to afford us the assurance that we possess in what Christendom holds to be John's gospel the work of his own hand. We begin with Irenæus. He knew Polycarp, as we have already seen, and he says still farther of him: ‡

> Whom we, too, have seen in our youth, for he survived long and departed this life at a very great age by a glorious and most

* Polycarp's *Epistle*, chap. xiii. This chapter Lightfoot reckons as genuine, though it is known to us only through a Latin translation.

† *Essays on Supernatural Religion*, p. 96. I have drawn the above argument largely from this volume, to which I beg to acknowledge my obligations in many particulars.

‡ *Against Heresies*, book iii, chap. iv.

notable martyrdom, having ever taught those very things which he had learned from the apostles which the Church hands down and which alone are true.

Irenæus, as Luthardt estimates, was born about A. D. 140, lived in Asia Minor till about A. D. 170, and wrote against the heresies about A. D. 180 or 182. His life overlaps that of Polycarp by about sixteen years; but being a native of Asia Minor he must have been familiar with all the traditions about Polycarp and his teaching which survived the death of that Church father. Irenæus knows four gospels, and that of John is before him. He tells us that the purpose of John in writing was to confute the errors which were afterward fully developed in Gnosticism. He says: *

John, the disciple of the Lord, preaches this faith. . . . The disciple of the Lord, therefore, desiring to put an end to all such doctrines, and to establish the rule of truth in the Church, that there is one Almighty God, who made all things by his Word, both visible and invisible, showing at the same time that by the Word through whom God made the creation he also bestowed salvation on the men included in the creation, thus commenced his teaching in the gospel: "In the beginning was the Word, and the Word was with God. The same was in the beginning with God. All things were made by him, and without him was nothing made. What was made was life in him, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."

Now Irenæus does not thus name the fourth gospel for the purpose of proving its existence, but he uses it as authority. That he must first show that there *is* a fourth gospel never enters the mind of Irenæus. Nay, more; he charges on the Valentinian heretics that they are using this gospel to establish their false opinions, and he declares that out of it he will confute them. Hear his words: †

Those, moreover, who follow Valentinus, making copious use of that [gospel] according to John to illustrate their conjectures, shall be proved to be totally in error by means of this very gospel, as I have shown in the first book. Since, then, our opponents do bear testimony to us, and make use of these [documents], our proof derived from them is firm and true.

He means to say that, as the Valentinians attempt to prove their doctrine from the gospel of John, if he confutes them

* Irenæus, *Against Heresies*, book iii, chap. xi, 1. † *Ibid.*, 7.

out of John they cannot gainsay the confutation. Both parties draw their arguments from the same source—the fourth gospel.

Thus we have on the one side an epistle written soon after the death of Ignatius (A. D. 105–117), and the author of it, Polycarp, knows nothing of the discord between Petrine and Pauline parties, which serves as a foundation for the Tübingen theory. On the other side, we have Irenæus, in A. D. 180–182, using John's gospel as authority for the confutation of the Valentinian Gnostics. Use of a writing as authority implies that it is well known and widely accepted. The appeal to John by Irenæus therefore implies an origin dating some years before his time. But let that pass. Have we any testimony to the fourth gospel between Polycarp and Irenæus? This is an interesting question. Let us look and see what we can find.

We will not here more than name Athenagoras the Apologist (about A. D. 176), who uses language evidently derived from John, or Theophilus, bishop of Antioch (169–181), who quotes the first verse of the fourth gospel and names John as its author, or the use in the Clementine Homilies of John ix, 1–3, but will pass at once to Tatian, who was a disciple of Justin Martyr. We have from him an apologetic work with the title *An Address to the Greeks.* Luthardt puts its date at about A. D. 170.* In this writing, without naming John, he undoubtedly quotes from him. Thus we have these passages:

"God is a Spirit" (*πνεῦμα ὁ Θεός*). "And this then is the saying, The darkness comprehendeth not the light" (*ἡ σκοτία τὸ φῶς οὐ καταλαμβάνει*). John i, 5, has: *καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.* "Follow ye the only God. All things have been made by him, and apart from him hath been made no one thing" (*πάντα ὑπ' αὐτοῦ, καὶ χωρὶς αὐτοῦ γέγονεν οὐδὲ ἕν*). John i, 3, reads: *πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.* The second of these passages is introduced with the formula *τὸ εἰρημένον* ("the saying"), which is used in the New Testament when the Scriptures are cited.†

Tatian is also the author of a harmony of the Gospels, known as the *Diatessaron*—that is, *the gospel out of four.* It appears to have been a digested text, made from several texts. It has

* Ezra Abbot puts his literary activity from 155–170.

† See Lightfoot's *Essays on Supernatural Religion*, from which these examples are taken.

been denied, however, that this work is a harmony of our four canonical gospels. But the fact of the existence of the *Diatessaron* is attested by Eusebius (book iv, 29), Epiphanius (*Hær.*, xlvi, 1), and Theodoret († 457 or 458, Fab., i, 20). Theodoret mentions that he found two hundred copies of it in his diocese, and that it was held there in great esteem. He reports also that Tatian, who wrote the *Diatessaron* after he had become a gnostic, cut out the genealogies and other passages that spoke of our Lord's descent from David. Moreover, in the *Doctrine of Addai*, an apocryphal Syriac work, supposed to date from the middle of the third century, which claims to be a history of Christianity in Edessa, the people are described as coming "to the prayers of the service, and to [the reading of] the Old Testament and the New of the *Diatessaron*." * Still farther, Dionysius Bar-Salibi († 1207), the author of a commentary on the gospels, says that the Syrian Father Ephraem († 373) wrote a commentary on the *Diatessaron*. He also speaks thus of Tatian:

> Tatian, the disciple of Justin, the philosopher and martyr, selected and patched together from the four gospels and constructed a gospel which he called *Diatessaron*—that is, *Miscellanies*. On this work Mar Ephraem wrote an exposition, and its commencement was: *In the beginning was the Word.*

The language of Theodoret, cited above, in relation to the copies of the *Diatessaron* which he found in circulation among his people, is very remarkable. He says:

> This work was in use not only among persons belonging to his [Tatian's] sect, but also among those who follow the apostolic doctrine, as they did not perceive the mischief of the composition, but used the book in all simplicity on account of its brevity. . . . All these [copies that he found] I collected and put away, and I replaced them by the gospels of the four evangelists.

If Theodoret's objection to the *Diatessaron* had been founded on the fact of its omission to use one of our four canonical gospels he would naturally have said so in this place. He says nothing of the kind, but gives as his reason for suppressing Tatian's harmony that it omitted the genealogies and whatever in the gospels related to the Davidic descent of our Lord.

* See Ezra Abbot on *The Authorship of the Fourth Gospel*, p. 53; and Lightfoot, *Essays on Supernatural Religion*, pp. 278, 279.

Lightfoot sums up the argument in these words:

Here then we have the testimony of four distinct witnesses, all tending to the same result. Throughout large districts of Syria there was in common circulation from the third century down to the middle of the fifth a *Diatessaron* bearing the name of Tatian. It was a compilation of our four gospels which recommended itself by its concise and convenient form, and so superseded the reading of the evangelists themselves in some churches. It commenced, as it naturally could commence, with the opening words of the fourth gospel—a gospel which, as we have seen, Tatian quotes in his extant work. It was probably, in the main, a fairly adequate digest of the evangelical narrative, for otherwise it would not have maintained its ground. . . . Moreover, the range of circulation attributed to it is just what might have been expected; for Syria and Mesopotamia are especially mentioned as the scene of Tatian's labors.*

Lightfoot's probable argument has been, since he wrote, brought to certainty by the publication of two important documents, a Latin version of the commentary of Ephraem of Syria, mentioned above, and a Latin version of the *Diatessaron* itself from the Arabic. The history of the publication of the first of these works is interesting. On the island of San Lazzaro, in the lagoons of Venice, is a monastery for the education of Armenians. It contains a printing establishment by means of which translations of European works are circulated in their own language among the Armenian people. The library of the monastery contains in manuscript an Armenian translation of the works of Ephraem apparently made in the fifth century. From this Armenian version a Latin translation of Ephraem's commentary on the *Diatessaron* was published in 1876 by Mœsinger, one of the professors in the University of Salzburg. It found its way very slowly to the notice of scholars in Europe; even Lightfoot, so late as 1889, barely mentions it by name.

This commentary, whose Latin title as given by Moesinger is *Evangelii Concordantis Expositio*, does not itself claim to be written upon Tatian's *Diatessaron*. We are warranted in believing that it is an exposition of Tatian's harmony as Mœsinger argues, for the following reasons: 1. The title—*Evangelii Concordantis Expositio*—shows that it is a comment upon a harmony. 2. It opens with John i, 1-4, *In the beginning was the Word*. This agrees with the account of the opening of

* *Essays on Supernatural Religion*, pp. 283, 284.

the *Diatessaron* given us by Dionysius Bar-Salibi.* 3. Ancient writers mention no other harmonies of the gospels in circulation in Syria and the regions adjacent than that of Tatian and that of Ammonius of Alexandria. But the harmony of Ammonius was made up from Matthew's text, to which accordant passages from the other three evangelists were added. Or, as Lightfoot says, "The principle of the one work [Tatian's] was amalgamation; of the other, comparison." 4. Theodoret tells us that the genealogies of our Lord were cut out of Tatian's *Diatessaron*, and, says Mœsinger, there is no trace of a genealogy in this commentary of Ephraem. There is also the curious fact that Bishop Victor, who lived in Capua about the middle of the sixth century, found a Latin harmony of the four gospels which he decided to be Tatian's. Hitherto it has been supposed that he was mistaken, but since the publication of the text of Tatian's harmony it has been claimed that Victor was right, and that what he found was this very *Diatessaron* of which we are speaking. This moves a third harmony out of the way, and narrows the question down to Tatian and Ammonius.

It may be fairly concluded, then, that Ephraem's commentary is an exposition of Tatian's *Diatessaron*. An examination of the index of Mœsinger's Latin version of Ephraem, made by me, shows that there are thirty-one passages from John's gospel in the text, on which Ephraem comments. These are: Chapters i, 3–5; i, 14; i, 17; i, 17; i, 14; i, 19–28; i, 35–41; ii, 1–11; iii, 22; vi, 30, 59; iv, 1–42; v, 1–47; vii, 1–21; iii, 1–14; vii, 37; viii, 30–59; ix, 1–41; x, 8; xi, 1–53; xii, 10; xii, 31–36; xii, 47–50; xiv, 8–30; xv, 12–27; xvi, 11; xvii, 1; xvii, 28; xix, 13–14; xix, 34; xx, 1–18; xxi, 19–23. Many of these, but not all, I have verified by an examination of the text. They comprise characteristic parts of John's gospel, such as the prologue, the marriage in Cana, Christ at Jacob's Well, the healing of the man blind from birth, the raising of Lazarus, the promise of the Comforter, Christ's high-priestly prayer, the piercing of his side by the soldier's spear, and the account of the resurrection as given by John.

* One of Theodoret's statements in relation to Tatian's *Diatessaron* is not borne out by the text of Ephraem, namely, that Tatian cut out of his harmony whatever related to the Davidic descent of Christ. The genealogies, it is true, are omitted, but Luke's account of the birth of our Lord follows, and that recognizes his Davidic descent. I am not able to solve this difficulty, but it does not affect the result.

But we have now a Latin text of the *Diatessaron* itself, and it confirms these conclusions. A careful comparison between this text, as translated from the Arabic, and the commentary of Ephraem has been made by Professor Hemphill, of Dublin, and yields satisfactory results. The history of the securing of one of the Arabic manuscripts of Tatian's harmony shows once more how much a happy accident may give aid to important discoveries. It has been known to scholars that an Arabic version of Tatian's *Diatessaron* is in the Vatican Library, but only meager notices of its contents have been hitherto attainable. A translation of it was prepared by Ciasca, one of the Vatican librarians, and this recently having been seen by an Egyptian bishop he said that he knew of another Arabic manuscript of Tatian in his own country. It was sent by him to the Vatican, and proved to be more perfect than the one already in possession of the library. Each of the two manuscripts contains a note declaring it to be a translation of Tatian's *Diatessaron;* the one latest found informs the reader that the translation was made from the Syriac, and that the translator was Ben-at-Tib. After the conquest of Syria by the Saracens, and the displacement of the Syriac language by the Arabic, the Syrian Christians were compelled, as we may well believe, to prepare Arabic versions of their sacred books. The existence of an Arabic version of Tatian is, therefore, naturally accounted for.

Is this the *Diatessaron* on which Ephraem wrote his harmony? To this question Professor Hemphill, who has compared both, makes the following answer:

> A comparison of the books edited by Mœsinger [Ephraem's commentary] and Ciasca [the *Diatessaron* rendered into Latin] respectively shows conclusively that, as far as arrangement and contents are concerned, the two represent one and the same harmony. Not only is there the same general agreement which was noticed between the Ephraem fragments and the Latin harmony found by Victor, but down to the very smallest detail, except in four instances, the order in which passages of the gospel are cited by Ephraem is the order in which they occur in the Arabic harmony.*

Professor Hemphill thinks, however, that, "while the Arabic probably represents Tatian's patchwork in its true portions and

*I must here use the authority of Professor Hemphill, as I have not been able to procure the text of Ciasca in time for this article.

arrangement," it varies more or less from Tatian's precise text.* He is evidently of the opinion that Tatian's text is more accurately represented in Ephraem's harmony.

I have collected out of Professor Hemphill's book sixteen passages from John's gospel, in which the Arabic *Diatessaron* and Ephraem's version of it substantially agree. These are: Chapters i, 1–5; i, 7–28; i, 32–34; i, 35–51; ii, 5–11; iii, 22; iv, 3; vi, 22–72; iv, 4–45; v, 1–47; iii, 1–21; xi, 1–53; xii, 19–36; xii, 42–50; xiv, 1–31; xix, 31–37.†

These do not exhaust by any means Tatian's use of John's gospel nor the passages in which the two documents agree. We may therefore safely conclude, (1) that Tatian knew John's gospel; (2) that his *Diatessaron*, or gospel made of four, was composed in part of this same gospel; (3) that the harmony commented on by Ephraem is substantially the harmony which we have in the Arabic and which claims to be the work of Tatian.

The way is now cleared for the consideration of Justin Martyr's use of John. If Tatian, Justin's pupil, knew John's gospel he must have obtained this knowledge through his master. Justin was born about 100 A. D. Luthardt puts his conversion at 130 A. D.; formerly his death was said to have taken place in 166 A. D., but Hort puts it as early as A. D. 148. We have from him two Apologies addressed to reigning emperors, and a dialogue with Trypho, a Jew. Usually the first Apology has been adjudged by its opening address to date from 138 A. D., but later criticism puts it forward several years. In these writings he speaks of "Memoirs," "Memoirs of the apostles which are also called gospels," and tells us that these are read in the churches. One example of his use of these terms, taken from chapters 66 and 67 of his first Apology, will suffice for our purpose:

For the apostles in the Memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when he had given thanks, said, "This do ye in remembrance of me; this is my body;" and that, after the same manner, having taken the cup and given thanks, he said, "This is my blood;" and gave it to them alone. . . . And on the day called Sunday, all who live in the cities or

* *The Diatessaron of Tatian*, by Professor Hemphill, p. xxix.

† These passages also agree substantially with those cited above from the index of Meesinger's translation of Ephraem's commentary.

in the country gather together to one place, and *the Memoirs of the apostles or the writings of the prophets* are read, as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things.

Elsewhere he speaks of "Memoirs written by apostles and their companions." * This shows that he had in mind the distinction in relation to the authorship of the four gospels which we make ourselves. No one disputes that one of these apostolic gospels was Matthew's, but was the other John's? If not John's it must have been a gospel by Peter; but where is the evidence to support such a conjecture? We therefore approach the closer examination of Justin's writings with a strong assurance that the second apostolic gospel which he has in his mind *is* John's. To be sure he does not name John; neither does he name any other of the evangelists. The Apologies were addressed to Roman emperors, and the names Matthew, Mark, Luke, and John would have meant nothing to them. Nor would Justin's argument have been helped had he given the names of these evangelists when discussing the truth of Christianity with Trypho. Being familiar with Greek literature, and noticing at once the analogy between Xenophon's *Memorabilia* of his master, Socrates, and these memoirs of their Master by four of Christ's disciples, he very naturally adopts the same name; but he tells us, as above stated, that they are also called "gospels."

Now, does Justin Martyr make any citations which we can readily identify as taken from the fourth gospel? First of all we find him speaking again and again of Christ as the Logos of God in terms which are evidently derived from the first chapter of John. He frequently speaks also of the Logos as having "been made flesh," or as having "become man." Ezra Abbot, in his work on *The Authorship of the Fourth Gospel*, gives a list of twenty-three instances of the use of the former and nine of the use of the latter expression. Thus, for example, in the dialogue with Trypho, Justin represents him as saying: "You may now proceed to explain to us how this God, who appeared to Abraham, and is minister to God, the Maker of all things, being born of a virgin, became man." † So in the second Apology Justin writes of the pre-existence of the Son: "And his Son, who alone is properly called Son, who also was

* Dialogue with Trypho, chap. 103. † *Ibid.*, chap. 57.

with him and was begotten before the works, when at first he created and arranged all things by him, is called Christ, in reference to his being anointed and God's ordering all things through him." *

In the dialogue with Trypho, chapter 105, he uses the phrase "only begotten" (John iii, 16, 18), and *seems* to refer to the Memoirs as his authority for this expression: "For that he was the only begotten of the Father of the universe, having been begotten by him in a peculiar manner, as his Logos and Power, and having afterward become man through the Virgin, as we have learned from the Memoirs, I showed before." † The term "only begotten," as spoken of the Son, is peculiar to John alone of the evangelists. In the first Apology, chapter 32, Justin uses both the forms of expression, "flesh" and "man," as applied to the incarnation: "And the first power after God the Father and Lord of all is the Word, who is also the Son; and of him we will in what follows relate how he took flesh and became man." Justin's writings are saturated with the idea that Christ is the Logos of God, that by him all things were made, and that he became man for our salvation.

So abundant is the evidence of this fact that some critics who contend for the late origin of John's gospel insist that the Logos idea therein is derived from the writings of Justin. That is to say, for the pseudo-John, Justin is the original from whom he draws one of the most important of his ideas.‡ If Tatian uses John this supposition is historically impossible, but it is a confession that if Justin's idea is not original it must be derived from the fourth gospel. If it be said that Justin gets his Logos idea from Philo the obvious answer is that the Philonian philosophy knows nothing of an incarnation. Justin's conception of the Logos is in harmony with the Johannean representation; it is not in harmony with the Alexandrian.

We will not stop to comment on some other coincidences with John to be found in Justin's writings, but will pass at once to that over which the severest contest has been waged, his use of John iii, 3–5. The passage of Justin in which it is

* Justin's second Apology, chap. 6.

† We cite this passage as rendered by Dr. Abbot in his work, page 43.

‡ Volkmar holds that the fourth gospel consists of amplified extracts from Justin, and is therefore of secondary importance!—Editor.

believed that he cites these verses of John is found in the first Apology, chapter 61, and runs thus:

As many as are persuaded that what we teach and say is true, and undertake to live accordingly, . . . are brought by us where there is water, and in the manner of being born again in which we ourselves also were born again, they are born again; for in the name of the Father of the universe and sovereign God, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the bath in the water. For Christ also said, "*Except ye be born again, ye shall in no wise enter into the kingdom of heaven.*" But that it is impossible for those who have once been born to enter into the wombs of those who brought them forth is manifest to all.

The corresponding passage in John iii, 3–5, reads:

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

We give the Greek of both passages in parallel columns:

Justin, 1 *Apol.*, chap. lxi.

Καὶ γὰρ ὁ Χριστὸς εἶπεν· Ἂν μὴ ἀναγεννηθῆτε, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ὅτι δὲ καὶ ἀδύνατον εἰς τὰς μήτρας τῶν τεκουσῶν τοὺς ἅπαξ γεννωμένους ἐμβῆναι, φανερὸν πασίν ἐστι.

John iii, 3–5.

Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. Λέγει πρὸς αὐτὸν [ὁ] Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; ἀπεκρίθη [ὁ] Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

It will be observed that this passage, if a quotation, is a free quotation. But all the ancient fathers quote Scripture in a free manner. Moreover, this passage is quoted in the Clementine Homilies (xi, 26) in a form quite as free as Justin's, and yet in a form differing from Justin's. And do not men in all ages quote that with which they are familiar in this way? It is usually when we are unfamiliar with what we cite that we quote word by word. The changes in the phraseology made by Justin, as gathered by Ezra Abbot, are these:* 1. The omission

* *Fourth Gospel*, pp. 32–37.

of the solemn introduction, "Verily, verily, I say unto thee." 2. The change of the indefinite τις, in the singular, to the second person plural—"Except a *man* be born anew," to "Except *ye* be born anew." 3. The change of ἐὰν μή τις γεννηθῇ ἄνωθεν into ἀν μὴ ἀναγεννηθῆτε—that is, "Except a man be born from above, or anew," into "Except ye be born again or regenerated." "In other words," says Abbot, "the substitution of ἀναγεννᾶσθαι for γεννᾶσθαι ἄνωθεν, or the simple verb, in verse 5. 4. The change of "*cannot* see," or "enter into," into "shall not" or "shall in no wise see" or "enter into." 5. The change of "kingdom of God" into "kingdom of heaven." These modifications would not, according to our modern ideas, invalidate the claim of Justin's passage to be a free quotation from John. Whatever is characteristic of the original is retained. The change from "kingdom of God" to "kingdom of heaven" is, no doubt, taken from Matthew xviii, 3, where entrance into the kingdom is also the topic of discourse. The substitution of a phrase from a passage similar in purport to that which is quoted is natural enough. The substitution of ἀναγεννᾶσθαι for γεννᾶσθαι ἄνωθεν has been made an occasion of difficulty without sufficient reason. To the objection that γεννᾶσθαι ἄνωθεν cannot mean "to be *born again*," but must mean "*to be born from above*," it is sufficient to answer that Nicodemus understood it to mean "to be born again," as is obvious from his reply to Christ in chapter iii, fourth verse. Jesus accepts the Pharisee's understanding of the term and goes on to describe by what means the new or second birth is effected (chap. iii, ver. 5). Γεννᾶσθαι ἄνωθεν and ἀναγεννᾶσθαι are, therefore, equivalent terms, and were rightly so considered by Justin. Besides, our first birth was according to the order of nature; our birth from above, if these words are to have any meaning whatever, must be a second one and from a higher sphere—that is, a spiritual or divine birth.

This passage in John stands alone; it has no precise parallel in the synoptists. It is peculiar to him, and the citation by Justin, though variant in its unessential parts, may be reasonably referred to the fourth gospel as its original. But these arguments are greatly strengthened, if we consider the addition which Justin makes to his quotation: "But that it is impossible for those who have once been born to enter into the wombs of those who brought them forth is manifest to all." For Justin

to say this of his own spontaneous suggestion seems meaningless; but as a citation from John iii it appears natural enough, and shows how, by the associations of his memory, the two parts of the narrative were woven together in his mind.

Doctor Ezra Abbot has rendered a good service to the argument on this point by showing how we moderns quote John iii, 3–5. He produces nine citations of this very passage in Jeremy Taylor's works, each one of which shows some variation from the words of the gospel. He also produces the English Book of Common Prayer, which, he adds sarcastically, "must be quoting from another apocryphal gospel different from those used by Jeremy Taylor," as also totally failing to repeat the fourth gospel accurately. In its baptismal formula the Prayer Book says: "*None can* enter into the kingdom of God except he be *regenerate*, and born *anew* of water and of the *Holy Ghost*." Here are six variations in the effort to quote the fifth verse of John iii. I have noticed the same variations in Barrow, whose works are notable for their accuracy in Scripture citation. Thus he quotes verse 5 of John iii, "No man can enter into the kingdom of God without being *regenerated* by water and by the Spirit." * This is the very change which Justin himself makes in his much-discussed citation. In another passage Barrow reads, "The Spirit bloweth where it listeth," † leaving our English version and rendering the Greek himself. In another instance he writes, "Without which generation *we* cannot enter into the kingdom of God." ‡ In one instance only, as far as I have observed, does he cite word for word throughout from the text.§ If, then, this one of our divines quotes the passage from John with variations from the text, and with the same variation of the verb that Justin makes, shall we say that both use apocryphal gospels, or that both use John?

Thus we have brought together, at the middle point of the second century, two witnesses, Polycarp and Justin Martyr. Both at about the same time seal their testimony to the truth by death. Polycarp knows nothing of the discord between Peter and Paul, or their followers, which is the support of the

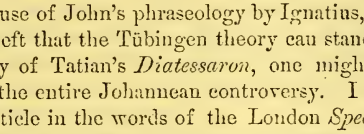
* Sermon on "The gift of the Holy Ghost," paragraph 2.

† Sermon on "The danger and mischief of delaying repentance," paragraph 5.

‡ Sermon on "The Incarnation of our Lord," paragraph 2.

§ Sermon on "I believe," etc., paragraph 1.

theory of a late origin of the fourth gospel. Justin cites in one of his Apologies one of the most distinctive passages of John, besides drawing from him forms of expression which cannot fairly be referred to another source. If Justin, in the middle of the second century, quotes this gospel as authority, its origin must be referred to a still earlier date. But we have evidence that the Gnostics use John at a very early date in the second century; there is not, however, space left in our article for the discussion of this branch of the subject. The date of the composition of the fourth gospel is brought so far forward that its genuineness can no longer be seriously questioned. If we add the use of John's phraseology by Ignatius, there is little or nothing left that the Tübingen theory can stand upon. But the recovery of Tatian's *Diatessaron*, one might almost say, disposes of the entire Johannean controversy. I can very well close this article in the words of the London *Spectator:* "The chain of evidence is now complete, . . . and it seems really childish to pretend that there is any room for wedging in an anonymous original which is supposed to have been attributed to St. John only after a considerable time from the apostle's death."



NOTE.—I add a list of recent books on the subject:

1. Sanday, William: *The Gospels in the Second Century.* Macmillan & Co. 1876. This valuable work is unfortunately out of print.

2. *The Authorship of the Fourth Gospel.* By Ezra Abbot. Boston: Charles H. Ellis. 1880.

3. *Forschungen zur Geschichte des N. T. Kanon's*, etc. Theodor Zahn. Erlangen. 1881.

4. *St. John the Author of the Fourth Gospel.* By Ch. E. Luthardt. Translated by Caspar René Gregory. Edinburgh: T. & T. Clark.

Dr. Gregory has added a full literature of the subject from the year 1792 to 1875.

5. *Evangelii Concordantis Expositio.* Facta a S. Ephraemo, Doctore Syro. Edidit. Doctor Georgius Moesinger, Venice.

6. Tatian's *Diatessaron.* By Professor Hemphill. London. 1889.

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Art. II.—INDUSTRIAL RECONSTRUCTION.

A competent physician, when called to the bedside of a patient, first endeavors to ascertain the disorder with which he has to deal. In a considerable proportion of cases it is also important that he find out the causes of the bad condition, in order, if possible, to remove or neutralize them. He must know how to do this—that is, he must know what are the remedies that will meet the case, and how to apply them. This sometimes involves a wide range of investigation, reaching to the constitution, the habits of life, and the various conditions by which the patient is affected. Even in an individual case this often becomes a very complicated study, and a man untrained and without special and broad intelligence in those matters is incompetent for the task.

If this be so with individual physical ailments, how much more care is needed in determining the character and causes of the disorders in the body politic, and the means of curing them. Here there are myriads of individuals related in innumerable ways to each other, and not only affecting each other in the present, but being affected by preceding generations ranging back through thousands of years, and by all sorts of social usages, systems of civil polity, and religious and educational customs, further complicated by natural and physical environments of utterly incalculable influence. To fully comprehend such conditions demands an intelligence somewhat approximating omniscience. It is for this reason that we are compelled to believe that the wisdom which created human society fixed in its very constitution certain great principles which it is impossible for finite wisdom to modify, and to which, in all our efforts to remove any evils or to rectify any wrongs, we must conform. In other words, while there are in the structure and conditions of human society certain elements, and these within no narrow limits, which man can change, there are certain other elements with which he may not interfere. With the former he has concerned himself in all ages, sometimes profitably and at other times unprofitably; but on the whole with a slowly growing advantage to the great masses of men. On the latter he has sometimes tried experiments, but always to find his efforts

either nugatory or disastrous. Such would be all attempts to do away with all peculiarities of character, to cultivate the same aptitudes in each individual, to bring all individuals to the same intellectual standard, or to expect equally productive abilities in all men. These, and other similar efforts, if successful, would annihilate human society; for it is obviously based on individual differences, and constituted so that one may supplement another. Now, no man, to my knowledge, has ever avowed the purpose to make any such changes. Yet it is not going beyond the record to say that many of the plans of even conscientious reformers for the amelioration of the evils of society do involve substantially these and similar changes.

There is no question that there are certain radical imperfections and disorders in our industrial and social system which it is the duty of good men to recognize and to use their utmost power to remedy. It is true that about some of these there is a difference of opinion among well-meaning and intelligent thinkers. But there are certain things about which there is no dispute, and they may be set down as indefeasible facts. Chief among these is the fact that there is a vast amount of poverty in the world; that much of it is abject and distressing and painful to look upon; that there are multitudes either upon or near the verge of starvation, in crowded and filthy tenements scarcely fit for brutes, clad only in rags, the victims of deadly disease, and in the most hopeless degradation. It is also a fact that most, perhaps all, of this extreme poverty is unnecessary, and therefore remediable. Furthermore, it is a fact that there is vast wealth in our communities, that it is rapidly increasing, and that a large proportion of it is in comparatively few hands. By this "large proportion" is not necessarily meant the *larger* proportion, nor one half, nor one fourth; but still a much larger proportion of the wealth than of the people who hold it. It is also an unquestioned fact that some of this wealth is not in hands where it justly belongs, and that some have much because others have little, and *vice versâ*. Now, this is one of those cases of disordered condition for which, to know the remedies, it is essential that we understand the causes. These causes may be grouped under four heads:

1. There are men of great power, but grasping and selfish, who are engaged in carrying on business enterprises. Such

men take advantage of their employees, their weaknesses and their necessities, and, while availing themselves of their labor, deprive them of a considerable share of their actual product. This is the case especially where such men combine their capital and their talent for management in joint-stock companies, and in corporations requiring large numbers of workmen, frequently thus having them at their mercy. Flagrant wrongs are perpetrated in this way, and much suffering is consequent. The imperfect organization of society is, no doubt, in part answerable for this state of things, and needs to be rectified.

2. Another, and probably greater cause, is found in the disposition of multitudes of people to seek their fortunes in the great cities. Because men have been known to leave their country homes, go to the city and engage in some occupation, earning moderate wages at first, and have by industry, integrity, economy, good sense, and persistency made their way up, step by step, till they have become noted merchants and men of great wealth, every boy of a certain class thinks he can do the same, forgetting that where one succeeds hundreds fail. Hence they go in large numbers from the farms and workshops and moderately prosperous callings of the country into these great centers of population, and find too soon that for every promising situation there are scores of applicants, and that most of these must take up with some undesirable and unremunerative employment, frequently yielding scarcely more than enough to keep body and soul together; till, after hoping against hope for some time, they find themselves at last not only unfit for the occupations they abandoned, but unable to save money enough to return to their forsaken homes. Thus they sink down into abject and hopeless poverty. Then, too, it is in our great cities that the lowest sort of foreign immigrants settle when they land upon our shores. Without intelligence, and without enterprise to push out into the country where their services are needed, they form a sediment that is almost every way offensive, and which infects even the native population brought into contact and competition with it, until the whole becomes fused into a seething mass of poverty and degradation which it is sickening to contemplate. That this is a prolific source of the gigantic miseries of the present industrial and social situation no one of ordinary intelligence will doubt.

3. A third cause of the wretchedness existing is the ignorance prevailing among large numbers of our people. Multitudes have next to no education—no trained minds, not even trained hands and disciplined habits of industry. They are without competence for any remunerative work, and, consequently, can make little acquisition, much less any accumulation.

4. Finally, there are the bad habits of men and women, which make any thing but abject poverty for themselves and those dependent on them almost impossible. The drunkenness, licentiousness, gambling, and general self-indulgence which characterize great numbers make thrift, competence, and even decent conditions out of the question.

There are, doubtless, other minor causes of the wide-spread poverty and degradation of which complaint is justly made; but doubtless they are all closely connected with or implied in those which have been mentioned, and were the latter eliminated the evil conditions would substantially disappear. It is also noticeable that only one of these four groups of causes, and that probably the smallest, is involved in the present social and industrial system. The others might be affected by some of the proposed radical changes, but it is by no means likely that they would be either extirpated or largely diminished.

The statements I have made concerning the social and industrial situation present a picture widely different from that usually set forth by our more radical reformers. That there are serious defects and great evils in our present system is freely admitted. That oppression and injustice exist; that many are deprived of their just rights, while others are in the possession of wealth that does not rightfully belong to them—these are fully implied in what has been said. But what is claimed is that these disorders are *functional* and not *organic*. They are to be cured, not by abolishing the whole present order of things and substituting something new and untried in its place; not by destroying individualism and organizing the whole body politic into an industrial army, ignoring all natural social laws and substituting those that are purely artificial; but by observing carefully to what extent these evils prevail—what their exact nature and causes are—what moral and social laws are violated—and then to rectify these abuses by such means as divine providence has placed at the disposal of men in all ages.

Our theoretical and more radical reformers begin by setting forth a state of affairs which does not exist. They take the conditions of the poor as found in our great cities and in some of the mining districts, where only the more ignorant and less enterprising of our foreign population gather, and represent these as typical of the whole working population.

Henry George, for instance, assumes that while wealth has vastly increased and the agencies of production have been marvelously multiplied, the laboring classes are in no substantial respect benefited, but rather depressed.

> The new forces, elevating in their nature though they be, do not act upon the social fabric underneath, as was for a long time hoped and believed, but strike it at a point intermediate between top and bottom. It is as though an immense wedge were being forced, not underneath society, but through society. Those who are above the point of separation are elevated, but those who are below are crushed down.

This conception of the present tendency of human society is one that is very popular just now, and many schemes of societary reconstruction start out from this basis. It is set forth as an accepted axiom that "the rich are growing richer and fewer, and the poor poorer and more numerous." Mr. George's own language is that "in spite of the increase of productive power wages tend to a minimum which will give but a bare living."

Now, Mr. George is not a mere sensationalist, nor a senseless agitator, nor altogether a demagogue. He seems to be a clear-headed man of wide intelligence, and withal sincere in his philanthropy. The same may be said of Edward Bellamy, the now famous author of *Looking Backward*. He is deeply impressed with the evils of the present societary situation, and the unfairness and injustice to which a portion of the poorer classes are subject. He is sincerely desirous of providing a remedy for these evils. He paints a beautiful and fascinating picture of the grand possibilities of humanity. He does not mean to be a demagogue or a sensationalist, nor to present other than actual facts. Yet he gives the following representation of the present social condition. He is looking back from the year 2000 to the latter part of the nineteenth century:

> I cannot do better than to compare society as it then was to a prodigious coach which the masses of humanity were harnessed to

and dragged toilsomely along a very hilly and sandy road. The driver was Hunger, and permitted no lagging, though the pace was necessarily very slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers who never got down, even at the steepest ascents. These seats on top were very breezy and comfortable. Well up out of the dust, their occupants could enjoy the scenery at their leisure, or critically discuss the merits of the straining team. Naturally such places were in great demand, and the competition for them was keen, every one seeking as the first end in life to secure a seat on the coach for himself and to leave it to his child after him. By the rule of the coach a man could leave his seat to whom he wished; but, on the other hand, there were many accidents by which it might at any time be wholly lost. For all that they were so easy the seats were very insecure, and at every sudden jolt of the coach persons were slipping out of them and falling to the ground, where they were instantly compelled to take hold of the rope and help to drag the coach on which they had before ridden so pleasantly.

Every man of good sense who has any considerable acquaintance with the world of humanity in its general aspect knows that the above description, while it presents here and there a feature of society as it now exists, is an extravagant caricature and a false representation. It comes not any nearer to a correct presentation than the pictures of some of our noted public men in the comic journals come to being accurate portraits. Nay, it is far worse than these, for in the latter there is a certain general though grotesque similitude, but in the former even the outlines are utterly misleading.

There are several false assumptions made by these two writers, and generally by the class of which they are among the better types. In the first place, intentionally or unintentionally, they give the impression that modern society is divided into two classes, the working class and the wealthy class, and that the latter are supported by the former; that the one class are to be credited with all the production of wealth and the other class consume all of it except so much as is necessary to keep the workers in working order; and that the one are in a state of virtual slavery, while the other occupy the place of master. To excited men in a crowd under the spell of invective oratory this seems for the time very likely to be true. But there is no man of reasonable reflection and observation to whom such statements do not carry their own refutation.

But what do these writers and speakers mean by the *working*

classes, or *laboring-men?* This is one of the misleading representations so generally made by them. They mean only manual laborers, and of these only that portion who work for wages reckoned by the day, week, or month. But these constitute only a fraction of working-men. To say nothing of small proprietors, agricultural, mechanical, mercantile, and others, many of whom perform as much muscular labor as any wage-worker, there are great multitudes of brain-workers, and each of those produce many times more wealth than it would be possible for mere muscle to create. Some of these are possessors of great fortunes which they have themselves created, and that, too, not only without making any others poorer, but actually diminishing the poverty of the poor. These writers should know that the condition of the working classes generally is not at all such as they represent it. There are, no doubt, exceptional instances in certain localities and under the methods of certain employers, both individual and corporate, where the injustice to the employee is exceedingly great and the consequent degradation is deplorable. But to make the sweeping statement that these exceptional cases constitute the general rule is not the way to help forward a genuine reform or to rectify abuses.

It is obvious to the most ordinary observer, who thinks at all as he observes, that there are tens of thousands of laborers that are as independent as any living men. They have money in the savings banks, they own the houses in which they live, many of them own other houses, or have farms or shops or small factories. A large part of the wealth of the country is in the hands of this class of men. It is also a notable fact that out of this class have come a majority of our now rich men—men who began life as wage-workers, who by diligence and frugality acquired some small capital and by an intelligent use of it, and, for the most part, with disadvantage to no one, produced great wealth. I think it is safe to say that fully one half of our present millionaires began life as wage-workers. What is true of the millionaires is probably correspondingly true of the possessors of smaller fortunes. This certainly does not look like an iron bound system of caste or slavery.

So about the reiterated assertions concerning the growing degradation of the laboring classes and the tendency of wages to a minimum, or, as the more popular phrase is, to the starva-

tion point. There is no proof presented even by the more careful writers of this class on these points, still less, of course, by stump-speakers. It is taken for granted that there are palpable facts about which there is no dispute. And yet the most careful statistics and scientifically tabulated reports contradict these statements at every point, and show that the exact contrary is true. Let any one read the account which Macaulay gives of the condition of the great body of the English peasantry two hundred and fifty years ago, and he will see that the increase of comfortable conditions has been almost incalculable. It is true we have no such exact statistics of those times concerning population, wages, prices, production, etc., as we have had within the last twenty-five years. But enough is known to indicate clearly that the dangers of famine and starvation were vastly greater then than they are now; that terrible pestilences, destroying myriads of people, such as are now of rare exception, were then common; that the dwellings and furniture of even the more favored class of laborers were of the rudest and poorest character, such as would excite endless commiseration if they were found to characterize any considerable part of our present population; and that their food and clothing were of the coarsest description. It is seldom that a working-man's family of the present day does not live constantly in a manner which would be regarded as luxurious compared with that of the better-conditioned among the laborers of that age. What is true of a comparison of the present condition of wage-workers and ordinary artisans of to-day with those of two hundred and fifty years ago is true, only to a gradually diminishing extent, of a comparison with any generation between that period and this.

If we take the briefer period of the last one hundred years, where we have records of population, wealth, wages, prices, and numerous other industrial and social facts, we shall find the statements to which we have referred abundantly contradicted.

Consulting the Report of the Massachusetts Bureau of Statistics of Labor for 1885, we find that in a period of about one hundred years wages have advanced more than one hundred and twenty-five per cent., while the prices of the essentials of life are not more than two thirds as costly at the end of this period as at the beginning. In other words, the ordinary laborer

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of to-day is pecuniarily about three times as well off as were the laborers of one hundred years ago; that is, if laborers should live now as laborers lived then, their expenses would be one third less, while their wages would be more than twice as much. If we take stated periods within this longer time we shall find similar results. From 1860 to 1878 (and the latter year was near the close of a long period of depression, when wages were lower than they had been for some time previously or have been since) wages had advanced twenty-four and four tenths per cent. In the same time the cost of living had advanced about fourteen and five tenths per cent. The average wages of working-men, after deducting the advanced cost of living, were nearly ten per cent. greater in 1878 than in 1860. This, too, takes no account of the fact that the hours of labor were considerably fewer at the later date than at the earlier.

From the same report of the Massachusetts Bureau we learn that wages in twenty principal industries, in the period from 1830 to 1860, had increased, on the average, fifty-two and three tenths per cent., while the general average increase of the cost of living had not advanced more than twelve and five tenths per cent., thus leaving the laborer nearly forty per cent. better off in 1860 than in 1830. We have seen that the net increase between 1860 and 1878 was about ten per cent., which increase is much greater if reckoned to the present time. Says the report: "The multiplication of industries has broadened the avenues of employment, . . . while the manner of conducting the industries . . . has immensely increased the productive capacity of the workman, cheapening the product to the consumer, increasing profits to the manufacturer and wages to the employee, and, in the aggregate industries, giving to labor a larger relative share of the product." "Under the new system of labor working time has been reduced twelve to twenty-four per cent." To the same effect is the testimony of the national census reports, the books of the savings-banks, and some elaborate and scientific private investigations. The reports of the British government respecting the income-tax point unmistakably in the same direction. But of this more hereafter.

It is a principle asserted by Henry C. Carey, and after him by Bastiat and other economic writers, that as between capital and labor the latter receives a progressively larger proportion of

their joint product, while the former receives a constantly diminishing proportion, though both receive an increased amount. This principle holds good practically, or, as matter of fact, generally. The only exceptions are where some flagrant violations of economic law by unwarrantable governmental interference have taken place. It is true this principle is utterly ignored by most of our reform agitators, and it is sturdily denied by a few. Those who do deny, and attempt to support their denial by proof, universally confine their conception of laborers to manual laborers, and, still more narrowly, to wage-workers. But, as we have seen, this is an unwarrantable limitation of the term. If by laborers we mean those by whose efforts wealth is produced, it will both vastly increase the numbers of the class and furnish data for irrefutably sustaining the principle.

The assumption that "the rich are growing richer and fewer, and the poor poorer and more numerous," or that wealth is rapidly accumulating in a few hands while the masses are doomed to more and more rigorous exclusion from participation in it, is easily seen to be equally baseless. Allusion has just been made to the British government reports on the income-tax. We have no such national tax in this country; hence there is no occasion for such a report and no means for making the precise deductions such as are reached. I do not know exactly where Mr. George's "immense wedge," of which he speaks as being forced through society, elevating the upper portion and depressing the lower, would enter; but I presume it is safe enough for our purpose to fix it at that point where all below have an income of less than $750 a year. Now, according to Mulhall's *Dictionary of Statistics*, an unimpeachable authority, the numbers of those in Great Britain whose incomes are above this sum have increased since 1850 from one hundred and fifty to two hundred and fifty per cent.; while the number whose income is less than this sum have increased less than the lowest of these percentages, and the average incomes of this class have increased from $265 in 1850 to $415 now. It will hardly be doubted that the proportional increase of rich men is any less in this country than in Great Britain, or that the increase of wealth among our poorer classes is less here than there. It is within the memory of men not yet very old that scarcely one man out of a million of the population was a millionaire. It is safe to say

that our present millionaires are at least as one to one hundred thousand. Doubtless the proportional increase of men with fortunes of one and two hundred thousand dollars is quite as great. The assumption, then, that the wealth of the country is going into the hands of a rapidly diminishing class, and that the working classes are tending more and more to a position of hopeless poverty, has not the slightest foundation in fact.

While a considerable class of labor reformers admit that the statements just made are true in the main, and agree that the condition of the working-men has been for some time past actually improving, they complain that *relatively* there has been a deterioration; or, in other words, that of the vastly increased product of these times the laborers receive a smaller proportion of the increase than the capitalists and employers. If by laborer here is meant only those who perform muscular labor, or only those who work for wages in the popular sense, the statement is probably true. But if by laborer is meant all who put forth productive effort in any industrial calling, it may be reasonably, and, I am confident, successfully, challenged.

But what is principally complained of is the undisputed fact that comparatively few persons receive each much more than the common laborers, and some of them several times as much. But is this necessarily an evil or a wrong? It certainly is a wrong and an evil if of those who contribute equally to the product some receive more than others. But if one person contributes three times or ten times as much to a joint product as another, other things being equal, it is certainly no wrong if he claim three times or ten times as large a proportion of it as the other. There is no question that in all our industrial communities there are a few men that produce not merely ten times, but a hundred and perhaps a thousand times, as much as the great mass of the others do. I know of no possible rule of division having any ethical or economical basis, or which is equitable in any sense, but this, that whatever value a man creates is his. He is responsible for the use of it; God puts that responsibility upon him, and this he could not do except he gave him, by his very constitution of things, the right to the property.

The great difficulty in many well-meaning men's minds is from the confusion which exists concerning the relations of

capital, labor, and profits, and the shares that may be rightfully claimed by laborers, capitalists, and employers. I leave the landlord out of the question here, as for the present purpose rent may be reckoned under the head of capital. Profits are very likely to be regarded by loose thinkers as a part of the share going to capitalists. But, strictly speaking, nothing goes to the capitalist, as such, but interest. As profits are more accurately reckoned, and yet not with the strictest accuracy, profits are the share of the product coming to the employer, who in many cases is not a capitalist at all, and, when he is one, his function as a capitalist is wholly distinct from his function as an employer. Profits consist of two parts, namely, that which is the compensation of labor in the form of management and conduct of the business, and that which is due to risk. In the latter there is always some element of chance, but it has to be assumed, else no business can be carried on.

Now, here is an enterprising man with a genius for business. He, with certain capitalists who have confidence in his business ability, buys a water-power and manufactory which has been in operation for some years, sometimes with a small profit to the owner or owners, but sometimes at a loss. The capital invested has scarcely more than held its own, and on the average has not netted two per cent. per annum, while the employer has not received so much as some of his workmen. Under the new management it becomes extraordinarily successful. There are dividends of ten, fifteen, and even twenty per cent. a year. The manager receives a very great salary, especially after the first few years. In the course of ten years he becomes very wealthy—accumulating, perhaps, a fortune of $200,000, while, it may be, the most fortunate of his workmen have not accumulated so much as $5,000. The hypothesis that I am making here is, that he pays the same wages at least as are paid in similar establishments elsewhere; that he is no more exacting and no less considerate of his workmen than the best of employers; in a word, no man is a dollar poorer because he is many thousand dollars richer, but the whole community, both laborers and capitalists, are better off because of the wealth he has created. Yet it is frequently such an instance as this that the writers to whom I refer point in exemplifying the glaring inequalities involved in the present system.

I have dwelt so long on the foregoing subjects because they involve a large part of the misconceptions with which the public mind is affected. No doubt they are honestly entertained and taught by some intelligent and well-meaning men; but moderately careful examination shows them to be false and disastrously misleading. They should, therefore, be removed before we can have any definite conception of what is to be done.

A great many measures have been proposed for the rectification of our industrial relations, and these, too, in good faith and with sincere purpose. Co-operation, profit-sharing, arbitration, interference of the legislature for the protection of the laborer, for the restriction of the power of corporations, and to limit individual accumulations, national land-ownership, and nationalization of all property are among these. Some of them are good and helpful within their proper limits, but all of them are capable of being pushed beyond these limits, and thus made the means of greater disorders and of intensifying the evils they are intended to mitigate. But none of them, nor all of them, will work a complete cure.

There is at the present time a strong tendency in a certain class of thinkers, and many of these not of the wild and extravagant sort, to some form of socialism. To a large proportion of our people the term socialism is associated with all sorts of impractical and disastrous conditions. Many confound it with anarchism, which is not necessarily akin to it. A genuine Christian socialism is easily conceivable, and I imagine the millennium, when here, will have a pretty thoroughly socialistic character. It is probable, however, that the ideal socialism will not altogether wait for the perfect moral reconstruction which we call the millennium. It will come, it may be, *pari passu*, with the progress of society in this direction. Indeed, it would surprise a good many of us to realize to what extent we have already gone in the acceptance of socialistic elements into our present civilization. The post-office system, our educational system, the water supplies of cities, the provisions for lighthouses, the expenditure for internal improvements, are all essentially socialistic. In addition, we have some partial application of the doctrine in aid bestowed, directly or indirectly, on private enterprises which are presumed to be of national interest and public profit. Marine, life, and fire insurance antici-

pates the socialistic principle on an extensive scale, though it is wholly voluntary and extra-governmental. The tendency is in this direction more and more. Foreign nations give subsidies to ocean carriers to promote national commerce, and this policy is strongly advocated in our own nation. There are some very cogent, though perhaps not conclusive, arguments in favor of governments assuming the control of the gas-works of great cities (I believe this is already so in some cities), of owning and managing the telegraph system, and even the railways.

But there is a demand in certain quarters for a more sweeping change in this respect. Henry George insists that the nation should at once assert its ownership of all lands, and that it should collect rent from all occupiers in the lieu of taxes. He is confident that this would do away with nearly all the social and industrial ills that now afflict us, and would virtually annihilate poverty. Mr. Bellamy comes forward, also, with his plan of reform amounting to a most radical and universal revolution. He would not only have the government assume the proprietorship of land, but of all other existing and possible wealth, organizing the nation as an industrial army. This plan is set forth in a fascinating romance which has had an almost unprecedented circulation. Under this scheme every individual in the community is expected to contribute according to his ability to the general product; and of this product each one, no matter what his productive ability, is to receive an equal share, a portion adequate to all his actual wants. He is supplied continually from the cradle to the grave, and all share alike. There are no poor and no rich individuals. The wealth of the community is represented as enormously increased under this system, and conveniences, facilities, and delights of living are provided that have never yet been dreamed of except by Mr. Bellamy and a very few equally visionary. There are many exceedingly interesting features of this moral and economic Utopia of which we have not room to speak.

How would this form of socialism operate in the rectification of the wrongs which exist among us? Mr. Bellamy represents very happily the situation as it will be when the rectification has taken place, and the picture is certainly a very attractive one. But he gives us no hint of the process by which the change is to be effected and the sinister conditions removed.

Indeed, it would seem from his representation that no process at all is needed. The only thing required is that the people vote to have it so. They speak and it is done! The whole grand polity is presented ready-made, and only waits for our consent to go into operation. The results are shown in the abundant supply of all the possible wants of every individual, no matter what his abilities, dispositions, tastes, and peculiarities are, or what his disabilities and vices are; with plenty of leisure, with means and opportunities of culture, and ample provision for enjoyment and entertainment. There are no pauperism and no poverty, no excessive toil, no bad sanitary conditions, no labor of children or of aged persons. Indeed, exemption greatly anticipates old age, every one being free from the obligation to labor at the age of forty-five.

This ideal society, of course, is very attractive, and makes many of us wish to be members of it; so much so that it seems hard to wait even a generation or two for its realization. An objection, however, has been made to it by some careful critics to the effect that individual liberty is so rigidly conditioned in it that there is little room for development. In the present system, with its many and deplorable imperfections, there is, nevertheless, much to promote the growth of personal power and freedom, and this, too, in perfect accordance with the constitution of human nature. If a man is thrown upon himself he is liable to have difficulties and obstacles to contend with, to have great struggles which call forth all his resources, and even to create some that he originally did not have. It is through such training and under such conditions that the mighty individualities of history have been produced; and it is through such experiences that the rugged, sturdy personalities which characterize so many of our communities have been developed. Under the system described in *Looking Backward* it is fair to inquire whether most of the incentives to the formation of strong, resolute characters will not be largely wanting, and whether it can be a really healthy humanity which is made to run almost wholly in grooves.

But without insisting too much on this, the great difficulty with the system is, not that there is much to complain of in it, but that it presumes that the evils which we acknowledge to exist, and for which we are seeking a remedy, are already re-

moved. These evils are possible and actual, and they stand stubbornly in the way of such a state as has been described. Their removal is an absolutely *sine qua non* for this state. Mr. Bellamy, with nearly all the socialistic writers, to go no further into details, takes no account whatever of the fact that selfishness is indigenous to human character, that men are also naturally indolent, and that selfishness and indolence cannot be disposed of by popular vote. The *plébiscite* will not abolish them.

In most of our communities, it is true, there are individuals who love their neighbors as themselves. But they have come to this high attainment through various disciplinary experiences and by such aids as are found only in religious faith and devotion. These are, moreover, in a very small minority everywhere. When all the members of our communities shall take on this character, or even where a large majority are of this mind, we may very likely have such a social situation as *Looking Backward* would have us anticipate. A state in many of its features identical with this, there is little doubt, is the Christian ideal. It is this that Christianity aims at and strives, all too feebly, doubtless, to prepare men for, by subduing their selfishness and training them for loving service to one another.

Then, too, there is the great obstruction implied in human indolence. How is this to be overcome? If there is any thing more obvious than another to the attentive student of human nature it is that most men will not work except under the spur of some motive. Primarily we do not like to work. Emerson says, "Men are as lazy as they dare to be." Under the present system the motive exists in the fear of want and the desire for competence and independence, and in other conditions and characteristics of the individual. Under the socialistic *régime* I do not see how there can be any thing like an adequate motive. It is true the lazy and unenergetic and indifferent may be subject to certain pains and penalties, but this would have a tincture of slavery about it which would sadly mar the fair picture that has been presented.

It is a condition precedent to the existence of such a social order as we are contemplating that these moral characteristics, which are much more radical and wide-spread than the slight

account of them now given might seem to indicate—these and cognate vices which are also numerous—should be exterminated. How is it to be done? is the question, and not, What will be the result when it is done? It will not do to meet this question by the assertion that when men are delivered from the thralldom of poverty and the pressure of want these vices will disappear and the opposite virtues will spring up spontaneously. This is a mere conjecture. We need positive proof on a subject where so much is at risk. Mere guess-work will not answer. This is especially true in face of the fact that most of the indications we now have point in the opposite direction. Under our present system the children of the rich, those who are far removed from all fear of want, are not those from whom the bad characteristics of which I have spoken are absent; on the contrary, they, far more than their less favored fellows, are apt to be characterized by indolence and selfishness.

The palpable difficulty with the theories under consideration is that those who advocate them demand effects, but ignore causes. They seek a great and desirable end, but abjure, or at least ignore, all adequate means by which it may be secured. For the present I see nothing for us but to go on as diligently and energetically as possible—which means much more so than now—doing away with such evils as it is practicable for a free government to reach, diminishing the ignorance by easy kind of educational appliances, and commending earnestly and faithfully to men the great principles of the Christian religion, under the influence of which alone can we expect perfect virtue and the banishment of selfishness and sin from individuals and communities. It may be a long and toilsome process, but it is not a hopeless or altogether discouraging one. If we wisely and reasonably practice *looking backward* we shall see that there has been great progress, and that this progress was never greater than now. The world is growing not worse, but better.

Geo. M. Steele.

Art. III.—THE TEMPERANCE MOVEMENT: A SYMPOSIUM.

RESPONSIBILITY OF THE CHRISTIAN CHURCH.

It is impossible to exaggerate the evils of intemperance. The language that shall adequately describe those evils is not in the vocabularies. Intemperance is a remorseless murderer; a fruitful breeder of criminals, of paupers, and of idiots; a cold-blooded destroyer of manhood, a conscienceless robber of women and children; a foul invader of home purity, a heartless foe to domestic bliss, a corrupter of public morals.

The traffic in intoxicating liquors is unscrupulous, defiant, aggressive, mighty; it puts itself astride of our civilization like a very Colossus of evil. This traffic is rich. While its countless victims wander in rags and shiver with cold its premiers live in palaces and are clad in purple. This traffic holds its effectual menace over the heads of political parties; carries its stolen plunder as bribes to the doors of senates; erects its Augean stables under the very shadows of the Christian sanctuary. It wields immense power; but this power is faced like an engine of destruction against every beneficent mission of the age. It marshals a great army; but this army fights no battles for humanity, wins no victories for civilization, does not write one chapter of honorable history. It is an army that carries devastation and ruin along its march, filling the air with widows' wails and orphans' cries; an army that is forever recruiting its death-thinned ranks from boys that have grown up in the home the pride of mothers and the hope of fathers.

The skill, the strength, and the labors of a Hercules, as pictured in classic fable, will be less than sufficient for that agency that shall dismantle the strongholds of intemperance and drive its monstrous evils from our civilization.

From the very nature of its mission in the world the Christian Church is responsible for its attitude toward the "Temperance Movement." The Christian Church, as no other agency, is divinely made responsible for the establishment of Christ's kingdom among men, a kingdom whose forces can be content with nothing short of a reign of universal righteousness in the

earth. The original charter of the Church made it not only its divine right, but its divinely imposed duty, to carry forward its work of moral conquest until the last revolted province of this world should gladly bow to the scepter of Jesus Christ. Christ's final command to his Church has not only voiced itself in the Christian conscience like a perpetual trumpet-call of duty, but there has been no age so dark, no period of persecution so fierce, that the spirit of Christian prophecy has not been inspired with the glory of an age to come when the kingdoms of this world, as so many provinces, shall all be enrolled in the one kingdom of our Lord and of his Christ. The expectation of Christ's final and universal triumph in this world not only lives imperishable in the heart of the Church, but it intensifies and brightens with the progress of the Christian ages.

Intemperance confronts the progress of Christianity and challenges the very prophecies of its final triumph. The Christian Church has no foe more implacable, none whose hatred is more deadly, or whose opposition is more diabolical, than is represented in the forces of the liquor traffic. The forces of this traffic, organized, alert, determined, tremendously equipped, stand, from end to end of the land, arrayed, like a marshaled army, against the mission of the Church.

There is no alternative. Either the Church must prove untrue to its divinely imposed mission—must permit its prophetic hopes to die—or, clothed in its heaven-given panoply, it must face and drive this array of evil forces from the world. The Church can stand in no allied relationship with intemperance. The missions of the two are as wide apart as heaven and hell. The Church can consent to no armed truce with the iniquitous traffic. As properly might it enter into a league with death. There can be no delays, no compromises which do not mean advantage to the foe and defeat for the Church.

Between the Church of to-day and the gates of its prophetic heritage stands this army of opposing forces. The leaders of these forces will listen neither to the voices of reason nor of justice; they propose to yield no vantage ground either at the bidding of man or God. The Church, in pursuit of its divinely appointed mission, must capture and transform the very grounds on which this enemy is intrenched. The only proper attitude

for the Christian Church in its relation to the cause of intemperance is that of uncompromising and unrelenting war.

The temperance cause will come to its final triumph only as it is adequately guided and re-enforced by militant moral convictions. But the Christian Church, more than all other agencies, is responsible, and must be looked to for the enforcement of such convictions upon the public conscience. The Church, by its divine charter, stands as the moral leader and reformer of the world. If we cannot look to the Church to set luminously before the world a faultless standard of character, to expound to the popular intelligence the unyielding demands of God's moral law upon the practical conduct of men, and, by the authority, vigor, and constancy of its teaching to awaken in the public conscience a response to these demands, then it is in vain that we shall look for these results to any other source.

It may be readily admitted that the secular press is a great educator. But the moral renovation of society will remain forever hopeless if we look primarily and solely to the secular press to educate mankind to right living. This press, however many and useful the ends which it serves, is conducted primarily in the interests of making money for its proprietors. Its spirit is more mercantile than ethical. It seeks not so much to elevate the intellectual and moral tastes of society as to minister to tastes already existing. Thus, the columns of the average metropolitan newspaper are spotted with paragraphs that, examined in a white moral light, are seen to be abominable and nasty. Money, and not the naked justice of the case, is too often the loadstone that gravitates editorial utterances to itself. Elbridge T. Gerry, President of the Society for the Prevention of Cruelty to Children, charges that the general tone of the press is hostile to the enforcement of the humane law designed to prohibit the essentially cruel enslavement of little children for the uses of the stage. He assigns as the reason for this singular state of things the fact that the theater furnishes for this friendly press one of its most fruitful sources of revenue. A mercantile press is a press in the open market. Such a press lacks the moral qualifications requisite for leadership in the temperance cause, and the cause itself is not financially strong enough to permit it to employ this press as a mercenary.

For reasons quite similar we cannot with any great degree of

confidence look to political parties to work the reforms needed for the moral upbuilding of society. Political parties, in their action, rise to no higher plane than that of the average sentiment and asserted interests of the constituency whose support they seek. If a section of beer-drinking constituency holds a balance of power within the lines of any of the great political parties that section will have power to keep any honest temperance plank out of the working platforms of that party.

It all comes back to this: the moral hopes of the world center in the Christian Church. The Church is forever the Moses whose mission it is to bring God's law down from the flaming mount to the people encamped upon the plains. It is the mission of the Church to preach a divine code in the world, to arraign society, politics, business at the bar of a perfect and authoritative righteousness. The Church herself must never forget this: She is divinely ordained to be the supreme moral teacher and reformer of the world. It is her business to create and enforce those moral convictions which, pervading home and school, the college and press, the market and politics, shall, by and by, become an incarnated omnipotence for the smiting down and the stamping out of all social iniquities.

Much is said about the rights of individual liberty in this relation. But the spirit of Christianity is not quick to prompt this argument. The church member who, in pursuit of his asserted personal liberty, drinks wine does a purely selfish, and what may be a very unchristian, thing. He does that which enlightened science declares to be injurious to himself, and which may be morally hurtful to others. A true Christian spirit will prompt every lover of his kind to abstain from all needless indulgences from which others can take example to their hurt. The highest type of a Christian is one who easily buries his selfishness in his heroism for humanity. The day of the world's emancipation from the rum-curse will not come until those who bear the name of Christian shall walk with spotless garments in the presence of this evil, touching not, tasting not, handling not, the unclean thing.

It is sometimes asserted that the life of the Church cannot be reasonably expected to rise higher than the best average life of the surrounding community. This is a vicious doctrine. Human society is not the source of Christian life. This source

is divine. It is the duty of Christians to carry into and to exemplify before the world, in their own living, a divine pattern of manhood. Church members who intelligently and conscientiously seek to measure up to the New Testament standard of Christian character may be absolutely relied upon to stand in a right personal attitude to the temperance cause.

Church members are morally responsible for their political attitude toward the temperance question. It is often and easily said that the Church must keep aloof from politics. Such teaching is moral heresy. The liquor traffic is in politics. It is through its manipulation of political forces that it seeks so to intrench itself, even in law, as to enable it to put to defiance all the moral forces of the age. The political field is one of the fields on which the power of this organized crime against society is to be broken. The Church must enter politics. The teaching of the Church on all questions of social morals must be so clear and positive as to educate all Christians to a sense of their high duties in the relations of citizenship. The time has come when the Christian citizen, as such, should assert his fealty to right rather than to party. In many election districts the members of the churches, if they could not elect, could certainly defeat, any political candidate who might appeal for their suffrages. Let a little wholesome political communionism be effected among the Christian voters of society. Let the caucus be notified that no candidate for office who is not right on the temperance question can command a single Christian vote of the community, and the politicians would soon be on their knees before the demands of Christian citizenship. Who shall deny that such a course, in many communities, would be perfectly feasible? The Church to-day is not discharging her full responsibility in the high function of training her members for the moral duties of citizenship.

The Church, through her educational agencies, ought to give more constant and more vivid instruction to the people concerning the stupendous evils of intemperance. One great source of the apathy of the Church on this question is the lack of practical knowledge on the part of Christian people concerning the tragic evils of intemperance. The members of churches in large part, let it be gratefully said, are personally free from the curse of drink. They live in peaceful and blessed

homes. Their own security makes them practically strangers to the evils which are smiting multitudes of their fellows into dust. We become interested in any good cause only in proportion as a knowledge of its needs appeals to our convictions and stirs our hearts. The mother whose son is a victim of intemperance is never apathetic. The man rescued, as John B. Gough, from its evils is never indifferent. The noble woman who, on errands of mercy, visits the drunkard's wife, as she sits broken-hearted in her blighted home, is never wanting in a helpful sympathy. And so only as those great agencies of Christian teaching—the pulpit, the Sunday-school, and the religious press—shall themselves become the baptized evangels of this cause shall the slumbering might of the Church be most effectually aroused and enlisted in the temperance reformation.

And yet—let there be put upon this truth all emphasis—it must be felt that the hopeful sphere of the Church in the temperance cause lies in the right training of children rather than in the reformation and rescue of drunkards. The story is familiar, but significant, of Hamilcar taking his boy, Hannibal, nine years old, and, laying the child's hands upon the altar, then teaching him to swear eternal hatred to Rome. The sequel is known. Hannibal, a man, became Rome's invincible foe. He maintained his army for seventeen years in the very heart of Italian territory, and as long as he lived, even when he was without an army and in exile, his very name was a terror to the Roman senate.

So the Church, in her relations to the temperance cause, has no higher nor more hopeful duty than by hearth-stone and altar to imbue the hearts of the nation's children with the unpictured horrors of, and with unchanging enmity toward, the smiting iniquity of intemperance. If the Christian Church shall promptly discharge her great responsibility here, then from the cradles of the present shall arise the Hercules-like victors who shall rid the coming civilization from the terrific hydra of the rum power.

George P. Mains

THE VALUE OF LEGISLATION.

The limited space at command will not permit a consideration of details, and, in the present state of the case, a discussion of principles will be of vastly higher importance. How far morality can be promoted and enforced by political legislation is one of the most prominent questions of the day. It is a question of vital consequence, for our methods and successes in moral reform are to be largely shaped by the decision that is reached.

The Church has been telling the world for centuries that the Gospel of Christ is the only solid foundation for the salvation of mankind from sin. Is this true, or has the Church been laboring under a mistake and holding out delusive hopes to men? There is a tendency in these days to change front in the heat of the conflict as though the battle-ground had not been wisely chosen. It may be well to survey our foundations anew and estimate the value of first principles in the discussion that is going on respecting moral reform.

Is there any thing reformatory or regenerative in human statutes? If not, what value have they in the work of man's salvation? We are not quite prepared to take the ground that good government will save the world from sin. The wise and just laws of Solon did not preserve the Athenians from political and moral degeneracy. The personal purity and righteous government of Marcus Aurelius did not stay the "decline and fall of the Roman Empire." The administrations of Josiah and Hezekiah did not prevent the final catastrophe in the history of the kingdom of Judah. Then, as now, bad men were not regenerated by good government. Christians cannot very consistently take the ground that even a permanently righteous administration of human affairs will do the work of the Gospel. It has not generally been supposed that men could be cured of dishonesty by the enactment of just laws respecting trade. The laws against dishonesty have operated merely as a protection for honest people against the inroads of injustice. The Church has favored such laws, not because they are reformatory, but as a check and defense, while higher instrumentalities are saving men from dishonesty and all other sins.

The Church of God has not supposed that wicked men would love the Sabbath any better because they are forbidden by the laws of the State to desecrate it. Sabbath-keeping people are protected in their enjoyment of the sacred day by such laws, but wicked men are not made any better. As a matter of fact there are probably more homicides in consequence of drinking and carousing on the Sabbath than on any other day of the week. Men stop work to begin mischief.

Is there any record of a lecherous man having been made chaste and virtuous by statute laws forbidding adultery and kindred sins? Human society may be protected by such laws from the ravages of the destroyer, and thereby a great good be accomplished; but no one expects to banish licentiousness in this way. It may be driven under cover, and many victims may be saved from its deadly pollution, but the evil thought, desire, and purpose remain. This terrible vice can be cured only by something that shall purify the very springs of life.

Such laws are merely a breakwater behind which decent people can find shelter, while the waves of sin continue to rage outside unchecked. No sailor wants to hide behind a breakwater forever; he desires control of the ocean itself. And the ultimate purpose in moral reform is not to build walls to protect good people from the ravages of evil, but to destroy the evil itself; and this human laws cannot accomplish. It needs a divine Christ to walk on the tumultuous waves and command, "Peace, be still." After that breakwaters will not be necessary. The hackneyed story of the man who tied his boy to a post for stealing apples, and said to him, "Now we will see whether you will steal," is a fair illustration. The apples were safe, undoubtedly, while the boy was tied to the post; but the boy was made no better. What is needed is a system of moral reform that will save the boy first, and the apples will be saved as a logical consequence.

There is a very strange fact in connection with this question which every one may interpret to his own liking. The sins that human legislation has most concerned itself with are the sins that have been least thoroughly eradicated in the lives of professing Christians. We have stringent laws touching licentiousness, and yet probably more persons have been expelled

from the Christian Church for this sin than for any other. We have laws forbidding Sabbath-breaking, but the complaint is universal that Christian people are growing lax respecting the sanctity of the Sabbath. We have laws without end against dishonesty, but multitudes of church members are put on trial every year for this sin. We have many civil and ecclesiastical laws with reference to dram-drinking; but this great evil is a universal stumbling-block in the way of holy living. Can we find four other sins, which the laws of the State have not tried to restrict, that have become so prevalent, and that have given the Church so much trouble? It looks on the surface of things as though human legislation was not helping Christianity very much in saving the world from these sins. It may be answered that these, in the very nature of things, are the most popular and prevalent of sins, and so are most persistent in spite of both "law and gospel." If this answer reaches to the root of the matter, and satisfies many minds, it will be an occasion of general rejoicing.

Christian people, who believe in Christianity as a divine institution, are bound to look to the Gospel as God's method of saving men from all forms of sin; and they must relegate to a subordinate place every other plan or method. When human legislation is limited to its proper sphere in moral reform Christian people will welcome it as an adjunct of the Gospel. If, however, it is put forward as a substitute for the Gospel, and the Church is neglected for political appliances, then it becomes necessary to affirm with emphasis that legislation can never do the work of the Gospel.

Reform by statutory enactment has three fatal weaknesses which must not be overlooked whenever the attempt is made to find a gospel in legislation.

First, it attacks one sin at a time, or one sin without reference to its relations to other equally dangerous sins. Have we any grounds in Scripture or philosophy for the belief that we can single out one particular virtue and, by human legislation, push it to the front beyond other virtues that are not given such special treatment? Have we any reason to believe that we can mark one sin for destruction, and, by political appliances, crush it any faster or more fully than we do other sins? Do we find anywhere a warrant for an attempt to destroy sins

seriatim? Is this God's method? When he undertakes to save a man from sin does he deliver him from profanity first, and leave him in the practice of licentiousness and dishonesty and drunkenness? On a broader scale, do we find that the Gospel proposes to pay special attention to licentiousness, for instance, until it is abolished, and then take in hand profanity, and so on to the end of the list?

On the contrary, the divine method seems to be to save each man from all his sins, and, by the appliances of the Gospel, beat back the front of evil at all points simultaneously. It may be seriously doubted whether the world will be saved from one sin faster than from all sins, and whether one or two virtues can be successfully emphasized beyond others.

Again, the statutory method of reforming men is faulty in that it makes use of compulsion rather than persuasion. Can human governments compel men to be virtuous when God does not think it wise to do so? Society may properly protect itself by statute laws, but it must not make the mistake of supposing that it is saving men from sin by this process. And there is reason to fear that the Church, by using force—by appealing to human law to drive men into external morality—is losing her power to persuade them to practice real morality. We have the highest authority for saying that "they that take the sword shall perish with the sword." Is not this equally true of the club? The club has its use as a police weapon, but it is not a regenerative agency. It looks very much as though the violent methods sometimes employed by Christians in these days were awakening the wrath of the ungodly and uniting them in a solid phalanx against all moral reform. The Church has invoked political power, and the ballots of the unregenerate have, in many instances, buried politico-moral measures out of sight.

Still further, moral reform by political legislation is only a continuation of the multiplied efforts that have been made in all ages to save men from sin by human instrumentalities; but that such efforts, while praiseworthy and of value as indicative of full human co-operation, will come short of the mark the history of the past compels us to believe. All heathen religions have vainly tried to save men from sin by human appliances; and modern reform agencies that ignore the Gospel are

doomed to a like failure. Any moral reform rests on a very unstable basis so long as the people are not converted to Christ. The moral sentiment of irreligious people is extremely superficial and unreliable. They may be induced to vote for no-license or prohibition one year, but if it be found that their taxes are increased a few cents thereby they will wipe out all these reform measures at the polls the next year. They may be persuaded to keep the Sabbath for appearance' sake, but sap running to waste in the sugaring-season, or grain exposed to a coming thunder-shower, will be sufficient to convert them into Sabbath-breakers. But when a man is thoroughly saved from his sins by divine power the question of moral reform for him is very easily settled. When there is a sweeping revival of religion in a town the sale of liquor, Sabbath-breaking, profanity, and other evils are correspondingly reduced; and the extent and permanence of the reduction are in proportion to the extent and permanence of the revival.

There are principles involved in this discussion which we shall be compelled to respect, and which it will be wise to recognize in all our efforts to reform men. We ignore these principles at the peril of being entirely incorrect in our methods and totally deficient in the results of moral reform.

The purpose of this paper is not to condemn political legislation on moral questions as worthless, but to find, if possible, its value, and relegate it to the subordinate place which it should occupy. The present line of thought has been pursued because it seems to the writer that there is special danger at the present day that men will lose faith in the Gospel as the means of saving the world, at least from certain glaring sins, and look to politics to accomplish that result. The danger is that politics will be promoted to first place, and the Gospel, if used at all, retired to a subordinate place. There can be no doubt that there is a tendency in these days to substitute political machinery and lodges and societies, open and secret, for the services of the Church.

The conclusion we reach is that legislation is available, but we must not expect too much from it as a reformatory measure. Use it as a defense wherever possible, but do not make a gospel of it. Legislation can find a permanent basis only in the permanent Christian character of the people. It cannot outrun the Gospel

of Christ. However desirable laws regulating moral questions may be, they are helpless affairs without a moral sentiment behind them. Legislation can only register the progress of the nation in morals. The triumphs of legislation must be the final jubilee of a preceding triumph of the Gospel.

Prohibitory liquor laws may, perhaps, be fairly regarded as the high-water mark of moral progress. The water does not always stand at high-water mark. In fact, it is generally below it; but we know the mark has been reached and can be reached again, if the flood of sentiment be only high enough respecting this great evil. The decent people of the country must consider the victory still unachieved—not until prohibition is enacted in the legislatures of all the States, for that might amount to very little, but—until an overwhelming majority in all our States are moral people and *desire* prohibition and will demand its enactment and enforce it. If the sentiment of a State or community is adverse to prohibition, or hopelessly divided, prohibitory laws are of very little value; but when the sentiment of the people is overwhelmingly on the side of morality, legislation on moral questions comes as a matter of course.

With respect to license legislation, high or low, it is hardly necessary to say that it will never solve the temperance problem nor do very much to restrict the sale of intoxicating liquors. Probably very few people seriously think so. If any honest temperance men favor such legislation they favor it only as a make-shift, until something more effectual can be reached. The man who has the grace of God at command, and the appliances of the Church, in saving the world from drunkenness, is foolish to waste any time over license legislation. He will probably derive no assistance from such a source.

Henry Graham

DANGERS TO THE TEMPERANCE MOVEMENT.

During the past few years the temperance cause has been steadily gaining strength. It has met with varying success and defeat. These vicissitudes have intensified conviction and resolution, aroused new energies, enlisted new forces, awakened public attention, and revealed more fully the attendant dangers. Each defeat has been practically a triumphant defeat. To foresee political dangers and to forecast true remedies is real statesmanship. To tell all the dangers which beset the temperance cause and to show how these may be met aright is to solve the problem. This article does not pretend to cover such a wide scope. It only proposes to canvass the more conspicuous dangers.

Immigration is a great and ceaseless menace. Hordes of foreigners are pouring into our country yearly. These come with sharp antipathies to all temperance sentiment. While all classes are represented among them, yet for the most part they are the refuse of Europe. Many of them have positively intemperate habits. All, or nearly so, have active sympathies with the drinking custom. Most of them become naturalized citizens. Nearly all their strength is cast solidly against all real temperance reform. When thousands such come to our shores daily it seems almost impossible to check the growing evil. Unless this is done what chance have we for temperance reform? How can we make clear the rivers of our social life when they are constantly polluted by such an ever-flowing stream? We must check the corrupting influx, or we must purify it. Our statesmen get spasms of virtue and courage. They boldly take up the reform of our immigration laws; with great flourish they are going to shut out the baser elements which come across the seas. We hear much of this at the beginning of legislative sessions and prior to nominating conventions. But nothing is done. The righteous enthusiasm all oozes out. An election is coming. Votes are needed. Reform votes have been won. The votes of the other class are requisite. The un-Americanized foreigner becomes a friend and brother. The heathen Chinese alone are shut out. The doors are wide open to all other comers. Mats with the inscription,

"Welcome," are spread for their feet by all political workers. And so we hear the heavy tread of thousands upon thousands coming to our beloved land to swell the armies hostile to all temperance. We do not raise a cry against all foreigners. Many of them become noble citizens. But it is as clear as the day that the strongest arm against temperance is the foreign arm. To check the immigration of bad social elements is a part of the temperance problem of our day. And another part is a practical method of work upon the foreigners who have come. Temperance movements among them must be put in motion. Workers of their own must be raised up among them. Systematic efforts should be persistently made along these lines. There is a fighting chance. Let it be improved in the name of humanity and of God. At least the children of these foreigners afford an inviting field. Of their own accord they become Americanized. They can be influenced by wise and determined means. Unusual exertions should be put forth in their behalf. This is the most hopeful method of counteracting the evils of immigration. How fortunate that old sinners die! The hope of temperance is with the youth.

Our large cities are also a continual menace to this movement. They are chiefly the receptacle of the currents of immigration. They are also the rendezvous of the worst elements in society. The rural districts are generally on the right side of this question. The large cities are strong in their opposition. They are full of saloons. These sinks of iniquity have a wider influence and a tighter grip than is popularly conceded. Young men innumerable are being drawn into the whelming vortex. Saloon workers are manufactured much more rapidly than temperance workers. Liquors by retail mean liquor-supporters by wholesale. Almost every State has large cities to jeopardize all temperance work, if not to overslaugh it. How the great cities shall be reached effectively is almost the greatest factor in all this problem. Could the temperance reform but capture these this war would soon be over. The leaders in the great work should so rally their forces, direct and concentrate them, as to lay relentless siege to these citadels of power now occupied by the enemy. There is absolutely little hope until this is done. Great cities not only contain numberless vortexes of vice, but they exert far-reaching effects inimical to temperance.

From these ramparts fearful incursions are made into the rural districts. Let supreme attention be given to the centers of influence which control the nation.

The old political parties are practically arrayed against this movement. In some States the Democratic party has stood for prohibition. But in nearly all the States that party is avowedly against it, often being explicitly the champion of the liquor traffic. Whenever in the North it has espoused temperance this has been from policy, and not conviction. In the South it has now and then manifested a little favor, but this has been so limited and strict, party attachment has been so proverbial and pronounced, that there is no encouragement from this source. That party may be regarded the country over as the supporter and protector of the liquor traffic. In several States the Republican party has squarely faced the issue and stood for the right. There its machinery and strength have pushed the saloon to the wall. But this excellent record has been broken in most of the States. In these States this party has advocated high license and local option. In some quarters it has catered to the liquor traffic for votes. The decisions of various Republican judges have been so adverse, the platforms of various conventions so ambiguous or hostile, the attitude of various leaders so unfriendly, and the political manipulations so hypocritical or antagonistic, that the suspicion of deliberate plans on the part of the party to throttle the growing temperance movement is rapidly spreading. Notwithstanding all the untoward indications, there are many who believe the party will be compelled eventually to change front and to adopt straight temperance principles. This has been the case in Iowa and Kansas. Is there not some hope that it may spread to other States and finally to all? If, however, that hope is doomed to disappointment, and if this party shall demonstrate its practical alliance with the liquor interest or the utter futility of farther temperance effort from within, then thousands and thousands will sever their allegiance to it and coalesce with those who have already abandoned it. The practical attitude of the old parties at present, when looked at collectively, is fraught with infinite harm. They deliberately raise other issues which are very subordinate, so far as national welfare is concerned. Compare protection with prohibition! Compare free-trade with pure

temperance! For the public weal there is no comparison. The tariff looks to material prosperity, temperance to the moral. And indirectly, by means of moral agency, temperance looks to the production of still greater material wealth. The greatest possible economic principle the nation can adopt is that of temperance. Tariff cannot protect home industries as thoroughly as temperance can protect them. Tariff for revenue is insignificant compared with temperance for revenue. The great tariff agitation makes one sick when he thinks of the lethargy in the temperance movement. That suits the old parties. It is votes they want, not principles. Inevitably they carry the great mass of voters with them. They freely resort to the common political practices of intrigue, bribery, intimidation. It is of paramount importance to get possession of one of these parties or to drive them both into open and avowed opposition to temperance. Then the temperance movement must be put on a non-partisan moral basis or it must assume the claim of a distinct political party.

Of course, another potent agency opposing temperance is the liquor traffic itself. There is no evil unto which it will not resort, if thereby it may cripple temperance. It pours out millions of dollars for purposes of corruption. Indeed, how amazing, if not alarming, the extent to which men may be corrupted! Knowing their cupidity and weakness, this traffic deliberately plans the unlimited corruption of the press and the voter. The measure of this iniquity may justly startle the nation. Intemperance has spread its appalling curses everywhere, and now it adds a giant evil to all the rest. If men are to be corrupted in this measureless manner in the great temperance conflict that is upon us, parties will not be slow to gain voters by the same accursed means. Given a purchasable franchise in countless voters, and the glory of the republic is at an end. No greater blight could shrivel the flower of the land. Civil liberties, nay, religious liberties, could be bought and sold. To make commerce of morals and convictions is to damn the country worse than war possibly can do. Let our men pour out their noble blood upon gory fields and die the patriot's death; let red battle again fill our homes with tears and aching hearts; let orphans and widows be multiplied indefinitely; let war, with its ravages and its desolations, come—these are lesser

evils than wide corruption of manhood and citizenship. When these are polluted and perverted, all is gone; Ichabod is written on our banners. Then the great barriers will give way, the seething floods of destruction will engulf home and school, State and Church.

Barring corruption, Pennsylvania would have gone for prohibition; and so Ohio. In Nebraska to-day the gravest fears are awakened because of the corrupting influences every-where apparent. Even houses and lots are purchased at good prices—a small payment made down and the balance made contingent upon the defeat of prohibition. Owners like to sell at good prices, and when the bulk of payment depends upon defeat of temperance, sellers are made anti-temperance workers as well as voters. They fail to see that in either event the sale will be declared off. The fifty or one hundred dollars down is no loss to the liquor traffic. They expect to give it. It is their way of raising up active workers for their cause. They have agents every-where using these adroit and seductive ways, as well as direct bribery. The curse of man and of God should rest upon them. Leaders in the great movement must face this danger and devise potent remedies.

Another difficulty continually weakening the good cause is the diversity of methods among temperance forces. United efforts are a necessity. Many different ways have been pursued. The non-partisan movement has thus far been most successful. It won in Iowa and Kansas. But for corrupting influences, above mentioned, it would have won in other States. We believe the greatest hope lies in this direction. It is a common platform for all temperance advocates. It exposes less weakness to attack. It combines all temperance energies. It awakens less antagonisms. It affords the greatest hope of success. While this is our opinion we are ready to acknowledge the good in all other methods. We are glad that men have been grappling with the monster in our midst in every conceivable manner. They should not surrender. But when we can all pull together let us all pull. And let us be patient and tolerant toward those of different opinions as to methods. Let us remember that great reforms at first move slowly. They may have their recurring defeats, but they gather new strength therefrom and advance with increased power. So we believe it to be

with this reform. God is in it. It must eventually prevail. The crystallizing process is operating. It may be the third party is the destined effectual agency. It may be some other party is yet to spring up from these agitations. Some way it will come. May God speed its coming! May he open our eyes to see our great deliverer, give us grace to lay aside unreliable conceits and to array ourselves under the one white banner of prohibition! Great reforms, although slow at first, eventually sweep down irresistibly like an avalanche. The avalanche is surely accumulating. And when it comes, woe be to the opposers and temporizers in the way!

There is just one more danger looming up in our vision. It is not an active foe. It has no plans. It has no battles. In one sense it is the gravest danger of all. This is the indifference of the people to the monstrous iniquity of the saloon. They are too familiar with its evils. They come to settle down before it as before the inevitable. They come to think there is no real cure. They think the evil may be inherent in human nature. They say you cannot legislate morals into a man. They fancy men will be just so corrupt anyway, and that if it does not manifest itself in the saloon it will in other ways. They are blind to the awful vices of intemperance. They are deaf to the pitiful wails coming up every-where for deliverance. They feel not fully the scorching breath of the fell monster. The wide-spread and appalling curse they little know. Here is in a sense the greatest danger. Now if the people can be enlightened, if they can be made to feel the evil more, if their eyes and ears, heads and hearts can be opened, then victory is at hand. Public opinion, when fully aroused, sweeps away all opposition. As well try to check the leaping Niagara as to stop its resistless sweep. Let the good work go on, any way, every way. Let conscience be aroused. Let conviction be awakened. Let time swell the growing tide. Let God send it thundering down the years, breaking down all obstacles, defying all dangers, until humanity shall be safely moored upon the pure waters of peaceful temperance.

Art. IV.—THE HOLY SPIRIT AS A FACTOR IN OUR INTELLECTUAL LIFE.

Is the Holy Spirit an available force in human life? The human mind is utterly incapable of comprehending the thoughts of God. We are awed in any attempt to conceive of the Divine Essence. The Eternal Substance precludes examination. The keenest intellect and the most carefully chosen words fail to present the full import of the Trinity in Unity. When the Almighty appeared to Moses in the flaming bush he bade him take off his shoes, because the ground whereon he stood was holy. Like reverence becomes him who essays to show the functions of the Holy Spirit as available to man. That His inspiration may exalt the conceptions and guide the pen is the appropriate prayer of him who writes with such conscious inadequacy. The Holy Spirit is not merely an attribute, an influence, an emanation, not "one of the manifestations of God." He is not simply a comfort, but "the Comforter;" not a function, but a Functionary. He is co-ordinate in dignity with the Father and the Son. Locke says, a "person is that to which the actions of an intelligent agent are distinctively appropriated." But the grandest acts of Deity are ascribed to the Holy Spirit.

As in the wisdom of God revelation has been adapted to human condition, and has therefore been gradual, so all the persons in the Godhead, for like reason, have used various manifestations, according to the times and people to whom Jehovah would make himself known. The Father's intercourse with Adam in Eden was not such as Moses had on Sinai; the Son in the manger did not resemble the Son in the transfiguration; and the Holy Spirit brooding over chaos was unlike the Spirit in tongues of fire. Yet God in all the persons of the Trinity, like Jesus Christ, is "the same yesterday, to-day, and forever." But the Divine Spirit is never called the Holy Ghost in the Old Testament; his first mention as such is when the Babe of Bethlehem was conceived (Matt. i, 18). Yet all the functions of Deity inhered in him, and he as really influenced the offering of Abel and inspired the faith of Abraham as he did the mind and ministry of Paul. The Bible narrates three events that form epochs in the history of God's moral doings with men; Sinai,

Calvary, and Pentecost represent them. The first was with God the Father, when he gave the law for obedience; the second was with the Son, when atonement was made for the transgressor; the third was with the Holy Ghost, when he applies Christ's merits to the believer. Miraculous power attended each of these events. When the Father descended on Sinai, the mountain quaked; when the Son expired on Calvary, the dead arose; when the Holy Spirit came at Pentecost, unknown languages were spoken and understood. As the advent of Christ was the anticipated fact of the Old Testament, so the plenitude of the Spirit was the inspiring promise of the departing Saviour. For four thousand years the world looked for the one; in confident expectation the sorrowing disciples waited for the other. Both came in the fullness of time. The feast of Pentecost among the Jews was fifty days after the passover, when the paschal lamb was slain, of which Christ was the antitype. After eating the passover the Jews were forty years in the wilderness before they reached the promised land; Christ remained on earth forty days after his resurrection before he ascended to his Father. Ten days thereafter came the real Pentecost. There was wondrous power! There was a marvelous manifestation! "There was a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting, and they were all filled with the Holy Ghost, and began to speak with other tongues." May we reverently say, as the Son of David was the Son of God through all time, yet is named as having his advent when he assumed a body, so the Holy Spirit, that from eternity is the same, had also an advent as positive and palpable when personally among men in tongues of fire? St. Augustine says, "He that had previously operated in a silent, secret manner now came as the 'rushing mighty wind.'" If our hands have "handled of the Word of life," can less be said of our experience with "tongues of fire?" Of the Holy Spirit Christ said, "He shall take of mine and show it unto you." He gives us the necessary help. Coleridge says, "The greatest thing a man ever does is to pray." But to do in the best way that which is most important to be done justifies the highest effort of wisdom. The Scriptures say, "We know not what we should pray for as we ought;" but "the Spirit helpeth our infirmities." For pardon, purity, Christian usefulness, we can all pray with necessary instruction and examples

from the Bible. But in many things we are ignorant, and in our approaches to God we need not only Christ as a medium, but the Holy Ghost as a guide. Definite desires demand definite direction.

In the darkness of our understanding, in the force of our prejudices, in the warmth of our passions, in the vicissitudes of our condition, in the state of our hearts, we are liable to ask amiss. We may ask riches when we can hardly be trusted with the little we have. We may ask health when it is good for us to be afflicted. We may ask five talents when one is buried in the earth or hid in a napkin. For selfish ends we may pray the wind to change, the tide to turn, the weather to moderate, when the indulgence of the few would be the calamity of the many. In God's economy one part of nature appeals to another. Providence is exercised and our necessities are met. The heavens hear the earth, the earth hears the cry of the corn, and wine, and oil, and they all hear Jezreel (Hos. ii, 21, 22). We may greatly err in the things we ask. Rachel said, "Give me children, or I die." She did not know what would follow. James and John would command fire from heaven to consume the Samaritans. Luther said there were times when he had no words for prayer, and he just fell before his Maker. If the channels of communication were closed he waited till God opened them.

But not more certainly in the *matter* than in the *manner* of our prayers do we need the Spirit's aid. Even the things we know are *proper* to be desired we may ask in an *improper manner*. The Saviour told his favored disciples they knew not what manner of spirit they were of. Ostentation and vain repetitions do not avail to our highest profit. Abraham, "the friend of God," when pleading for Sodom, acknowledged he was "dust and ashes," and God kept hearing him till he stopped. The publican who was "justified" smote upon his breast, saying, "God be merciful to me a sinner." "The Spirit maketh intercession for us." "And I will pray the Father, and he shall give you another Comforter." The original in various places means not merely words for comfort, in the sense of *cheer*, but in the sense of *aid* as our Advocate. In the tribunals of ancient Greece parties came into court with one or more persons who, from their position and influence, could render greatest help.

Though not advocates as we employ the word, they used their utmost power as for a client. In the Athenian courts these were called the party's paracletes; in the Roman courts, his advocates. That the original word was so understood by St. John may be assumed from his language: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous"—one with God who patronizes our cause and conducts our plea.

Two things are done by an advocate: first, he speaks *for* us; secondly, he speaks *by* us. Sometimes there are two advocates, and their functions are divided: one, taking the part of a *direct intercessor*, pleads for his client; the other, becoming the indirect *intercessor*, directs the speech of his client. Thus our Advocate is not only our *organ* of speech, but a *prompter*. These two represent Christ and the Holy Spirit. Christ's *intercession* is *direct* by his voice; the Spirit's intercession is *indirect*, and conveyed through the soul of him he aids. Christ's intercession is *without* us; the Spirit's intercession is *within* us. Christ intercedes and the Spirit is given; the Spirit intercedes and the atonement is applied. The intercession of Christ proves the obstacles to our salvation are removed. By the intercession of the Spirit the difficulties of our condition are overcome. "The Spirit maketh intercession for us with groanings which cannot be uttered." This expresses profound sympathy, deep solicitude, earnest effort. It is as if our grief caused his oppression. These unutterable groanings are the voice of a pressing necessity. And lo! the heavenly Advocate appears within the veil with the golden censer in his hand and much incense therein. He offers the incense, with the prayers of all the saints and the pleadings of the Spirit, upon the golden altar before the throne as our "Intercessor" and "Comforter."

The gift of the Holy Spirit as vouchsafed at Pentecost was essential to the most vital exhibition of the benefits of Christ's death. Who that has read the New Testament has not been impressed with the changed conduct of the disciples after the gift of the Paraclete? How inadequate had been their conception of Christ's mission! In vain had he delivered his discourses and wrought his miracles! from his wisdom they had not imbibed proper knowledge, and from his might they had not

received needed strength! In vain had he declared, "My kingdom is not of this world!" In vain had he taught them, "The kingdom of God cometh not with observation:" they sought a sign. In vain had he inculcated humility: "There was a strife among them who should be greatest!" In vain had he shown the moral majesty of his spirit amid the strongest demonstrations of the wrath of his enemies: "All the disciples forsook him and fled!" In vain, at his death, did the material universe seem electrified with the throes of the expiring Redeemer, and the centurion exclaim, "Truly this was the Son of God:" only the women showed the tenacity of a true consecration! And when the Roman seal was broken, and the Saviour's triumph over death was complete, when "the other disciples said, We have seen the Lord," Thomas declared he would not believe except he should see in his hands the print of the nails, and thrust his hand into his side. Neither the miracles at the cross nor the power of the resurrection stopped the inquiry, "Wilt thou at this time restore again the kingdom to Israel?" But what men, what ministers, what martyrs did the Holy Ghost make of those same disciples! Was Peter ever such a man?—so bold, so eloquent? Read his sermon at Pentecost!

He who bade them go into all the world and preach his Gospel to every creature would not allow their departure till the Holy Ghost came. The divinest functions invested in them, and the pressure of the sinner's wants and the world's woes would not justify their entering upon their work or leaving Jerusalem till the "power" came with Christ's authorization. Their highest qualification was in the Holy Ghost. The obstacles they would meet, the persecutions they would encounter, the sufferings they would experience, and the work they were called to do absolutely demanded a purer spirit, a grander heroism, and a stronger faith than their past experience had illustrated.

But we must consider the Holy Spirit as the great power of securing the success of Christ's cause. When the Spirit came at Pentecost "there were dwelling in Jerusalem Jews, devout men, out of every nation under heaven." They saw the glory, felt the power, and certified the facts. God wonderfully endowed them. They were linguists without lexicons, ministers without manuscripts, preachers without parchments. The Holy

Ghost gave force to truth, pungency to conviction, reality, testimony, and transport to moral change. By his light the guilty saw their sin, and loathed and turned away from their iniquities. God's heralds flamed as they flew. The ties that bound them to earth were broken and the veil that concealed the grandest verities was lifted, and Jerusalem that is from above flashed its splendors upon the ravished vision. Prophetic allusions were verified, the mystic rites and multiplied sacrifices rose in their significance, and forgotten truths came to their remembrance; the cross lost its ignominy, and the world saw, confessed, and realized its power. This was not the result of long training, the changes were sudden. It was as the lightning coming out of the east and shining to the west. It was a stroke, and arrogance fell. It was the Holy Ghost, and the dead lived, St. Austin says. The unbelieving would, if possible, attribute it to the power of the magi. Christianity grew like the palm, by depression; like the martyrs it gave to the world, it conquered in the midst of flames. The results commanded faith. Superstition gave way, prejudice yielded, incredulity was silent, temples of idolatry fell, the most celebrated oracles were dumb, famed philosophers, disheartened jurists, disconcerted and exasperated magistrates confessed the power of illiterate fishermen.

But we now think of the Holy Spirit as a factor in our intellectual life. Are we forbidden the belief that, besides the change the Holy Ghost effects in the moral character, he also exerts a power on the mind to awaken and develop, as well as direct, its action? Without claiming miraculous gifts or the increase of the number of the intellectual faculties in regeneration, are we not justified in assuming that such a transformation of our nobler nature must show itself upon mental resource, energy, and achievement? Are not these two great forces, mind and heart, the most responsive, as they are the most capable, parts of our nature? Are they not so allied that the radical change of the one will essentially affect the action of the other? If regeneration descends to the lowest depravity, may it not ascend to the highest endowments?

Is there nothing in analogy to suggest the belief that the Holy Spirit will so affect the mind? Do not external appeals influence us? In nature and in art, do not objects of novelty, beauty, and grandeur compel response? Do not the countries

through which we travel, the persons we meet, the discourses we hear, the facts with which we are made familiar, in some way tell on our thinking, our purposes, and our plans? Did not David's sight of the heavens, the moon and the stars that God ordained, induce profounder humility and a keener sense of moral obligation? Does not contact with greatness, whether in physical magnitude, intellectual force, or spiritual pre-eminence, exert a conscious power? Is it not still true that he that walketh with the wise man shall be wise? Dr. Samuel Johnson says of Edmund Burke: "No man of sense could meet him by accident under a gate-way to avoid a shower without being convinced he was the first man in England." A receptive mind can hardly brush against wisdom without carrying away some intellectual substance. When the sorrowing disciples journeyed to Emmaus the presence and conversation of Jesus as really made their minds shine as they caused their hearts to burn within them. Contact assimilates. The sight of Elijah when he was taken up gave to Elisha the mantle of his power. If such results come from such causes, what may we say of the uncommon conditions in which we are sometimes placed, as in imminent danger of life, or when we realize the peril of a great interest? Who has not heard of the marvelous activity of the mind in an impending railroad disaster, or when the rescued person was in the experience of drowning? As in miniature upon a map of a few inches we see the countries of the globe, so in a few seconds the mind sees, as in a history, the facts of life. We give a case where financial loss was apprehended. It is established on the best testimony, and is found in *The Philosophy of Sleep*, by Robert Macnish, member of the Faculty of Physicians and Surgeons, Glasgow. "Mr. R—d, a gentleman of landed property, was prosecuted for a very considerable sum, . . . for which he was said to be indebted to a noble family. . . . The gentleman was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these lands from the titular, and, therefore, the present prosecution was groundless. But after industrious search among his father's papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law business for his father, no evidence could be recovered to support his

defense. The period was near at hand when he conceived the loss of his law-suit to be inevitable, and had formed the determination to ride to Edinburgh next day, and make the best bargain he could in the way of compromise. He went to bed with the resolution and with all the circumstances of the case floating upon his mind, and had a *dream* to the following purpose: His father, who had been many years dead, appeared to him, he thought, and asked him why he was distressed in mind. The cause of his distress was given and the belief in his claim. 'You are right, my son,' replied the father. . . . 'The papers relating to the transaction are in the hands of Mr. ——. I employed him on that occasion for a particular reason. . . . It is possible that Mr. —— may have forgotten a matter that is now of very old date, but you may call it to his recollection by this token, that when I came to pay his account there was difficulty in getting change for a Portugal piece of gold.' Mr. B—d awoke, . . . did as his father in the dream bade him do. The old gentleman could not at first bring the circumstance to his recollection, but on the mention of the Portugal piece of gold the whole returned upon his memory. He made an immediate search for the papers, and recovered them, so that Mr. B—d carried to Edinburgh the documents necessary to gain the cause." The theory of Dr. Macnish is that the father, after the purchase of the property, told his son the facts, and suggested the possible difficulties with the means of meeting them. But so profound was the sleep of memory that it required the critical hour to break the slumber. Like experiences have suggested "the immortality of thought."

From the known power of the soul over the body, may we not argue the influence of the Holy Spirit on the mind? In the life of our famous Arctic navigator, Dr. Elisha Kent Kane, by Dr. Elder, his biographer says: "I asked him for the best proved instance that he knew of the soul's power over the body; an instance that might push the hard-baked philosophy of materialism to the consciousness of its own idiocy. He paused a moment upon my question as if to feel how it was put, and then answered as with a spring, 'The soul can lift the body out of its boots, sir. When our captain was dying—I say dying, I have seen scurvy enough to know—every old scar in his body was a running ulcer. . . . I never saw a case so bad that

either lived or died. Men die of it, usually, long before they are as ill as he was. There was trouble abroad. There might be mutiny so soon as the breath was out of his body. We might be at each other's throats. I felt that he owed the repose of dying to the service. I went down to his bunk, and shouted in his ear, "Mutiny! captain! mutiny!" He shook off the cadaveric stupor. "Set me up," said he, "and order these fellows before me." He heard the complaint, ordered punishment, and from that hour convalesced."

In the complex nature of man can we assume there is any one part that is free from relation to or influence from another part? "Whatever link we strike" affects the chain of our individual being. Thus a "merry heart doeth good to the body like a medicine," and the light of the spirit shines through the gloom of the mind.

From such reasoning, what might we anticipate from the most exalting and inspiring change that human nature knows? What powers are thus evoked? If operation upon the intellect is commensurate with the magnitude of the change wrought, will not a susceptible mind reveal its full capabilities? Hear David, when he felt the moral transition! "He has taken my feet out of the horrible pit and miry clay;" "As far as the east is from the west, so far has he removed our transgressions from us." Who can question the mental influence of such a change when he considers the experience of Saul of Tarsus, after the scales had fallen from his eyes and he was "delivered from the power of darkness and was translated into the kingdom" of the dear Son? Who, with such facts, can doubt the influence of the change upon the mental faculties? Was not the Holy Spirit an intellectual factor?

But the supremacy of the claim to the Holy Spirit as an intellectual factor may be argued from what is involved in the fall of man and the purpose of redemption. In our moral lapse the paralyzing touch of sin reached the center of our nature. "The whole head is sick;" the seat of the mind shows its power. "The whole heart is faint;" the seat of the affections is robbed of its vigor. Does not redemption cover the condition? "Not as the offense, so also the free gift." John Wesley and Adam Clarke say, "The free gift bestows blessings *far beyond* the consequences of the offense." True, all these

blessings do not appear in the present life. But is it not the living, active soul that is their recipient? Do we not as sadly suffer in the intellect as in the heart? Is judgment as sound? Is reason as clear? Is will as stable? Is imagination as true? Is memory as prompt? Are the powers of invention as keen? Has not the sum of these powers been reduced? If for solidity regeneration goes to the foundation of the temple, so for its grandeur may it not reach the dome of thought? With the faculties disencumbered, and the added stimulus that the Spirit gives, who can tell the increase of power? The smoldering fires of genius flame forth from the ashes to which unholy passion may have reduced the man. Or shall we say it is the disimprisonment of an entombed mind, it is the resurrection of weird powers? As the sun that lightens creation gives fruitfulness to seed and soil, so does the Holy Ghost that sanctifies the spirit exalt, inspire, and reveal the mind. In physical science, thus writes Dr. Guthrie: "We talk of the power that was latent in steam—latent till Watt evoked its spirit from the waters, and set the giant to turn the iron arm of machinery. We talk of the latent power in the skies till science climbed their heights, and, seizing the spirit of thunder, chained it to our surface, abolishing distance, outstripping the wings of time, and flashing our thoughts across rolling seas and distant climates."

But who shall tell the elevation, enlargement, and sublimer exhibition of the mind in sympathy with, and under the influence of, the soul in its ascension to God, when in its rapt condition!

To form a just judgment of an ingenious and complicated piece of machinery we should see it not in detail, but in its completeness. The wheels, the cogs, the shafts, the springs, or the various parts that enter into its structure, can give no accurate idea of the invention. It is only when the parts are brought together and intelligently adjusted to their place and purpose—when in the full application of its power we witness the result—that we can render a proper verdict as to the value of the invention.

He who looked upon the masses of stone, quantities of carved wood, heaps of iron, and brass and silver and gold designed for Solomon's temple could form no adequate conception of the magnificence with which its top-stone should crown it when it

became the glory of Jerusalem and the pride of the Jewish nation. It was only when finished that the house that was forty years in building stood in its splendor and adaptation to the sublime service for which it was reared. Then, only then, could it command the supreme admiration and profound reverence rendered its divine Architect.

So is it with man as God made him. The body of Adam presented form and features and color. The breath of the Spirit made him live. Then God's image made his moral nature. So now, when this curious workmanship is spoiled, when our parts and powers are out of place, it is not the sight of the material that shows us man; but when in the proper adjustment, when in the new creation, the Spirit makes its proper impress, the structure is complete, the temple of the Holy Ghost is shining with the light of God. It is only then that man appears in the fullness of his attributes and attainments, that we are the true representatives of Christ's redemption. It is then that the Holy Spirit does his part in the reproduction of the likeness of God. Then the mind must feel his vitalizing power, by which alone we can say we are "complete in him."

A divine beam enters the soul, and the intellect takes tone and complexion from that which engages it. As the air retains the smell, and is filled with the fragrance, of the leaves long shed; as brief intercourse with superior minds leaves refreshing and exalting influence behind them, so he who is born into the kingdom of God rises to a dignity and realizes resources wholly attributable to his moral change. Shall we say that the Spirit that brooded over chaos, and gave order and beauty, at the same time imparted vivifying force to the earth by imparting properties that fitted it for vegetable life? Was it thus prepared for trees to grow and for animals to live? Thus, at least, the Holy Spirit, acting upon our moral nature, infuses a divine vitality and conquers our intellectual disability.

Has observation no voice to convince us of the power of the Holy Spirit as a factor in the intellectual life? The reality and immediateness of the influence of the Spirit in delivering the soul from the bondage of corruption into the glorious liberty of the children of God was witnessed by the writer many years ago at a camp-meeting in Chester County, Pa. A young Irishman of about eighteen years attended the serv-

ice. He was raised a Roman Catholic. He had little education, and his life had furnished no evidence of superior mental ability. He heard the word. It entered his heart and awoke his fears of the wrath of God. Horror seized him. His desire for forgiveness was an agony. His pardon was a transport. He bounded from the bench where he prayed, rushed into the pulpit and poured forth a stream of burning eloquence that set the camp on fire. The skeptical were awed. All felt God was in him of a truth. The late Rev. Anthony Atwood, long familiar with the mind of the Spirit, said to the ministers, "Let us stand aside while God speaks by this youth." We stood. We listened. We marveled. It was a blaze of intellect. It was a fire of holy passion. It was a disimprisoned genius.*

No human soul is fully known till God possesses and directs it. From the cradle of the second birth has emerged a character of mental acuteness and vigor that has astonished the most intelligent. Does the history of Methodism fail to impress this fact? What but the Holy Spirit made many of our earlier preachers? It did not make them linguists and metaphysicians or men of science by the simple fact of their call to work, but woke their powers, induced their ambition, and sustained their efforts; and, besides their zeal, it showed their capacity. A learned infidel said of Methodist preachers: "Were they only panoplied in the literary armor which is worn by the preachers of certain other sects, they would in five years make a conquest of the world." Without scholarship or previous purpose, at the command of the Captain of their salvation they fired upon the strongholds of sin as if they were God's great ordnance. The "stout-hearted" fell under their power. Who that knows the history of Thomas Walsh, Adam Clarke, Richard Watson, believes the world would ever have known them as the scholars, thinkers, and men of moral force that they were if the Holy Spirit had not been

* Since the above was penned, the writer, to his utter astonishment, has met at the Simpson Grove Camp-meeting the identical individual described, and has heard from his lips in the public assembly the narrative of his conversion. If his early experience made such a revelation of unknown endowments, his subsequent life has sustained the promise. Religion in the thirty-seven years that have elapsed has shown him a man in "the City Council," of acquired wealth, of large offerings to the Church, of wisdom in the responsible offices that he has filled in the cause of Christ, and in the best advantages of education to his children.

to them an intellectual factor? Who that has read of Joseph S. Tomlinson, H. B. Bascom, and J. P. Durbin attributes their greatness to any other fact than that their regeneration revealed in them new intellectual life? And, if allowed to write of one still living—one who is known in the Methodism of the world—who will question that the laboring youth of "the Globe Mill, Philadelphia," received the impulse and inspiration that in his conversion disclosed such capabilities and induced the culture that made for the Church and the world an Abel Stevens?

Who shall tell how much is comprehended in that Scripture, "The entrance of thy words giveth light; it giveth understanding unto the simple?" The Bible as a source of light throws its beams across the darkest intellect to dispel its gloom. Then surely the Spirit that inspired the Bible, when communicated to the soul, may broaden the perceptions and rouse the energies of the mind. "The inspiration of the Almighty giveth understanding." Does this mean capacity, or is it "understanding" in only one line of thought?

The great purpose of Christ on earth was to make an end of sin by the offering of himself. But he healed the sick, cured the blind, and fed the multitude. Though the chief work of the Spirit is to make and keep us holy, it is not beneath his functions to exalt and develop the mind.

Is there not a *spiritual sense* possessed by the Christian unknown to the sinner? "The natural man receiveth not the things of the Spirit, because they are spiritually discerned." Then with our mental faculties there is a spiritual discernment. "The same anointing teacheth you of all things." Are we not justified in assuming that the Holy Ghost that inspired the prophets to write of future things that "human sagacity could not calculate or discern" revealed his power as an "intellectual factor" in the style of the men who wrote? However we may doubt as to "verbal inspiration," is there not in the language what must be acknowledged as above the culture and habit of their minds? Was there not a loftiness in the expressions of Moses, of Joshua, and of Gideon that showed an element above the human in its ordinary resource? Without assuming the miraculous in this, we claim the Holy Spirit was an "intellectual factor." The philosophic breadth and verbal painting of

Job, the poetic effusions of David, the pathos of Jeremiah, the sublimity of Isaiah, the grandeur of Ezekiel, the massiveness and majesty of Habakkuk, the logic of Paul, and the eloquence of Apollos took on those forms of speech that must ever live in literature as well as in religion to show the Bible as the book of books. We assert, the greatness of the style is begotten of the Holy Spirit.

But we come to the implication of the facts furnished in Scripture. Divine communication to men is through the intellect. It is the mind of God to the mind of man. Thus it was with Adam in the Garden, with Moses on Sinai, and in the miracle of Pentecost. The living and immortal principle in man is ascribed to the Spirit. The image God stamped on man was in his soul. Elihu (Job xxxv, 11) says, "Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?" When God would relieve Moses of some of his cares by appointing seventy elders, he said, "I will take of the Spirit which is upon thee, and I will put it upon them" (Num. xi, 17).

God has ever been ready to give necessary light to the mind, even in regard to material things. When the "end of all flesh came before" him he taught Noah to prepare an ark for the safety of his house, and gave definite instruction as to its size, its rooms, the wood of which it should be built, its window and door and stories. When he would have a tabernacle he gives information concerning the curtains of fine trimmed linen, "blue, and purple, and scarlet" (Exod. xxvi, 1). And when he would have a house in his name he gave the necessary impulse and direction to Solomon. It was the Holy Spirit that gave wisdom to Moses for the government of his people. By this Spirit the judges of Israel were fitted for their work, even in the matter of physical strength. The Almighty respected and endowed Samson. When the Spirit departed from Saul the Lord "rejected him from being king." For mechanical labor God called Bezaleel and filled him with the Spirit, "in wisdom, in understanding, and in knowledge, and in all manner of workmanship; to devise curious works, to work in gold, and in silver, and in brass, and in the setting of stones, . . . and in carving wood, to make any manner of cunning work for the tabernacle" (Exod. xxxv, 30–33). And David exclaimed, "Blessed be the Lord,

which teacheth my hands to war, and my fingers to fight." To Solomon was given by the Spirit the wisdom with which he "spoke of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." Thus was he by the Spirit instructed in natural history. From such facts may we not speak of the Holy Ghost as an intellectual factor? Besides making men holy, he gives wisdom for office, skill for labor, qualification for place.

Who shall limit the Holy One of Israel? Can any set bounds to the operation of the Spirit, or dogmatically assert the compass of his action? "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. xii, 7). Can we tell what that manifestation is? In the Church "there are diversities of operations. . . . To one is given by the same Spirit the word of wisdom; to another the word of knowledge; . . . to another faith by the same Spirit." In God's administration even wicked men are made subject to him; Cyrus becomes his "anointed," and is called his "shepherd," and for his service to the Jews is called "the righteous man" (Isa. xli, 2, xliv, 28, xlv, 1). To Nebuchadnezzar, king of Babylon, who, by his army and great service against Tyrus, wrought for the Lord, God gave the land of Egypt as a reward (Ezek. xxix, 17–20). While God's supreme care is the spiritual good of men, he is in nature and in providence the ruler of the world. As the home of man he gives its laws, respects its governments, and bids us pray for kings and all that are in authority. That the world he has formed may be known in its territory, understood in its resources, and be made as good a home for man as the possibilities of the case admit, may we not suppose he influenced a Columbus to seek this new world, where the divine glory has been so clearly set forth? For the benefit of the race, may we not suppose he impelled a Mungo Park, a Bruce, a Livingstone, and a Stanley to penetrate the "Dark Continent?" May we not believe that He who poured the waters from the hollow of his hand, and who reared the mountains, might influence one to seek the "source of the Nile" and another to find the "heart of the Andes?" Thus Dr. Kane may have been moved as he became the "Hero of the Polar Sea;" and John C. Fremont may have been made the "Pathfinder of the Rocky Mountains," that opened

to America the "gates of the Pacific Empire." To reveal the resources, to increase the commerce, to bring the nations of the earth closer together, to add to the sum of human happiness, may we not suppose, in the light of scriptural facts, that the Holy Spirit that giveth understanding may inspire genius, direct attention, tax energy, and impart courage for the boldest and most difficult undertakings that enter the mind of man? Thus the explorer, the navigator, the inventor, and the scientist may conceive a duty and execute the most difficult purpose. Thus Franklin might draw electricity from the cloud, Morse give telegraphy to the world, and Field, in the utilization of the same agent, span the Atlantic and send the fiery current of thought through the expanse of ocean without extinguishing a spark by the waters that surround it, while the power of steam has been so directed on sea and land as to make the narrative of its achievements like a miracle that is constantly before our eyes.

Did the fathers of the American Revolution conceive in the Declaration of Independence that they were not moved by a Spirit above their own? Did they not recognize "the God of battles" as truly as the God of holiness? Are the bravery, the skill, and the success of Washington, either by himself or the army he commanded, to be traced no farther than the human? Why, then, did they make such appeal to the "God of heaven?" Why did the commander-in-chief offer his prayers to the "Sovereign Ruler?" Why did Abraham Lincoln, amid the perplexities and perils of his position, so speak of "the prayers of the churches" as furnishing hope? What is the significance of Providence? Is not God in that as really as he is in the churches? Does not his Spirit restrain, impel, or sustain, as need is? The wrath of man is made to praise him, one may say as of old. "Howbeit he meaneth not so, neither doth he think so; but it is in his heart to destroy and cut off nations not a few" (Isa. x, 7). Does not the philosophy of history recognize connection between moral causes and material results in the career of nations? Even physical laws carry with them a moral sanction. True science is a divine vernacular. God, who gave law to matter as really as faculties to mind, looks after the world he made as truly as to the soul he redeemed.

But, notwithstanding all that we have written, it may be said

we often find in schools and colleges that the brightest geniuses are not Christian. If so, it is not because they are not Christian, and it is no proof that they would not have a more perfect exhibition if impelled by the strongest influence that ever reaches man. Was St. Augustine, who wrote *The City of God*, less of a genius after he was converted? Was William Paley, who under grace became one of the ablest writers of the Christian Church, less acute and forcible by his moral change? Is any gift impoverished by being placed on the "altar that sanctifies the gift?" As we do not claim that the conservatory makes the plant, as orange is orange and lemon is lemon, and each particular growth is of its own family, but only assert that the conservatory furnishes the best conditions for early and perfect development, so, while men are in their original endowments what grace finds them, the Holy Spirit becomes the greatest power to disclose, enlarge, and perfect those faculties and secure the richest fruits that mind can yield.

It is pertinent to our purpose to quote from Dr. T. DeWitt Talmage, as reported in his interview with Mr. Gladstone. That wise observer said: "During the many years I was in the cabinet I was brought into association with sixty master-minds, and all but five of them were Christian. My only hope of the world is in bringing the human mind into contact with divine revelation."

But it may be asked, If the Holy Spirit is an intellectual factor, why do not the minds of many Christians show greater compass and culture? May we reply by another question? Why are not the hearts of many Christians more thoroughly sanctified? None will deny that the Holy Spirit is a *moral factor;* that it is his great work to "sanctify you wholly" and preserve you blameless. Will any question that the college or university is a grand place to awaken thought, to inspire conception, and induce energy of conduct? Every student should feel the day he enters that there is a new life before him. From the relation he bears to superior minds, from the advantages he has of the most skillful tuition, he should know that he stands on a higher plane than he occupied before he entered the institution. From the hour of matriculation he ought to present a new life. But how many pass the period of graduation without reflecting honor upon what they call their "Alma Mater!" The "benign mother" has done little for them. Whose fault? It is capacity, applica-

tion, and time that make the scholar. It is devotion such as the Holy Spirit induces that shows he is an intellectual factor. No conservatory can make a dead plant live. If the "Spirit quickens" it is a susceptible nature.

It is a just cause of grief that the Holy Spirit that is available to us as an intellectual factor is not improved as the grandest means of our moral elevation. But shall we not express a still profounder sorrow that in churches and in individual Christians we do not realize more of the presence of the Holy Ghost as a moral factor, as given to make us in heart and life the "children of God without rebuke?" It is for the army of God's elect to know the secret of the Church's honor and success. Her true glory is not in outward splendor or merely in intellectual culture; it is not in the massiveness of her walls, nor the magnitude of her towers, nor the magnificence of her palaces; it is not in the antiquity of her origin, nor the number of her sacraments, nor the learning of her priesthood; it is not in social affiliations, nor her political influence; it is not in the monasteries she builds, nor the hospitals she endows, nor the eleemosynary institutions that she originates; but it is that the Lord of Hosts in the midst of her is mighty; it is that her walls are called Salvation and her gates Praise; it is that the light of heaven streams in her assemblies, the fire of the Almighty burns on her altars, and that the Spirit of Him that raised up Christ from the dead dwells in her humblest members; it is that of "Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her;" it is that in mind and heart the Holy Spirit is proven to be an intellectual and moral factor by showing the wisdom and the holiness of those who avail themselves of his ready and necessary aid. Of this Holy Spirit as the power for mental and moral conquest we may say, as of the bow of Jonathan and the sword of Saul, "From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty."

J. A. Cooke

Art. V.—HOSPITALS, ANCIENT AND MODERN.

Biblical religion bases itself essentially upon two supreme commandments. The central word in each of these is *love*. This monosyllable constitutes the key-note of both Testaments, and whoever would become a true Christian must set his life to this music. The whole duty of man is to love God supremely, and his neighbor as himself.

Had Dives's nature been in accord with this divine "overtone" he would have been more than glad to feed and clothe and care for the unfortunate Lazarus who lay at his gate. By manifesting unconcern he proved himself to be less neighborly than were the very dogs which drifted past his door; for they did what lay in their power—they licked the poor beggar's sores.

His counterparts, in whatever age they may live, restrain, as did Dives, the spirit of a genuine Christianity. He who loves God and man is invariably and inevitably prompted to generous deeds. He befriends those who are in trouble as naturally as the sun shines. A religion which, when circumstances allow, sets on foot no philanthropic movements, and gives birth to no great charities, is hollow and heartless and fraudulent.

Christianity, as manifested in this nineteenth century, is proving itself to be the truest and divinest religion our world has ever known. Its average disciples more closely resemble the merciful Nazarene than have the average religionists of any other age or name. The generosity of to-day is unprecedented. Never before were such princely gifts made to worthy benevolences. These sacred benefactions are the blossoming of some grace-plant which has previously been seen only in bud. By the law of the "survival of the fittest" the immortality of Christianity is assured. Under its beneficent influence the world is steadily growing better. The spirit of Him who went about lifting the fallen and healing the sick is abroad as at no past period, and that Gospel which proclaims good news concerning the bodies as well as the souls of men is ringing like an anthem among all nations. Christianity has wrought more earnestly and effectually in behalf of the unfortunate than has any other religion which can be named.

Antiquarians delving among the ruins of Assyria have un-

earthed the remains of barracks which were built for soldiers, and of amphitheaters constructed for gladiatorial combats, and of temples dedicated to heathen divinities, but they have failed to discover the slightest indication that in those days Assyria contained an orphanage, or a hospital, or an asylum of any description. Some indifferent efforts were made, history informs us, to aid the poor and sick; but not until the advent of Christ did our world begin to grow bright with the hearty and multiplied ministries of real neighborliness. With his coming, charitable institutions of varied characters sprang at once into vigorous existence. As early as the fourth century orphanages and homes for strangers, and especially hospitals for invalids, were rising on every side. These houses of refuge, like oases, soon dotted the arid wastes of paganism. The clergy, as a rule, founded and managed them. Chrysostom, Bishop of Constantinople, the golden-tongued orator, erected and maintained a hospital at his own expense in the chief city of his vast diocese. Other bishops, also, were conspicuous exemplars of this practical form of godliness; the poor were often fed at their tables, and the sick were cared for in their residences. In the early ages it was no uncommon thing for them to enter hospitals as nurses, and personally care for the suffering inmates. Sometimes, after exhausting their own resources, they felt justified in selling the communion service and the altar ornaments of their churches in order that these invalids might be properly provided for. While ministers led in this divine work, laymen heartily co-operated. Pammachias, a Roman senator of the fourth century, having been profoundly bereaved by the death of his wife, dedicated his entire fortune and his remaining years to charity work at Porto. Gallican, a wealthy Christian at Ostia, did the same. A noble philanthropist of those times reared without assistance a fine hospital at Alexandria, and dedicated it to cripples and lepers, who speedily filled its wards. This benefactor, as he escorted visitors through the institution, would point to the male patients and say, "Behold my emeralds;" to the women patients and say, "Behold my jacinths." He seemed to feel a deeper interest in these sufferers for whom he was caring in Christ's name than he would have felt in a museum of the most precious gems, and to be prouder of his hospital than he could have been of a diamond palace as matchless as was that which is said to have been

reared between sunset and sunrise by the genii of Aladdin's lamp. Such a soul cannot but shine out brilliantly when God finally makes up his jewels.

Elect ladies, also, whose hearts had been sweetened by the grace of Christian regeneration, shared in these beautiful charities. Fabiola, a Roman matron who had learned to love God and her neighbor, erected a superb hospital in her native city. Similar flashes of Christian philanthropy have been irradiating all the centuries since. Europe can boast of hospitals which date back hundreds of years. The Hôtel-Dieu was founded by Saint Laundry, Bishop of Paris, about A. D. 656, and is probably the oldest hospital in the world. In the fifteenth century one of the largest hospitals ever reared was erected. It is located in Milan, and can accommodate about thirty-four hundred patients. At a central altar divine service is conducted daily in sight of all the patients. In the eighteenth century the celebrated Royal Infirmary of Edinburgh was founded, and soon after the first "pavilion" hospital ever undertaken came into existence. It can still be seen at Stonehouse, England, and was regarded when first opened as a model institution. A committee appointed by the French Academy visited it while preparing plans for the famous Lariboisigre Hospital, built later in Paris, and copied some of its features. America early shared in this philanthropic movement. A small hospital was built at Quebec as early as the year 1639. In 1658 one designed especially for soldiers was erected on Manhattan Island, where New York city now stands. In 1755 the foundations of Philadelphia's famous Pennsylvania Hospital were laid. Half a century elapsed ere it was completed, but it still constitutes an embodiment of Benjamin Franklin's common sense, whose practical wisdom is visible throughout its general plan. When New York was a town of only twenty-one thousand inhabitants it obtained a charter for what was designed to be a large general hospital. Unfortunately the institution, when near completion, was completely destroyed by fire. This occurred in 1775. As the Revolutionary War immediately followed it lay in ruins for more than a quarter of a century. At last, in 1791, it was rebuilt. Others speedily followed, a large per cent. being denominational in character. Many have been reared by the Episcopalian and Presbyterian, and especially by the Roman Catholic, Churches.

The Methodist Episcopal Church has been singularly backward in undertaking charitable work of this general nature. Up to 1881 it had no orphanage, except the beginnings of one in Baltimore, and no industrial school, except in missionary fields, and no hospital worthy of the name either at home or abroad. The idea of establishing such an institution as the last named seems never to have been seriously entertained. Yet multitudes of Methodists had been constantly needing and receiving hospital care. St. Luke's Hospital, of New York city, supported mainly by Episcopalians, had received more than one thousand such invalids; the Presbyterian Hospital had cared for almost as many; while the Mount Sinai Hospital, a Hebrew establishment, and several hospitals under Catholic supervision had offered their beds again and again to suffering Methodists. But this humiliating situation was at last changed. A new era opened and a memorable hour struck when, in the year 1884, the son of a Methodist itinerant laid upon the altar of the Methodist Episcopal Church for hospital purposes a property valued at nearly half a million of dollars. This gift roused great enthusiasm throughout the denomination, and was of such princely proportions as to extort from even the secular press a most hearty "God bless you!" The site donated is one of the finest in the city of Brooklyn. It embraces about three and one fifth acres of land, and is located on what is known as Prospect Heights. It is estimated to be now worth rather more than $200,000. The central portion is adorned by three elegant edifices which have cost rather more than $400,000. They are worthy of their donor and of the Church under the care of which they have been placed. The main or administration building is a five-storied structure, and its pinnacle towers one hundred and twenty-six feet above its base. On either side, and forty feet distant, stands a three-storied pavilion, each having accommodations for nearly sixty patients. These in turn are each to be flanked on one side by a smaller pavilion, which will constitute, respectively, a maternity and a children's hospital. This stately series of structures will front on Sixth Street. In the rear of these, and fronting on Seventh Street, there are to be, if the original plan is carried out, as it doubtless will be in time, four additional buildings, namely, a culinary annex, an ambulance house, a mortuary, and an operating

theater, making a group of nine edifices in all. When thus completed the property will be worth considerably more than one million of dollars, and cannot but be regarded as one of the most superb and perfectly equipped hospitals in either America or the world.

The portion now in use was opened December 15, 1887, Bishop John F. Hurst conducting the dedicatory service. Only a few patients were admitted at first. This was wise. One of the early and cardinal principles adopted by the Board of Managers was to pay all bills promptly. As Methodists had not yet been educated to observe "Hospital Sunday," or to provide in any way for the current expenses of such an institution, only so many patients could safely be received as the income from month to month would warrant. This number has, however, steadily increased, and for a year or more it has been possible to permit nearly every available bed to be constantly occupied.

It was the founder's expressed wish that this hospital should welcome the needy sick regardless of either creed or nationality. It has done so. Those applying for admission have, in some cases, been infidels and atheists; they have hailed from Europe, Asia, Africa, and even from the islands of the sea; yet never, on that account, have they been denied the full benefits of this "Hôtel-Dieu."

Holding that a black man can be as sick as if he was white, and as sorely in need of the best medical or surgical skill, the doors of this hospital have swung open as widely for the admission of Negroes as for the admission of Caucasians. This is as it should be. Hospitals represent charity, and charity has no right to either a shibboleth or a color-line. They are founded almost invariably by large-hearted Christians; and it is Christ's most signal victory in our day that he is able to make his choicest disciples exceptionally good without making them bigots. All Christendom is more tolerant than at any previous period. Well may it be; for some pages of Church history, as Carlyle asserted of some pages of the French Revolution, "can only be read with hysterics."

Greek mythology informs us of a highwayman who compelled every traveler he seized to fit a certain iron bedstead, mercilessly stretching those who were too short and pitilessly chopping off those who were too long. Protestantism, like

Catholicism, has had its Procrustes, but the hard-hearted monster is in process of excommunication from both. Methodism has never been very narrow. John Wesley, its founder, was one of the widest-souled Christians of any age. He had not a drop of bigot's blood in his veins. His heart beat with the purest love to God and man. The Methodist Hospital echoes his cry, "The world is my parish," and reiterates Paul, who exclaimed, "I am made all things to all men, that I might by all means save some," and imitates the Nazarene, who sat at meat with publicans and sinners that he might reach and do them good. It voices again Christ's sublime utterance, "Blessed are the merciful, for they shall obtain mercy," and the angelic overture, "Peace on earth, good-will to men." As the centuries pass this noble institution is to stand, pleading with silent urgency that men shall love their neighbors as they love themselves.

It has undertaken another task. The founder's purpose was to make this hospital equal to the best, and as nearly as possible to bring the healing art to *perfection* within its walls. The realization of this purpose has been and still is the constant aim of its managers. Nothing which could conduce to this end has been left undone. A medical and surgical expert visited in its interest the most celebrated hospitals of both Europe and America, and every valuable suggestion thus obtained has been wrought into the three edifices already reared. In location, construction, and arrangement they are believed to be as nearly perfect as human ingenuity and a generous expenditure could make them. The site is a breezy eminence, one hundred and thirty-six feet above tide-water, and overlooks Brooklyn, New York, and Jersey City. Staten Island is within sight, and only one block distant lies Prospect Park, a beautiful pleasure-ground nearly one mile square. Five miles away, and in perpetual motion, flash the tonic waters of earth's second-largest ocean. In construction the five leading evils of hospitalism have been very rigidly guarded against:

1. Defective sewerage. By an almost perfect drainage the entire grounds have been made dry and wholesome. They slope considerably, and have a sandy formation, except at one point, where a saucer-like stratum of clay was discovered. For this a special conduit has been constructed.

2. Defective ventilation. This is largely prevented by the location. The grounds are high and open on all sides to every breeze, being bounded by two wide streets and by two still wider avenues. Standing so near a large park and a vast ocean, measureless quantities of air, unvitiated by human use, enter the buildings by night and day. It is doubtful whether another spot suitable for a hospital could be found on either continent which has a purer air or a more generous supply of the same. Internally the most approved methods of ventilation have been adopted, some of which are original with the Building Committee. There is an exhaust flue beneath each bed, and numerous registers in the ceiling, all of which connect, at the most approved angle, with central galvanized iron air-ducts; these discharge their contents into an immense aspirating chimney which penetrates the roof. This, by means of its height, aided by hot steam coils placed near the top, has a powerful draught, and is constantly sucking the foul air up its throat with insatiable greediness. There are also louvered lanterns in the roof, and transom sashes in the windows, and a dozen open fireplaces at suitable points, and the entire air of a ward can be renewed every twelve minutes. The hospital is consequently free, to a remarkable extent, from what is known as the "institutional odor." Visitors, and especially physicians, remark upon the singular sweetness of its rooms.

3. Uncleanliness. Against this every precaution has been taken. First in the original construction. The walls were not covered with plaster, or even Parian cement, which is better, but have a "soap-stone finish." The floors are laid with the heart of Georgia pine. Both of these materials are almost impervious to disease-germs, and can be kept scrupulously clean. The plumbing throughout is first-class, and so arranged that any defect in the drain-pipes can be instantly detected.

4. Over-crowding. This will not be permitted. To every patient, even when all cots are occupied, will be allotted eight feet of wall space, including windows, one hundred and twenty-eight square feet of floor area, and over nineteen hundred cubic feet of open space; while to each will be furnished forty-eight hundred cubic feet of fresh air every hour.

5. Contagion. This will be prevented by a most rigid and comprehensive isolation. As has been stated, there will be

nine distinct edifices when the hospital is fully completed. These are to be so related that every building, room, and bed will stand separated from every other. Those invalids, therefore, who obtain admission to this institution will not only receive the most skilled medical or surgical treatment, but will likewise be shielded in every possible way from extraneous harm. To render their recovery still more certain the wards are so located and shaped that upon every sufferer will fall, for some hours of each clear day, if desired, the direct and healing rays of the grand old sun—our world's ablest and most successful physician. He comes every morning, and stays all day, and charges nothing for his visits, and heals more people than do all the other doctors combined. The most enlightened practitioners of these days are coming to regard sunlight and pure air and the general restorative influences of nature as the real and only healers of the sick, and themselves as simply assistant physicians. The best physicians are of necessity eclectic in their practice. They must be tall enough to look over the sectarian fences and be constantly on the watch for any thing valuable which may be discovered by allopathic, homeopathic, hydropathic, electropathic, or Thomsonian practitioners.

The Methodist Hospital at Brooklyn has secured an admirable corp of surgeons and physicians, and is doing most excellent work. Its endowment fund now amounts to $110,000. Twenty-four Annual Conferences have voted to undertake the endowment of a five thousand dollar bed each, and the time is evidently not far distant when the hospital's endowment fund will reach a quarter of a million.

Since the opening of this "mother hospital" of Methodism several others have come into existence, under the supervision of the same denomination. The movement is destined to extend until this numerically strongest Church in America is doing its part toward caring for the world's sick.

J. J. Breckinridge

Art. VI.—THE MODERN SUNDAY-SCHOOL.*

There are men so pre-eminently identified with the special cause they represent that an honor conferred on them is an honor conferred on that cause, and that their acceptance of a new position carries with it an interest in that position on the part of all their co-workers in the cause for which they stand. Peculiarly is it the case that the Rev. Dr. John H. Vincent is the recognized embodiment of the American Sunday-school idea; and now that the Methodist Episcopal Church has selected him as one of its bishops the Sunday-school workers of America feel that they have a share in the honor thus conferred on their representative, and are sure that he will reflect added honor on the high office to which he has been chosen. Wherever his new work will carry him, Bishop Vincent will carry the loving sympathy of the Bible-students and the Bible-teachers of America, while he carries also his own matchless enthusiasm and zeal in behalf of intelligent Bible-studying and Bible-teaching.

The above, appearing as an editorial in the *Sunday-School Times* (in May, 1888), a recognized authority in Sunday-school matters, was at once a graceful and merited tribute to the distinguished servant of Christ to whom it refers and the religious denomination which he adorns.

This widely known and beloved leader, who is "the recognized embodiment of the American Sunday-school idea," is in spirit, in training, and in fact a Methodist; and the student of historic Methodism cannot fail to see in our modern church school the reproduction and application of the essential principles and characteristics of the famous Holy Club.

Dr. Vincent himself delights thus to linger upon the beginnings:

> Modern Methodism began in Oxford University, England, in 1729, in a band of young students who met together to study the Bible, the ancient classics, laws of holy living, and the best ways of doing good. They were fine scholars, for the most part young gentlemen of good families, and devoted to learning and piety. They were called in derision "The Holy Club" and "Methodists."

From their high plane of culture and refinement they went out and down to reach rich and poor, high and low, learned

* *The Church School and its Officers*, by J. H. Vincent, 1886; *The Modern Sunday-School*, by J. H. Vincent, 1887; *The Church School and Normal Guide*, by J. H. Vincent, 1889.

and ignorant. And they met with wonderful success. That Oxford "Holy Club" of "Methodists" revolutionized the religious world.

In an address before the United States Evangelical Alliance at Pittsburg, Pa., in 1875, Dr. Vincent also sets forth a theory as to the origin and aim of the Sunday-school:

1. "The Robert Raikes Sunday-school," a missionary agency.
2. The children's Bible-school, a Sunday-school designed to reach the children of the church.
3. The church school, a Sunday-school under the direction of the church authorities, designed to reach the old as well as the young, and to incite all to the devout and diligent study of the Holy Scriptures as a means of spiritual growth.

These three institutions, which are often found combined in a single school, are the product (1) of the philanthropic movement under Robert Raikes, and (2) of the great revival movements of the last century, under the influence of which a new impetus was given to the associated study of the word of God as a means of grace and after the custom of the apostolic Church.

Here the modern church school is only doing the same work, in the same spirit, as the "Holy Club," of which it is the modern reproduction. It must be remembered, too, that the Oxford "Holy Club" was by fifty years anticipatory of Robert Raikes's noble work, and consequently by a longer period of the present advanced biblical teaching.

Another fact deserves emphasis. The progressive Sunday-school work of the last twenty-five years has not been a work merely of "planning" and "energy," but a work done with strict regard to the underlying philosophy of the Sunday-school. In the address to which we have referred occurs the statement:

> The efficiency of any agency or institution which is designed to meet an acknowledged demand of the individual or of society depends upon several conditions. A correct theory should be held concerning it. The force or energy by which it exists, and upon which it depends, must be available. There must be a wise conformity to the laws (physical, mental, or spiritual) which are involved in the work proposed. The relation of the agency under consideration to other and co-ordinate agencies must be recognized, and a true co-operation secured.

The Sunday-school work, so far as it has been guided by this leader, has not, then, been done empirically. As a matter of

fact, it has been based upon the recognition of home, pulpit, and pastoral relations as great departments of the Church.

In the volumes named at the opening of this article are found valuable suggestions for church, Sunday-school, and young people's work, embracing a remarkably wide field; but underneath all these methods of administration and of teaching there lies the profoundest philosophy. The teacher in this department must not be an empiricist. Whatever liberty be left to the secular school, the religious instructor must ground his momentous work in the fundamental principles of human nature and scriptural teaching. The organization, administration, and instruction of the school must be in wise conformity to the laws, intellectual and spiritual, which are involved in the work it proposes.

In harmony with this fundamental philosophy underlying all his work the author, in *The Church School and its Officers*, has wrought out briefly, but in a masterly way, the historic development of the Sunday-school, and shown the unbroken connection between the Jewish economy and the present Sunday-school system. We quote from the chapter on "The Divine Methods:"

> The divine Deliverer and Educator of the race has respected man's constitution in determining the methods of his redemption. Were a street-waif to be taken from the Five Points in our city and taught under the most competent instructors of our age, we affirm that not a just principle would be recognized, nor a correct method adopted in his training, not already anticipated and applied in the management of the waif Israel taken from the land of Goshen and instructed in the school of God at Mount Sinai. The same principles appear again, in a higher form, in the methods of the Great Teacher. They are also present in his Church whenever she is under his direction, for they inhere in the very constitution of the human mind and of the Christian society. . . . Thus we find that for the communication of truth to a race the all-wise God prescribed the very methods which wise teachers now employ in developing the intellect of a child.

In the chapter on "The School Method Demanded" an earnest plea is made for the "original, apostolic, and Christly system of catechization, in order to thorough religious training." "This, then, is the very necessity of Christianity. The churches of this age in which the school and its distinctive methods prevail are the most vigorous and successful. We

have found the evangelical forces of the English Reformation struggling after the same method."

"We shall find that they obtained in the early ages of the Church, in the days of the apostles, and in the days of Christ" —and this promise the author fulfills in the chapters that follow.

The child Jesus submitting to be catechized by the authorized teachers of God's law in God's house is thus an example to all Christian children, and teaches them to come and be catechized by the minister of his Church in the house of God. . . .

The work thus contemplated and performed by the early Church —the work of edification through the truth, taught in the most thorough and effective way by persons appointed for that purpose—remains to be carried on, and by similar modes, in the Church to-day. We regard the Sunday-school in its highest form as the divine method for reaching this end.

This little book of two hundred pages, with no superfluity of words, sets forth with ample scholarship and ability the historic development and fundamental philosophy of this great agency of the Church, whether viewed with regard to Scripture, ecclesiastical history, or the constitution of the human mind.

And now one turns with amused interest, to say the least, to the published criticisms upon a kindred book received with marked favor by the religious press (and justly so), all whose radical ideas are clearly anticipated in *The Church School and its Officers*, published two full years before. We refer to the *Yale Lectures on the Sunday-School*. An extract from the criticism of *The Independent* must serve as illustration:

Dr. Trumbull's general point is that the Sunday-school is simply the modern interpretation of the catechetical function or office of the Church which was derived from Judaism, and has always belonged to this office. What was in Judaism he shows with a satisfactory and delightful clearness, which does not at all forsake him when he passes, in the next lecture, to the primitive Church and the use of the same methods in it. He traces the history through the Middle Ages and down to the Reformation, not omitting the reformers and the conception they had of the catechetical function of the Church, and the incorporation in it of the essential principles and ideas of the modern Sunday-school. The importance of this part of the lectures, the work of pure scholarship as it is, can hardly be overrated. It clears the ground for a satisfactory conception of the relation of the Sunday-school to the Church, provides the subject with a consistent philosophical basis, and opens the way for the natural assimilation of Sunday-school work with church work.

This surely was an invaluable service, but the lover of truth, in fidelity to the facts, must concede that this service had in the main been already rendered by the author of *The Church School*, whose timely book gathered into permanent form the ideas and principles which for the past thirty-five years, in addresses, articles, and normal tracts, this illustrious toiler in the Sunday-school field has ceaselessly sought to illustrate, enforce, and apply.

With equal force and fairness, could a sentence of the above criticism have been applied to *The Church School* two years earlier, since it would be difficult to characterize more faithfully in a single sentence this valuable book than in the following:

> It clears the ground for a satisfactory conception of the relation of the Sunday-school to the Church, provides the subject with a consistent philosophical basis, and opens the way for the natural assimilation of Sunday-school work with church work.

It is true the volume of *Yale Lectures* amplifies these principles and devotes more of space to their discussion, bringing always a fullness of scholarship to bear upon every point, but the fundamental ideas had already been enunciated by this distinguished representative of the modern Sunday-school.

In his early years, as a Sunday-school worker, Dr. John H. Vincent wrote to Dr. S. H. Tyng, "one of the wisest and most energetic of the Sunday-school men of America," asking for a copy of the constitution of his Sunday-school. A prompt and courteous reply was received, in which the writer said he was sorry "he could not come." Dr. Tyng was his own Sunday-school constitution. Dr. Vincent, in comment, adds:

> The power could not have been lodged in a wiser, more generous, more affectionate, or more positive heart and will; but it is a good thing that this autocratic idea does not prevail in the modern Sunday-school.

Have we not in the incident and comment an instructive contrast? The one toiler compels success in his local school by a strong personality brought to bear constantly with great wisdom and energy and affection upon all his co-workers, molding them all to his Napoleonic purpose and will, magnetizing all with whom he is in contact. The other achieves success by the skillful organization and direction of his forces. Tact, great-heartedness, downright earnestness—all these qualities may be

conspicuous in a commander whose authority is recognized, but who yet relies upon the perfect organization, the thorough discipline and training of the forces under his command.

The school of the first may be a more dazzling success. The school of the latter, it goes without saying, will prove a more permanent success. In the first instance we have a great (if not a model) superintendent. In the latter we have a great school. In the first instance the "constitution" may die, and another, his equal, will not easily be found, and so the school suffers irreparably. In the second the constitution does not die, and the able officer at the head may step aside and give place to another; the institution abides in its strength, for its cohering force is not gone.

The former was the school for which Dr. Tyng was proud to stand—the typical school of earlier days. The latter is the school which Dr. Vincent has steadfastly labored for nearly forty years to make representative of the best ideas of organization, equipment, and consequent efficiency—the modern Sunday-school.

The Modern Sunday-School is a volume of practical suggestions for practical people in the department of activity indicated.

True ideas are at the root of true work. It makes a great difference what people believe. Theories determine methods, and methods are the mediums of contact between the teacher and the taught. The experienced teacher develops plans of work in accordance with his theory, and in subjection to the necessities of his individuality. As he thinketh, so he teacheth. And while no one else may be able to employ his particular devices, a knowledge of them, and especially of the ideas from which they spring, will be useful to all other teachers. There is a quickening power in ideas. To know ten different ways in which ten men teach will certainly help the eleventh teacher, although, after all, he follows his own course and discards every one of the ten methods proposed by his exemplars. He is helped by them because he sees in one or more of the plans radical principles of education which suggest to him other and original ways of reaching, arresting, awakening, and developing mind.

Here at once is the purpose of the book as well as the reason for its creation. The author abundantly justifies his attempt to furnish such practical and helpful suggestions by a very modest reference to his own life-long experience, loving devotion, and brilliant success in his chosen sphere:

The author was a Sunday-school pupil before he was five years old. His father was for a long time a successful Sunday-school superintendent. He has himself served as teacher, superintendent, pastor, and normal class conductor, and has been for thirty-five years a close and careful observer of the Sunday-school on both sides of the ocean. He has taken a special interest in the training of Sunday-school teachers through institutes and normal classes, and has given much attention to the devising of plans for unifying all departments of church work, to the end that there may be economy of power and a hearty and intelligent co-operation among all the agencies of the Church in the work of Christian culture.

That the author is not "a man of one idea," but a true specialist in the best scientific sense, knowing thoroughly his own specialty, and properly relating it to all other departments, ideas, lines of thought, and work, appears in the opening chapters on "The Three Schools," "The School and the Church," "The School and the Home." Here is entered a most exalted claim for the Sunday-school as "an ancient and apostolic service of the Church."

> The Master with the disciples about him, by the sea-side, on the mountain, in the desert, in the temple, in the synagogue, in the upper room—that was the Sunday-school in the first century. . . . In these catechetical and confidential interviews, in these casual conversations full of question and suggestion of susceptibility on the part of the taught, and of tact on the part of the teacher, I see the germinal school idea of the Church, continued throughout the New Testament Church. The conferences of the Reformation, the class-meetings of the eighteenth century revival, the inquiry and fellowship meetings of New England, and the Bible-readings of to-day are but normal, irrepressible, necessary outgrowths of a religion that believes and rejoices in supernatural realities as set forth in a written word.

But, after all, the Sunday-school is not an independent organization, living and working for itself.

> The true Sunday-school helps in its own way, to be sure, but in an unmistakable way, to attain these lofty objects of the Church; otherwise the world does not need the Sunday-school. This is the first and radical idea. The work of the Sunday-school is spiritual and divine. It is to be truly and intensely religious, or we can dispense with it altogether.
>
> This doctrine—the churchly and religious character of the true Sunday-school—needs present, emphatic, and universal enunciation. For over against this ground present dangers lie, and our most insidious enemies lurk. The spirit of the age is worldly.

In the Church worldliness nowadays runs to ecclesiastical æstheticism, to ritualism, and to the love of show, the love of money, and the love of rule. It is easy for the worldly spirit to capture an organization and carry it on in the interest of personal ambition, social pleasure, public display, and of so-called "success."...

The Sunday-school may be "run" by so-called "modern methods," by its music, by its library, by its splendid organization and order, by its "exhibitions," its annual "picnics," "Christmas-tree," and other festal services. It may be the "biggest school" in town, have the "best singing," and "do more than" or "go ahead of" its neighbors in half a dozen different ways. . . .

These natural and artificial and utterly human elements I do not wholly depreciate, and would not discard the best and truest of them. They may not hinder spiritual life, but they cannot create or promote it. They are at their best of earth, and not of heaven. They are lamps, but not oil; mirrors, but not the sun. Let us have them, but let us not depend upon them.

An earnest protest is entered against making the Sunday-school a substitute for public church service of worship and preaching, especially in the case of little children. The public service is for them, and they should be required to attend it regularly. It affords intellectual and spiritual quickening, and begets reverence. Parents and pastors should both study to secure the presence of the young at this service.

Lofty estimate is set upon "that earliest, holiest, mightiest of all institutions—home."

The beginnings of human life for time and eternity occur at home. The most effective school is home. It is in point of time before all other schools; in point of power above all others. . . . The four years of a college course are scarcely more effective in the life of a man than the four years in the nursery during which he begins to live, and all this before the Sunday-school reaches him.

The elements in this true home-life must be reproduced and developed to the full measure of their power in the school if it is to attain highest efficiency.

The chapter on "The Superintendent" ought to be an inspiration, and to bring practical wisdom to hundreds of earnest toilers filling this high office. The same is true of that devoted to "The Teacher." Emphasis is put upon the maintenance of his spiritual life.

He exercises every spiritual muscle, that he may have grip and power. He knows the room he lives in is dark. He forces open the window till it is flooded with light—the light of heaven. . . .

The Sunday-school teacher does one thing more to increase spiritual power: he abstains from all things that tend to religious dissipation. . . . Blessed is the class in Sunday-school whose teacher is an incarnation of spiritual conviction, taste, and power!

Later on, in discussing "The Teacher at Work," the author defines true teaching as "the process by which one mind promotes the growth of another mind. Teaching is not merely the art of putting things so that the things put remain, but of so putting them that they come forth in other and fresher forms. Teaching is not placing seeds in numbered envelopes and then in labeled boxes. It is the putting of seeds into the right soil at the right time and in the right way, so that there shall be something done with the seed by the soil, and results produced which seeds in envelopes and boxes could never have produced. This is the great law of mental self-activity, which is one of the very highest forms of teaching, as rare as it is radical."

Reliance on divine enduement is earnestly urged:

The "mantle" of *method* will accomplish nothing unless the energy of the Holy Spirit permeates. Take up the one and fervently invoke the other. Then will the Jordan in your way open a path for your feet.

The chapters on "Normal Classes" and "The Institute" are peculiarly rich in suggestions, giving specimen praxes, programmes, methods, and devices almost numberless.

While it is well known that the author originated the two great lesson systems, the National (of Chicago) and the Berean (of New York), and prepared and published the first of the now popular Lesson Leaves, all of which underlie the conception of a national system, he with characteristic generosity concedes the honor of such a conception to B. F. Jacobs, of Chicago. The "International System" was then proposed and strenuously advocated on both sides of the Atlantic by our author, who makes due acknowledgments to the Sunday-School Union of London for hearty co-operation.

Here follows a masterful statement of the advantages of this noble system and a vigorous reply to the many objections urged against it—objections which, for the most part, have always seemed to the writer of this article as surprisingly unfair as they have been astonishingly puerile. A specimen or two must suffice: "The Leaves crowd out the Bible." "Then don't use

the Leaves. They are not an essential part of the International System. But, in fact, Bibles are more used than ever." "The present lesson system discourages the memorizing of Scriptures." "The opposite is true. It puts Scripture truth into the mind as so much fact and principle. It requires the committing of 'Golden Text' and 'memory verses' every week."

The author's discussion of "Week-Day Power" is full of stimulus, and must awaken a sense of solemn responsibility in every thoughtful reader, while the closing chapter, on "The Country Sunday-School," ought to rouse hundreds of schools to see their duty of continuing their sessions throughout the year. Making all due allowance for embarrassments, the author yet makes this fearful arraignment:

> We close Sunday-school in winter because we do not love souls; because we do not love Christ; because we are half-hearted, and care more for our ease than for our Master's kingdom.

And now that the reader has come to the close of the volume, let him beware how he slights the "Appendix" as perhaps containing only historical matter in which the critical reader alone is interested, for here is a mine abounding in precious gems—nay, rather, here is the repository of jewels which have been gathered and polished and are already quivering with the fire of divine favor. The author in this Appendix condenses in a few pages suggestions of rarest value arising from his almost life-long experience and observation in Sunday-school work.

Scattered here and there through this volume are ruby sentences glowing with the author's well-known brilliancy of style. For combined beauty and pathos and power it would be hard to surpass the following:

> It is very easy to substitute a transient feeling for a genuine spiritual fervor. It is easy to ring the chimes in the steeple and forget the heavens above, and the open book on the pulpit below, and the humility which befits the altar, and the poverty and sorrow in the garrets, which hear the chiming bells and wonder if the Lord has left no follower to visit and pray with, and, in his stead, to bless, the helpless.

A more recent publication by the same author combines *The Church School*, which we have so fully noticed, with *The Sunday-School Normal Guide*. The latter furnishes helpful

outlines, analyses, and various devices for ready and profitable study; reviews, lectures, conversations, and class drills in Bible biography and geography, manners and customs, evidences, laws of interpretation, and various collateral lines; the Sabbath-school, its place, purpose, organization, domestic and ecclesiastical relations, as well as the teaching process, with memory-training, word-picturing, map-drawing, and the management of the "Assembly" and the children's meeting. These and many other topics are similarly treated. All is followed by the author's unique *Palestine Class; or, A Society of Exploration in Bible Lore and Bible Lands.*

Golconda's mine never yielded to the diamond-hunter, India's seas never gave up to the pearl-diver, rarer jewels than are found in this Normal Guide by the ambitious Sunday-school toiler bent on seeking the hid treasures of the kingdom.

This digest of the author's wide experience and observation is of inestimable worth, and one delights to recognize a favoring Providence which thwarted the general expectation of the Church and continued Dr. Vincent in the Sunday-school editorship for another quadrennium, thus securing to religious literature these volumes, whose production the multifarious duties of the episcopacy might have rendered impracticable.

In the investigation of given subjects certain well-known writers deserve pre-eminence; as, in heat, Tyndall; in microscopy, Dallinger; in geology, Dana; in political economy, Adam Smith; in Church history, Neander and Mosheim. If one would study the great divine institution which is so largely molding the forces of Christendom to-day, the Sunday-school, as it appears in its modern developments, not detached from the early beginnings and first principles of Christianity, but as fairly evolved from them, *The Church School and its Officers* and *The Modern Sunday-School* must be regarded as simply indispensable.

Jacob Embury Price.

Art. VII.—THE NEW MOHAMMEDAN SCHOOL OF THOUGHT.

The Literary Club at Ally-garh assumes to represent a new school of thought in India. That "scientific society," as it is called, is worthy of honorable distinction for persisting to live now already more than twenty-five years, and showing no mortuary symptoms, in India, where such societies are usually only born to die in less time than it takes to form them.

This little society at Ally-garh has been bolder and gone further, in words at least, from the teaching of twelve centuries than any other body of Mohammedans dared to do since the religion of Islam was launched upon the world. Some of their utterances are really astounding for their bold and blank contradiction of the faith of Islam.

Here are a number of radical contradictions, selected almost at random:

1. They teach naturalistic and rationalistic doctrines almost entirely; hence,

2. They deny the possibility of miracles, referring all that are recorded of Moses and Christ and other prophets to natural causes.

3. They deny the immaculate conception of Christ, and call him the natural son of Joseph and Mary.

4. They deny the deluge of Noah.

5. They discountenance pilgrimages to so-called holy places, but recommend, instead, going to London, Paris, New York, or other places where men may obtain physical and mental profit.

6. They do not believe in a divine call to be teachers, leaders, or rulers of the people, but hold that knowledge and wisdom fit men for such positions.

7. They do not believe in bleeding animals for food, but consider strangling preferable, as it retains the blood to give strength to man, thus going contrary to the Koran.

8. They believe in polygamy as a natural law, affirming that if we were designed to go in pairs we should be born in pairs, as doves, pigeons, etc.

9. They deny inspiration and revelation. What the prophets wrote was true in the main, but was the transcript of their own thoughts, dreams, or reasoning.

10. They believe in the resurrection as natural, like the change in butterflies.

11. They do not believe in the Mohammedan or any other heaven or hell, nor in a personal devil.

12. They believe in wearing coat and pantaloons, as the clothing of the first Mohammedans of Turkey and other European countries.
13. They have no new ritual or any other service, but call the ancient order of Moulvis for marriages and funerals, etc.
14. They have adherents among government native officials.

Thus you see it is not so much a school of thought as of denials; not a system of faith, but a loose texture of disbeliefs. It is theism, atheism, rationalism, and infidelity combined, yet it is not so much a religion as it is a neglect of religion. Indeed, it is almost wholly political in its aims and tendencies—a kind of half-way place to meet the foreign rulers and cajole them into bestowing favor upon Mohammedans. And in this it succeeds admirably, as lately many government officials have held like webs of denials, and have helped these same Mohammedans to place and power.

The author and leader of the scientific society where these and many other like statements and sentiments are made and debated and published is Judge Sayad Ahmad Khan Sahib Bahadur, C.S.I., of Ally-garh, without a sketch of whose life this paper would be far from perfect.

Sayad Ahmad was born at Delhi, October 17, 1817. His paternal and maternal ancestors were men of mark under the Mogul empire. His great-great-grandfather was a native of Herat, who afterward settled in Hindustan. Sayad Ahmad's grandfather, in the reign of Alimgir II., was given the title of Jowahir Ali Khan Jowad ul Doula, and was made commander of one thousand foot and five hundred horsemen. His father, Sayad Ahmad Takki, was a recluse, and declined all the titles his father had. Sayad Ahmad's maternal grandfather, Khwajah Faried ud Din Ahmad, went to Calcutta 1791, and accompanied the embassy sent by Lord Wellesley in 1799 to Persia as *attaché*. He rose to other distinctions under Akbar II., Emperor of Delhi.

There it was that our hero, Sayad Ahmad, a lad of six years, came under the notice of the emperor and of the British resident-general Ochterlony. He ran one day from the women's rooms to his grandfather's room, where the general in full dress was seated. The general took him on his knee, when the young Sayad asked him why he wore feathers in his hat and so many gold buttons on his coat?

The emperor was pleased with his truthfulness in giving the true reason for his lateness at court one day when the courtiers urged him to make a mendacious excuse. He stoutly refused, and said he had overslept himself, and that his pony was old and he was afraid of hurting it if he rode too fast.

His mother taught him till he was twelve years of age. She used to make him repeat to her at night whatever he had learned during the day. He learned no English.

In 1837, at twenty, he stopped his education against his friends' wishes, and entered the British service as a *shirishtadar* (head clerk) in the subordinate judge's court at Delhi. He rose from one post to another until, in 1857, he was subordinate judge of Bijnour, when the mutiny broke out. Through the mutiny his life was eventful and frequently in danger, but he was always loyally on the side of the British, and rendered the government great service, for which he received a pension of two hundred rupees per mensem during his life and that of his oldest son, besides khilats and titles.

He commenced his literary labor in 1846 by writing a transcript and analysis of the British regulations. In 1847 he wrote his second literary work, *Archæological History of the Ruins of Delhi.* This history begins with a list of one hundred and forty-two Hindu and fifty-nine Mohammedan rulers of Delhi, from the year 400 B. C. to 1853 A. D. Then follows a list of the ruined cities and forts that have composed it—nineteen in all. This was received coldly by the critics in England, but a translation into French procured its appreciation, and for the Sayad a fellowship in the Royal Asiatic Society of London. He has been a busy and useful writer ever since.

Our schools faithfully taught the Scriptures, our missionaries and helpers zealously preached the Gospel in the bazaars, and every-where circulated Scriptures and tracts. Even the Hindus had begun to use the arguments of these books against the Mohammedans, and one of their poets, Indra Mon, of Moradabad, had sung in pleasant Persian poetry the dire defects of Mohammedanism. The Sayad must of necessity seek a *modus vivendi* for his false faith.

He visited our missionary, Rev. C. W. Judd, and borrowed from him the Bible commentaries and a copy of Horne's *Introduction.* From Horne he got the idea that there are various

readings and differences in translations. This weapon he has used vigorously to show that the Bible of the Christians has been changed, and is not the Bible commended in the Koran as the book of God; so he set about the work of writing a commentary on the Bible to bring out these points.

He went through Genesis and twenty chapters of Exodus, but, not finding much in favor of Mohammedanism, he seems to have given it up. In fact, Mohammedans began to call him a *kafir* (infidel) for writing in favor of the Christian Bible. There is in this work nothing great or worthy of note, except the appearance of great learning and research on the part of the author, and the fact that he claims there were two Adams created, the one of the first chapter and the one of the second. It also seems strange to find an author who knows no English quoting even the Hebrew. He must have had some able help.

From Moradabad he was transferred to Ghazipur in 1864, where he formed a translation society called the Scientific Society, and a college; then to Ally-garh, where he found congenial spirits; and in 1866 transferred the Scientific Society to that place, where it still flourishes.

Many useful books have been issued by that society, by the Sayad's private press, by his inspiration, and under his direction. Among these are: Translations, Rollin's *Ancient History of Egypt*, Rollin's *Ancient History of Greece*, Exoo's *History of China*, Senior's *Political Economy*, Scott Burn's *Modern Farming*, Elphinstone's *History of India*, Sir John Malcom's *History of Persia*, Mill's *Political Economy* (parts), a course of mathematics, etc., but not Sir William Muir's *Life of Mohammed*, nor his *History of the Christian Church*.

He also visited England, and entered his two sons in Cambridge University. One of them is now a judge of the High Court, Allahabad, and the other is superintendent of police. After this he founded an Oriental and English Mohammedan college. Then he could not rest till he had founded a Hindu and Mohammedan orphanage, to prevent Christians taking up helpless orphans and making Christians of them while they are too young to judge and choose for themselves.

Now, what is the result of his life and labors, and that of his society in Allygarh, upon modern Mohammedanism and modern

Mohammedan thought? This can be evolved by two questions: first, What is its animus? second, What is its ritual?

1. From all the teaching of this society we draw the deliberate conclusion that its primary object and aim is, first, to ingratiate the Mohammedan community again into favor with the English rulers of India; and, secondly, to fit Mohammedans to obtain and hold public offices of trust under the government, if not to obtain full and sole control of this country. Whether right or wrong, the belief was prevalent in and after the mutiny that although the rebel leader, Nana Sahib, was a Hindu (a Maharathi prince) educated in an English government school, nevertheless the Mohammedans were at the bottom of the uprising, and intended to take back the rule of India from the British. They were therefore regarded with suspicion and held at arm's-length by government in restoring order to the country after the mutiny. They had gained nothing, but lost nearly all by it.

Now, most of their teaching and tenets (rather, lettings-go) show the effort to persuade the British government that the Mohammedan religion is not hostile to British rule nor the Christian religion, but like it, and that "we educated Mohammedans are just like the educated English and Germans; we do not believe these old fables in the Koran, just as your learned infidels, atheists, and rationalists do not believe the Bible; and there is no danger to government from the Mohammedan religion."

How well they have succeeded is seen in the fact that nearly all Mohammedans who have obtained place and power since the mutiny have done so, directly or indirectly, through the influence of Judge Sayad Ahmad Khan Bahadur, C.S.I. Even Sir Salar Jung, of Hyderabad, advanced his interests by sending his sons to Ally-garh to Sayad Ahmad's college.

As we have seen, he sent his own sons to Cambridge, and they both are in places of powerful influence. His nephews and other relatives and friends have also been successful. They succeeded so well that the Rev. Mr. Hoskins, of our Mission, once called the attention of Sir William Muir, then Lieutenant-Governor of the North-west Provinces, to the fact that in his district the Mohammedans held offices out of all proportion to their numbers and wealth in the district. His Honor, Sir William, promised him that government would take the matter under advisement.

2. What is its ritual? It has none. Marriages and funeral rites are celebrated by the orthodox Moulvis as usual. In Moradabad the wife of the subordinate judge, one of Sayad Ahmad's relatives who had been educated in England, was visited by our mission ladies, and learned rapidly by the help and encouragement of her husband. What he did not think of she asked about Christianity, and believed it. To the grief of all who knew her she fell sick, and, growing worse and worse, came to her death-bed. The Moulvis tried hard to induce her to repeat the Kalima, which she evaded every time. Just before her death she turned from them, saying inaudibly something like "Maw, maw, maw." They all said, "Yes, she repeated it, and died a faithful Mohammedan;" and so she was buried by them. But those who knew her think she died a Christian.

It is not a reformation like Brahmoism, Arianism, etc. Its only benefit is in the fact that it may lead some Mohammedans, who are usually the strictest of dogmatists with the least show of reason, to doubt Mohammedanism, and thus be willing to investigate Christianity. So it can scarcely be a factor in modern Mohammedanism. The rank and file do not notice it; the few who do say that the Sayad and his followers are kafirs. Christianity has nothing to fear from it, and but little to hope.

Since the above was penned what is called a National Congress has originated in India, designed to enlist all races, classes, and creeds of this great empire in one grand effort toward reform and self-government. This Congress was hailed at first with great enthusiasm by all; but Sir Sayad soon perceived the democratic drift of the movement, and, knowing that if the majority rules Mohammedanism must come in second or third, began to oppose it with might and main. So with the cry, "The Congress is opposing the government," he has succeeded in alienating the Mohammedan community from the National Congress, and gained another feather of favor from the government of India.

Henry Bransell

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE DEFENSE OF CHRISTIANITY is both external and internal. While the latter properly belongs to theologians, exegetes, and literary critics, the former may be assumed by historians, or any class of scholars capable of investigation and acute in weighing evidence. Professor Freeman, of Oxford University, studying Christianity as an historical religion, finds that its historical ground is unimpeachable, and that the proof of its divine character is in its achievements and results. Inquiring of him as to the strongest historical argument he had discovered for Christianity, he immediately replied that *the conversion of the Roman Empire* is the unanswerable fact for the new religion. To his judgment it appeared as the most powerful, the most convincing evidence that could be quoted in vindication of the divine integrity of the Christian system. In the fourth century, as he explained, Christianity was without favor or force of any kind except its inherent character; every thing good and bad, every thing political, social, intellectual, was against it; it counted on no worldly alliance or influence, and struggled unaided against all might and authority. Yet in spite of its environment, going forward in the teeth of all natural causes, it subdued an empire and spread itself over the world. Islamism, appearing in the sixth century, had every thing in its favor and employed the natural means of propagation; but, heroic, persevering, and conquering for a time, it relapsed into narrow bounds, and never has been able to cope with civilization. The contrast between the careers of the two religions is suggestive, illustrating the providential mission of the one and the natural origin of the other. Gibbon only partly explains the triumph of Christianity in the Roman Empire. He did not perceive the real motive-power of the new religion; he did not understand that God was behind it, directing the overthrow of paganism in Europe, and preparing the Japhetic nations for a higher civilization than was possible under the inert systems of the Oriental world. The introduction of Christianity into the Roman Empire was a marvel, a supernatural movement, a great miracle, and proves that it is divine. Professor Freeman is a scholar who does not speculate; he does not inquire for philosophic, scientific, or theologic proofs of Christianity; but he considers Christianity an historical question, and, applying to it historical tests, such as he applies to Islamism, Buddhism, the French Revolution, or any other exact historical movement, he concludes that the explanation of its origin and history must lie in the domain of the supernatural. In the presence of the history of Christianity such questions as whether Peter wrote the second epistle bearing his name, or whether Obadiah borrowed

from Jeremiah, or whether the Elohist of the Pentateuch was a Babylonian, retire to the background, and come forward only when the critical has superseded the historical and religious in the thoughts of men.

THE COMMON EXPLANATION of the rationalistic critics when the literary difficulties of the Bible are under consideration is that each book, or part of each book, passed through a series of editorships, and that in its present form the Bible is the product of this extensive redaction and modification by unknown and, in many cases, unauthorized hands. Professor Ryle, of Cambridge, holds that the entire Old Testament is a compilatory work and evidences repeated editorship, though the unity of many books, as that of Joshua, is an open contradiction of the theory. It should not be forgotten that Ewald and Eichhorn proclaimed the compilatory character of *Ecclesiasticus* and the *Wisdom of Solomon;* but no critic accepts this conclusion now. *Genesis* is held by many to be a compilation of Elohistic and Jehovistic writers; but the theory that Moses was the Elohist and the Jehovist is now proclaimed by Principal Cave. Wellhausen says the Deuteronomist revised *Judges*, but it is difficult to see either the marks or the necessity of such revision. Renan holds that all of Paul's epistles suffered editorial revision and modification; but the Tübingen school once held that the Epistle to the *Romans* was a compilation, but have abandoned it altogether. Similarly, the critics have declared that every book in its present form is the product of literary editorship, pointing to its alleged compilatory character as the chief proof. The claim of general editorship of the Bible is theoretic, invented in behalf of theories, and does not rest upon a true historical or traditional basis. The facts are against the theory, and go far to prove that the Bible is without editorship, and that its several books descended from their authors substantially as they wrote them. "Compilation" is really an argument for the independent authorship of the books. It makes against rather than for editorship. An editor would not have admitted two accounts of the flood; an editor would have straightened Jeremiah's chronology; an editor would have harmonized or eliminated the contradictions between the First Kings and First Chronicles; an editor would have improved the itinerary style of Exodus and Numbers; an editor would not have admitted discrepancies in the gospels respecting the Lord's resurrection; an editor would have inserted the name of the writer of *Hebrews;* an editor would have given the world a different Bible from the inherited volume. It is a piece of absurdity to claim that the biblical books were carefully edited and supervised before they were authorized as the vehicles of revelation. As against such a supposition we raise the question if the redactors were inspired, for if not equally inspired with the authors the Bible must bear the suspicion of being uninspired as well as inspired. As against the supposition we remind our readers that the law of the Hebrews forbidding, in copying the books, the change of a single word was incompatible with editorship. As also against it we point to the fact that the Samaritan and Hebrew Pentateuchs agree, which can only be explained on the ground that they

must have had the same redactor—a thing impossible. As also against it we calmly write that the old theory which assigned general redactorship to Ezra has been abandoned by the negative critics because, according to their more recent theories, some of the Old Testament books, notably Daniel, were not in existence in Ezra's time, and he could not, therefore, have edited them. We mention this change of view as proof that the theory of editorship oscillates between extremes according to the necessities of the theorists, and that it too will be abandoned when some critic assures them that it is no longer necessary to their designs. We must not forget to write that here and there, as in the last chapter of Deuteronomy, the reader will discover in the Bible some literary changes, mistakes, and modifications that must be attributed to copyists, scribes, priests, and historians; but the theory of specific editorship of the biblical books is as unwarranted as it is unhistorical, and was instituted more in behalf of negativism than of the truth or of the great fact of revelation.

The enigmatical character of sin lies in its organizing faculty or capacity for systematic and, therefore, efficient and well-sustained work. We do err, not knowing the Scriptures or the power of evil, when we limit our conceptions of the sin-force to its manifestations or its history; for back of its historic form and behind all the machinery that it employs is a spirit or law that governs and regulates the whole, and without which moral wreckage would be impossible and evil as a mechanical agency be incompetent for its task. Sin is a mechanism. It is an organized force, operating according to law, with a definite teleological imprint on every movement, and drives furiously on to the fulfillment of its ends. Paul alludes to the "law of sin," implying that sin is not an accident in human history, but that it proceeds according to law, ever illustrating the doctrine of cause and effect in its development, and working steadily for the ruin of the world according to an antecedent programme of rules, principles, and a strongly framed system. We too often forget its organizing susceptibilities and conceive it to be unsystematic, irregular, and self-contradictory. No misconception of its nature, purpose, or history were greater. It is far too common to consider the institutions of sin, the organized embodiments of the evil principle, as slavery, despotism, intemperance, ignorance, or whatever is either diabolical in form or subversive of human interests, and neglect to consider the organized agency behind all forms and underneath all activities. As a consequence, our attack is made, not on sin, but on the results of sin; not on the organized power in the world, but on the organized institutions of the sin-power. It is a question, however, even with this statement of the case before us, to know how successfully to overcome the spirit of evil, invisible, and yet fully equipped with apparently exhaustless resources for conflict. The only answer is that, as sin is under the administration of law and organized for a specific end, so redemption is an organized force, works according to law, and will countervail in the struggle with the enmity that threatens universal desolation and

destruction. Paul writes of the "law of the Spirit," implying that spirit-force is organized, and that it goes forth by divine commandment to antagonize the opposing force of evil. Here, too, we often fail in our conception of the kingdom of God. We limit thought to the visible institution of the Church, attribute holy power to the sacraments, and dreamily philosophize of triumph in times to come; but it is ours to believe that the redemptive force back of visible forms of good is systematic in plan, definitive in purpose, and royal in its resources, and able, therefore, to contend with the strongholds of sin. The contest is not between the visible powers, but the invisible. Sin organized is in conflict with redemption organized; the law of sin confronts the law of the Spirit, and the result can only be the overthrow of the mighty by the mightier force of redemption, organized to rescue the world from the dominion of sin.

GERMAN PHILOSOPHY is assuming a very friendly attitude toward Christianity. At no time in fifty years has there been less antagonism, or less tendency to differentiated contradictions, than now. Professor Wundt, of Leipsic, affirms that while a philosophical argument cannot be adduced in support of the system of Christianity, or of its doctrines, such an argument cannot be forged against it. In other words, he holds that philosophy cannot attack Christianity. Of the same mind is Professor Heinze, of Leipsic, who also declares that Christianity is susceptible of historical proof, and that it is man's sole anchor of hope. Professor Baumann, of Göttingen, erecting a system of ethics on the philosophical basis, claims that it is in entire harmony with biblical ethics, though it derives only a suggestive or illustrative instruction from the religious standards. In other words, he does not attempt to construct an ethical system in disharmony with the biblical rules. He also distinguishes between the Christianity of the New Testament and the Christianity of the Church, upholding the former because it is original and divine, but condemning the latter, as do philosophers generally, because it is alleged to rest upon a Neoplatonic basis. Christian dogma, deriving its form and substance from metaphysics, excites the aversion of all the schools of philosophy and separates their disciples from the Church. Professor Zeller insists that theologians should study Grecian philosophy because the Christian fathers knew no other philosophy and drew upon its teachings in formulating the doctrines of the Christian Church. Professor Ebbinghaus, of Berlin, charges the churchmen of the third century with fashioning their dogmas after a philosophical pattern; and he therefore eschews dogmatic religion with all the severity of an unbelieving critic. To the churchmen he traces all the difficulties, strifes, and perplexities that have attended the history of religion. He is sure that Stoicism would have negotiated a unity between religion and science, and that the mysticism of the Middle Ages would have quite harmonized them; but the dogmaticians, wrapping true religious ideas in metaphysics, separated religion from science, or made the union of faith and reason in religion impossible. Hence, philosophy, friendly enough to Christianity, must oppose its dog-

matic form, and seem opposed to the true idea of religion itself. The philosophical objection to dogma is refuted by the history of its origin. It has not been established of any dogma that it has its roots in Alexandrine or Asiatic philosophy; on the contrary, as Dr. Stöcker holds, it is clear that the germs of all dogma are in the New Testament. The Trinity is there, or it should be repudiated. Atonement is there, or it should meet with a similar fate. Immortality is there, or it should go. The question is not whether Neoplatonism contained these doctrines, but, are they taught in the New Testament? This question the philosophers have not studied; but if studied they will find full authorization in the gospels and epistles for the theology of the Christian Church.

The revelation of immortality through the gospels was the emphasis of a fact or faith in a fact that already existed, if it did not dominate, in the thought of mankind. Until recently the great religions that antedated Christianity were supposed to teach the doctrine of a future life and man's responsibility to the Supreme Power. Professor Max Müller has ably shown that Buddhism is pregnant with this teaching, but his position is challenged and his proofs are put to the test. The *Dharmapada* must be read again, and more carefully than ever, for a strategic point is at stake in the discussion. Perhaps some one will appear who will dispute the claim that Brahmanism is specific in its utterances of immortality; even Zoroaster may be interpreted as ambiguous or silent on the momentous theme; and we may finally learn that no pagan religion is illumined with foreshadowings of a future existence. The doctrine of immortality was made manifest by the great Teacher because it was but dimly indicated by the sages of the ancient faiths; because even Judaism was almost quiescent respecting it; because the human mind but vaguely proclaimed it; and because a knowledge of it is an inspiration to live according to the best standards and the conditions of progress. In an intellectual point of view it is well to ascertain the extent of the spiritual barrenness of the old-time religions, for they were spiritually aimless, and non-productive of an orderly and progressive life. But it is equally well to remember that they had a providential relation to the final religion, and served a propædeutic use in history. Judaism was not the only preparatory religion for Christianity. Paganism, though idolatrous, was a sign-board pointing to Calvary. With its incarnations, sacrifices, systems of duties, despairing ethics, and groanings for new conditions, it meant more than it proclaimed, and voiced the want of redemption and immortality. The weakness of present-day criticism of the old systems is that it applies the Gospel standard to them, whereas they should be interpreted from their own stand-points rather than from ours. This the critic declines to do, and shouts his victory at the expense of a faith helpless to answer for itself and yet defiant of the injustice perpetrated upon it. We shall lose nothing by recognizing the essential spirit and meaning of the crumbling faiths of the Old World.

CURRENT DISCUSSIONS.

IS THE NEW TESTAMENT SAFE?

In anticipation of radical attacks upon the integrity of the New Testament the conservative party of Germany is taking a census of its forces, multiplying its fortresses of defense, extending its lines of operation in all directions, and preparing for a most vigorous campaign in behalf of the cherished truths of Christianity. So rapidly have these precautionary measures been taken that surprise by the foe is impossible, and if it be true, as Professor Kleinert, of Berlin, informed us, that "New Testament studies are now more prominent in Germany than Old Testament studies," it is only another evidence of preparation for conflict and triumph. Certain it is that in nearly all the universities the attendance upon New Testament lectures is larger than that upon Old Testament lectures. Such lecturers as Weiss, Harnack, Kleinert, Luthardt, Köstlin, and Herrmann, who expound New Testament problems, are greeted every day with the presence of a compact body of students, while Dillmann, Strack, Socin, Hilgenfeld, Merx, and Wellhausen must suffer the humiliation that an audience that can be counted in a moment would suggest. Dr. Driver, of Oxford, also addresses a very small company of students on *Isaiah*. He commenced the last Trinity term with thirty-five students, and before closing the number was reduced to fifteen. In general, it may be said that the attendance on Old Testament lectures decreases, while that on New Testament lectures increases, with the progress of the terms. This means something.

The great problem for students of the New Testament is its origin in its canonical form, its exegetical construction, its literary and historic character, and its relation to the Old Testament. The problem is complex, but not the more difficult on that account, for the varied questions involved in it are not contradictory or mutually destructive, but rather mutually supportive and strengthening. Much depends on the way in which the problem is stated as to whether it appear formidable or of easy solution. We are quite convinced that, if not self-solving, it is far more definite in form, and includes more verifiable data, than the problem of the Old Testament. In the one case we deal in part with prehistoric facts, with anonymous documents, with unknown biographical characters, and with a language that needs another to explain its sense. In the other case, we deal with historic times, historic leaders, and historic events; and, though the historical and literary material transmitted from those times to ours is not for every purpose adequate, the basis of the conclusions reached is historic rather than traditional, and faith may give a reason for accepting the New Testament without deductions or modifications.

The problem admits of variation of statement. Professor Luthardt, of Leipsic, regards the New Testament as an organism, or a complete unit, just as the human body is an organic whole with variously related parts. The books, in the one case, constitute the organism, as do the arms, limbs,

trunk, and head, in the other, form the human body. Every writer has his individuality and specialty, as the arm, the limb, and other bodily powers have their special functions and relations. The theory implies the indissoluble relation of all the books to the whole, and that the displacement of one would affect seriously the value and historic standing of all the others. Professor Köstlin, of Halle, would expunge Second Peter from the canon, but would maintain the inviolability of all the others. Professor Schürer, of Giessen, holds that even the fourth gospel might be ejected and no loss to Christianity ensue. The theory of Dr. Luthardt, more comprehensive than any other, is not accepted in all quarters without some modification and concession.

Professor Kleinert takes another, though not antagonistic, view of the New Testament. It is a unit, he thinks, but not in the sense of an organic whole. The several books may be compared to layers or strata, each representing an epoch of progress in the historical development of Christianity, and, taken together, representing its whole original history. In this sense it is a unit or an organism. The chief difference between Luthardt and Kleinert is that the one holds to an absolute organism and the other to an historical growth resulting in an organism. Luthardt insists on the structure; Kleinert on the historic method. Luthardt defends the New Testament as a whole; Kleinert defends the historic process of its development. The one glorifies the result; the other, the method of its attainment. There seems on the surface not to be a wide difference between these views; but we shall see that it will be difficult to explain the New Testament exclusively by the one or the other. The New Testament has the unity of a complete organism, but it also has the unity of history and the unity compatible with development. The student must keep in mind its unity, its organic structure, and at the same time its historic character, if he would comprehend it in its genesis, development, and influence in the literary sphere. In our study of the New Testament we shall combine the theory of its historical development with the theory of Dr. Luthardt, or that of the resultant organism, believing that it may be understood as a process and a result better than considered as either separately.

We propose in this article to examine the New Testament as a literary organism, developed according to a literary method, and presenting the usual features of an embodied and complete literature. We do not now inquire into its homogeneity, but rather into its complex forms or products, or the varieties of New Testament literature. We are struck at once with its literary differences in style, form, teaching, and the variety of distinguished authorship; but this is what we find in all great literatures. There is nothing unusual in the New Testament literature until we reach its great divisions and their peculiarities; until each species of literature is made to stand alone, and under analysis exhibit its controlling style, purpose, and power. Without doing violence to other systemizations of the New Testament, we believe it is susceptible of three great divisions, based upon literary differences, as follows: (*a*) Synoptic literature;

(*b*) Johannine literature; (*c*) Pauline literature. We should add to these the minor literatures of Peter, James, and Jude; but as they really represent no epochs, and stand or fall with the larger literatures, we shall not give them special consideration. By this classification is suggested all the peculiarities of individual writers—the historical style of Matthew, Mark, and Luke; the elegant rhetoric of John; the incisive periods of Peter; the practical ethics of James; the fearless declamation of Jude, and the dogmatic and progressive pronouncements of Paul. While this classification may commend itself as a help to comprehending the literary character of the New Testament, we do not present it in order to bring out the peculiarities of the writers, but rather to study their literature in its wholeness, and chiefly with respect to its stability, so that we may finally obtain a correct understanding of the literary organism. We assume with Professor Weiss that "nothing has yet been proved against a single book of the New Testament." Though this is a strong statement, we must remember that, besides surmises, uncertainties, misrepresentations, and specious reasonings, no absolute facts have been discovered against one book; not even Baur, Renan, or Pfleiderer have quoted indisputable history in support of their criticisms. We cannot, therefore, surrender one book to the negative critic until he advances facts against it; nor can we consent to the reduction of the number of New Testament books, even though some of them may not seem necessary to the organism. Professor Schürer is entirely too liberal when he says that Christianity is so firmly established that its future does not depend on retaining all the books of the canon or any single book thereof. He avers that John's gospel, Paul's-so-called letters to Timothy and Titus, and Peter's so-called second epistle may be cast out and yet Christianity survive. We are not now discussing the surviving power of Christianity, which, with or without the New Testament, will perhaps survive; but as a literary organism the New Testament will be incomplete without its books. One or several books might be dispensed with, just as a man might dispense with one eye, one arm, or a foot; but as he would be an incomplete man, so would the New Testament be an incomplete manual. We cannot, in the literary point of view, dispose of one of the writers or one of the books, and to this so enthusiastic a scholar as Professor Harnack agrees. He holds that the New Testament comes to us, not from the apostles, but from the Roman Catholic Church, and that, though as a collection it has no dogmatic value, it is historical and represents all that our Lord and his apostles taught; and he believes that it ought to remain as it is, with Second Peter and any other doubtful book, unchallenged as to its right in the Canon. To this conclusion the Christian student must come as he investigates the several literatures of the New Testament.

The synoptic literature is distinguished from every other by the simple historical spirit that characterizes its books. It has but one purpose—the record of the coming, sayings, and doings of our Lord Jesus Christ. It is a singular tribute to the merit of these simple histories or biographies that, while the philosophers attack John and Paul, they admire Matthew,

Mark, and Luke. Pfleiderer, Zeller, Hartmann, Ebbinghaus, Baumann, and Wundt, insisting that Neoplatonism discolors the theology of John and the dogmatics of Paul, agree that the biographers were simple-minded men, bent on recording the truth, and wrote their stories uninfluenced either by theology or philosophy. As a rule, philosophers do not attack the synoptics. On the contrary, it is these whom they will defend and justify upon historical grounds. This is a great gain in the controversy with negative critics who resort to the philosophers when they turn their weapons on John and Paul. The testimony of the philosophers to the synoptists is valuable in two respects: first, it shows their confidence in the gospel histories; second, it proves that the gospel histories are the basis of the gospel religion. In them we find no philosophy, no theology in form, but the religious life, works, and death of the great personality—the Son of God.

The well-informed reader is aware that the synoptic gospels, so simple in form, have not been received without question, nor have they failed to excite prolonged, uncertain, and even unsafe discussion. It is needless to recount the controversies that have arisen concerning them; but it may be well to state that the conflicts now going on respecting their historical authorship and accuracy and their relation to one another cannot be overlooked by the biblical student. The recent unscientific attack of Professor Huxley on the credibility of the gospels has already resulted in the extinction of some objections to them, for his criticisms were speedily answered, and the truth remains unharmed. The authorship of these gospels, though complex, is not in itself the largest question in discussion. The titles they bear, as "The Gospel according to Matthew," etc., indicate authorship. The Greek word *κατά*, "according to," implies that Matthew wrote the gospel. Dr. Dods maintains this view. Holtzmann denies that *κατά* implies that Matthew was the author of the gospel in its *present form*, but he fails to represent the form in which Matthew left it. Professor Harnack expresses a decided preference for Mark's gospel, but he rejects the concluding portions of all the gospels because they narrate the resurrection of our Lord. The supernatural seems to suggest difficulties that he cannot remove; hence he removes the supernatural. He accepts the gospels in their account of human achievements as veritable histories, but he is embarrassed in the presence of facts essentially divine. This is the old question again. The Old Testament critics expel the supernatural from their domain, and the New Testament critics, though neither so positive nor so ferocious, object to the doctrine and to any event that implies the doctrine. The doctrine rejected and the events eliminated, we have left a human history of human affairs and events; but to accept this disposition of the case is to agree that the foundation of Christianity, though as historic as in the broader view, is altogether human, and therefore uncertain.

Without the chapters on the resurrection of Christ the gospels are worth nothing. Professor Harnack, a disciple of Ritschl, is in a transitional state of mind, and it is hoped that he may discover the evidence

upon which he can accept all the gospels as readily as he does one, and the resurrection as readily as he does the calling of the apostles.

The question of the priority of any particular gospel and the general relation of the synoptists is by no means settled. On the contrary, it is exciting most diligent inquiry, and the best scholarship is employing itself on the problem. Professor Holsten, of Heidelberg, defends the priority of Matthew, basing his opinion on the discovery that Matthew gives Peter's apprehension of Christ's teaching; but this, in our judgment, is inconclusive. Weiss is ambitious to prove the priority of Matthew; but Holtzmann, Ritschl, Ewald, and Reuss incline in behalf of Mark. Hilgenfeld says Mark was derived from Matthew, while Meyer and Hitzig may be quoted on the side of Mark. Professor Wendt, of Heidelberg, maintains with a large argument the priority of Mark's gospel. He holds that the gospel consists of a series of narratives which, arranged in a chronological order, with additions from other narratives, indicate its priority. He also relies upon Papias, who pointed out in his time the independence of Matthew and Luke, but also suggested their mutual dependence, which is a strong argument. The question of priority is by no means fictitious, speculative, or unprofitable; it involves the integrity of the gospels themselves. Professor Holsten bases his New Testament theology on Matthew, holding that the theory of its priority affects our views of the teachings of Jesus and of the whole system of religion. According to a proper understanding of the first document, universalism, or a religion that included the Gentile world, began in principle, if not in fact, with Jesus himself.

Professor Wendt, on the other hand, points to the fact that Mark (x, 46–52) reports the healing of one blind man, while Matthew (xx, 29–34) reports the healing of two men. If Mark's gospel is older it must be regarded as more authentic; but the case makes not for the priority of either, but rather the independence of both. If Matthew borrowed from Mark he would not have inserted two for one; and if Mark borrowed from Matthew he would not have inserted one for two. However, priority does not imply borrowing, so that each wrote according to his information at the time. A more important item in the problem is the fact that Matthew and Mark give different representations of the way in which the Messianic claim of Jesus was made known, Professor Wendt putting great stress on this difference. As it involves the method of Christ's teaching, it compels a close scrutiny of the way in which Matthew and Mark represent Christ as the Teacher, and hence is of abiding interest. The problem is still open, and arguments are in demand. Other questions are at the front in this controversy, as whether Mark derived his narratives chiefly from Peter, Luke the "*certainties*" of which he wrote chiefly from Paul, and Matthew largely from Mark, or whether prior to all these there was an original gospel, containing the whole story, from which they all drew, but which finally perished. In 1785 Lessing suggested that the synoptists borrowed from an antecedent gospel, and this has been a very popular theory. Meyer says Luke was indebted to

Matthew and Mark; but De Wette says that Mark was the latest of the three. Hilgenfeld says there is Paulinism in Luke, suggesting an outside author, but Reuss destroys this supposition. Have we original or derived gospels? Did Peter and Paul furnish the facts for Mark and Luke? This is a question of origin and of the relation of the synoptists to the apostles as well as to one another. We are merely stating the problems under discussion, without offering any solution; but it is a pleasure to write that, whatever the question, critics generally accept the integrity of the synoptic literature.

The authority of the synoptists has engaged the profound research of all critics, conservative and rationalistic; and there is an approach to unanimity in the conviction that of all the New Testament books the synoptic gospels are the most authoritative and the most reliable. Nor is this conviction unfounded or illogical. The reasons assigned by various critics for this belief are most convincing, and strengthen the faith of the Christian in a literature he may hitherto have accepted without a reason. Professor Kleinert graduates the authority of New Testament books according to the periods in which they were written and according to their nearness to or remoteness from the period of Christ's ministry. As the first three gospels consist of materials derived from the period of the personal ministry of Christ, they must be most authoritative. As Paul's epistles are next in chronological relation, they are next in authority. As the Johannine literature was last in chronological order it possesses the least value. Professor Harnack holds substantially the same view, but it is in conflict both with the doctrine of inspiration and with the doctrine of authority. Are there grades or degrees of authority in truths? Is not one truth, if not as powerful, as inherently authoritative as any other? What license is granted if we may distinguish between the literary authority of Mark, John, Paul, Peter, and James? Is not one book as authoritative, as essential, as any other? Jude is as authoritative as Mark, and James as John. We are not ready to classify the books according to their alleged authority.

As to the inspiration of the books the professors hold to a doctrine of inspiration that honors and dignifies the literature, that lifts it far above such writings as those of Clement, Polycarp, Ignatius, and others, but which is quite discrepant with the ordinary theological conception of inspiration. Professor Kleinert maintains that the Holy Spirit emanated from the historic Christ, and was, therefore, more powerful in his influence in Christ's time than in the second century. The fourth gospel, therefore, is less inspired than Matthew's gospel. This theory aids the defender of the synoptic gospels, but it paralyzes faith in the remaining books of the New Testament. Inspiration is reduced to a question of distance or chronology. Dr. Harnack concedes the inspiration of the writers, but he means by the word the sanctification, or that preparation of the writer that is the result of a definite spiritual work in him. We may reply, then, that if Paul was as truly sanctified as Mark the epistle of the one would be as inspired as the gospel of the other. This theory

enables us to solve many difficulties, but it still leaves the question of the equal inspiration of the writers open and undecided. We are not advocating the theory of equal inspiration or the theory of equal authority, but we are undertaking to find if the New Testament, as a whole, is authoritative, and has underneath it the firm foundation of the divine sanction. In this respect the critics, if conservative at all, do not disagree. Harnack so upholds the New Testament as to place it far above the writings of the Christian Fathers. Dr. Weiss repudiates all attempts to reduce these books to the level of such a writing as the *Shepherd of Hermas*, and the books of Eusebius, Justin Martyr, and Tertullian. He also affirms that the New Testament books possess greater authority than others because they were produced in the period of revelation. Köstlin also affirms that these books are superior because of the higher spirit in them, and authoritative because derived from the age of Christ. If other writings or books were lost, the loss would be historical; but if the New Testament books were lost, the loss would be religious, and, therefore, fatal to religion. Hence the synoptic literature rests upon an historical basis, and is certain to maintain its high place in the canon.

In taking up the Johannine literature for study we have a more difficult problem, because the critics have assailed it upon philosophical and historical grounds, and separate it by distinguished lines from the synoptic literature. Here we confront the philosophers, the historians, the destructionists, and not a few conservatives; but the whole attack is based upon misconceptions of the fourth gospel—misconceptions of existent errors in the times of John, and misconceptions of the philosophy attributed to the writer of the gospel. Köstlin accepts the Johannine authorship of the fourth gospel because the objections to it are inapposite, and because it is necessary to the organism as a whole and to Christianity as a system of religion. Without it, he says, we cannot explain the influence Christ has had in the world, nor can we assign the origin of the high ideas that prevail to-day concerning Christ to any other than the fourth gospel. We need the synoptists, who reveal Christ as the Son of man, but we need John, with whom Christ is always the Son of God. The synoptists were literal and historical; John was liberal in the use of his material, and disclosed Christ in other than historical aspects. His gospel, therefore, is worth all the others; without it they are nothing. Dr. Weiss also magnifies the fourth gospel as essential to the system, as superior to the synoptic books, and defends it against all criticism.

There is no book of the New Testament that is at the present time provoking more investigation, more critical cross-questioning, than the fourth gospel. We might say the battle for the preservation of the New Testament will be fought within the boundaries of that gospel; for as its authorship and its theology shall be decided, so the future of the New Testament will be determined. In the critical sense the attack is both on the Johannine authorship of the gospel and the alleged philosophical or Platonic origin and complexion of its teachings. The two questions are really one, for the authorship is made to turn on the alleged Neoplatonism in

its theology. Baur maintained that the gospel was written A. D. 150; Pfleiderer substitutes A. D. 140; Harnack, A. D. 135. Whatever date may be accepted, it deprives John of authorship. Schürer also joins Hilgenfeld, Holtzmann, and the negative school in postponing the authorship of the gospel to the second century, and for the same general reason. We do not overlook the advantage that accrues to the negative side from the fact that the gospel is not referred to in patristic literature until A. D. 180. We ask for an explanation of this omission. The synoptic gospels are frequently mentioned, but John's is not. Even Justin Martyr, who, without doubt, borrows many phrases, words, and sentences from the gospel, singularly fails to name it. This difficulty, however, is not so large as it seems, and will have consideration elsewhere.

Professor Pfleiderer is the great champion of the "second century" theory. He opposes the so-called dogmas of the Church, because in his judgment they are Platonic; but as he believes that the day of the dogma is over he does not incline to make much war upon them. The New Testament, he maintains, absorbed the Neoplatonic idealism through the mediation of Philo and the Alexandrine faculties; but Harnack denies this position, and asserts that the Oriental religions influenced the New Testament Fathers much more than the Hellenistic philosophy. Pfleiderer's statement is made without proof, though he alludes to Paul's Epistle to the Colossians, the Epistle to the Hebrews, the fourth gospel, and the Apocalypse as examples of the Neoplatonic influence. This has been overthrown many times by the orthodox critics, but the negative critics still persist in their assertions. The single fact that the Greek of the gospel is not the purest classical nor the exclusively philosophical Greek makes against the theory of an Alexandrine writer, or of a Greek writer, whether in Asia Minor or elsewhere. John was not an accomplished Greek scholar, and his gospel reveals his imperfect knowledge of the language.

As to John's gospel, Pfleiderer holds that neither John nor one of his disciples wrote it. Possibly John the presbyter was its author, but this is uncertain. It is really an anonymous book, without a traceable author, but loses nothing in value on that account. That John did not write it is evident from the fact that it does not represent John's ideas, either of Christ, or of the Jewish system, or of man. John was narrow, impulsive, ignorant; the author of the gospel was a philosopher in a state of calm. John knew no more about the Saviour than the other chosen apostles; the author of the gospel pretends to esoteric instruction as to the divine character of Jesus. The gospel contains the speculative theology of Asia Minor; John never was in Ephesus, and knew nothing of theology. In opposition to Pfleiderer's analysis we insist that the gospel has a Jewish foundation, and exhibits through and through a Jewish spirit. The writer shows familiarity with Jewish customs, Jewish topography, Hebrew idioms, and the Hebrew-Christian conception of Christ as the Messiah. None but a Jew, none but an apostle, could have written such a gospel. Besides, John (xxi, 24) really declares himself to be the author.

Conservative scholars are not disturbed by the curious speculations of

Pfleiderer and Hilgenfeld, for they point out their weakness and inapplicability, and advance proofs for the historic belief in John's authorship that have not been answered. Köstlin, instead of discovering the speculative spirit of Asia Minor or the philosophic theories of Alexandria, sees in the gospel the clear reflection of the Palestinian theology, and feels the dominancy of the Jewish spirit. Professor Jowett, of Oxford, critic and translator of Plato, denies that the gospel shows a trace of the Platonic or the Neoplatonic philosophy. With this testimony we may conclude that the fourth gospel is Jewish in its sources, and that it was written by the apostle John, as the Church has maintained from the beginning. The late Bishop Lightfoot, the present Bishop of Durham, Ezra Abbot, and scholars of all schools have contributed so many arguments in support of this position that the Baur-Pfleiderer theory can have no claim to further investigation.

As to the Apocalypse, some negative critics hold that it is a compilation of Jewish and Christian authors, but they will not allow that any portion is the product of John. The arguments for the compilatory theory are as incomplete and unsatisfactory as those that are adduced for the compilatory character of the books of the Old Testament. It is a striking fact that while Baur and Hilgenfeld oppose the Johannine authorship of the fourth gospel they concede the Apocalypse to his pen. This cannot be explained except on the ground that they wished to antagonize the men with whom they had fraternized in criticism. On the whole, modern criticism attributes the book to the apostles, while it hesitates as to the fourth gospel; and yet two hundred verbal agreements between the two books have been discovered, a sufficient number, indeed, to establish identity of authorship. John's epistles, too, have received a share of literary persecution. Davidson has found ten differences between John's gospel and his first epistle; but the differences are not John's, but Davidson's. Bretschneider declares that the first epistle attacks heresies that did not exist until the second century; but this is proof that he has not read the history of John's times. We submit that John's epistles cannot be degraded by the ignorant assumptions of critics. The Johannine literature is defending itself. It needs not the certificates of Justin Martyr, Ignatius, or the Christian Fathers; for, if carefully studied, it proves its origin in the thought and work of him whom Jesus loved.

Of an entirely different description, and occupying a different place in the history of theology, is the Pauline literature, or those marvelous epistles, the products of an inspired scholarship, that have shaped the religious thinking of the Church for ages. Does Paul need any defense? Marcion, heretic and skeptic, rejecting the Old Testament and several books of the New, defended ten of Paul's epistles and threw up the ramparts around Luke's gospel after he had modified its form. Nevertheless, the apostolic letters have not escaped the most fire-like criticism of hostile minds; but, like their author, they have endured reproaches and a great fight of afflictions. The grounds of objection to them are many, specious, plausible, but vulnerable. Fifty years ago the Tübingen school of critics

declared the Epistle to the Romans to consist of five or six different epistles, written by as many writers, and finally consolidated in that imperial letter by an unknown redactor. There is not a critic in Germany who holds that or any other compilatory theory respecting Romans. Even Dillmann, long refusing Paul recognition as an author, concedes Romans, Galatians, and First and Second Corinthians to the heroic apostle to the Gentiles. Renan's theory or theories of extensive redactorship have been dismissed as the vagaries of an ill-balanced, idealistic brain. It is true some minor critics assign the Epistles to Timothy and to Titus to the second century; but it is an unsupported assignment, and the theory has few friends. Pfleiderer's standing objection to Paul is that he was not a true man; he was neither Jew nor Greek in profession, but when he broke with the old faith he undertook to combine his inherited Pharisaism with his acquired Hellenism, and produced a mongrel system unlike that of Christ, whom he undertook to supplant; unlike the doctrinal structure of Peter, whom he crushed; and unlike the ethics of James, who valiantly contended with him, but lost his superiority. In conflict with all the schools and all the theologies of his time, he did not have much influence in the early Church, but has been magnified since his death. Renan charges the Reformers with resuscitating the memory of the apostle and turning Christianity away from its original Petrine tendency. Professor Holsten, of Heidelberg, maintains the theory of antagonism between Peter and Paul; but, unfortunately for the negative critics, he censures Peter for it, and claims that after they were reconciled Peter again relapsed into his illiberality and opposed Paul. Professor Wendt reduces the antagonism between them to a small quantity, holding that the reconciliation was complete. Whatever the theory of the antagonism, it is clear that Paul became the pre-eminent leader of the apostolic Church, and was more than any other fitted for the task of addressing them on the Mosaic law, the spirit and teachings of Christ, the mission of the Gospel to the Gentile world, and the glories and rewards of the Christian life. Hence the Church has from his own hand epistles that, whether burdened with doctrine, or ecstatic with vision, or exposing the signs of a triumphant hope, flash with supernatural fire and echo the mighty thoughts of the Son of God. As a scriptural author and an apostolic leader, as well as an industrious workman and a conscientious saint, he occupies a supremacy that none can overthrow. Recently, however, some Dutch theologians have reopened the question of the authorship of the four great epistles; but what is the use in wasting time in entertaining their objections?

We do not discuss Ephesians, or Colossians, or the pastoral epistles because Paul's general defense as an author is all we have in view. We note, however, that, while De Wette held that Ephesians was a verbose imitation of Colossians, Mayerhoff concluded that Colossians was derived from Ephesians. The chief trouble with the Epistle to the Hebrews is its lack of a superscription, but this omission does not imply that Paul did not write, or authorize the writing, of the magnificent document.

The Petrine literature does not call for special comment at this time,

except that, while the majority of critics assign the first epistle to Peter, Eichhorn and De Wette deny his authorship; but it is *denial.* We have no time to deal with denials. De Wette, Semler, and many others reject the second epistle; but Olshausen makes the point that in style it is exactly like the first, and also that the historical evidence is in favor of Peter's authorship.

The Epistle of James suggests the curious problem of selecting the author from three of the same name. Was it the son of Zebedee, or the son of Alphæus, or the Lord's brother who wrote it?

After an examination of the New Testament as a literary question we have concluded that it is perfectly safe; not safe from attack, not safe from misunderstanding, not safe from captious criticism, but safe from disintegration, safe from decanonization, safe from compromise. The Canon will stand with every book in its rightful place, the whole resisting the assaults of all the negative schools of all the countries on the globe. The Archbishop of York recently said that the criticism of the New Testament was resulting in strengthening faith in all the Scriptures, for as it shall become evident that the New Testament is impregnable it will become evident that the Old Testament is also necessary and invincible. In the New Museum in Berlin there is a mural painting entitled "The Battle of the Huns," which represents a fierce combat; and as it proceeds so exasperated become the living that the slain rise in the night and fight for their friends. If the Old Testament were losing its balance, and falling under the trip-hammer strokes of Wellhausen, Kuenen, Cheyne, and the foes of true religion; and if the New Testament were crumbling under the mighty wrenchings of the destructionists, and Christianity were expiring at the dictate of the negative school of interpreters, it is possible that Moses, David, Isaiah, Amos, John, Paul, Calvin, Knox, Asbury, and Wesley, with the Captain of our salvation, would come down from the heavenly heights, reappear in the scene of struggle, and strike death-dealing blows for the truth, the faith, the religion once delivered by them to the saints and the Church of God.

THE DEMAND OF SOCIALISM FOR THE RECONSTRUCTION OF SOCIETY.

Socialism is protean in its forms and bears many names. At one time it was known as Communism, at another as Fourierism; then it was Saint-Simonianism; next it was the Positivism of Comte; after this it became the State Socialism of Louis Blanc, modified more or less by Proudhon's iconoclastic axiom that "property is robbery." In England it took on the form of co-operation as explained in Robert Owen's *Rational System of Society,* and organized in his short-lived cotton-mill at New Lanark, and in his ephemeral "Congress" which had its seat in Harmony Hall, in the County of Hants. After this Maurice Kingsley and a little band of kindred spirits advocated their theory of "Christian Socialism." A few months ago a society bearing the name of "Christian Socialists"

was organized in the city of Boston for the purpose of propagating socialistic principles in the United States.

The differences of these numerous types of Socialism are many and wide. It is not the purpose of this paper to state and compare them. Neither is it necessary, seeing that all forms of Socialism are only diverse modes of giving effect to a principle which is fundamental to them all. What that principle is, Professor Schæffle, a recognized authority on this question, states in his *Quintessence of Socialism*, in these words, to wit: "The Alpha and Omega of Socialism is the transformation of private and competing capital into a united capital."

Professor Kirkup, in the *Encyclopædia Britannica*, also says, the cardinal principle of Socialism "is that all the industries now carried on by private capitalists served by wage-labor must in the future be conducted by associated or co-operating workmen jointly owning the means of production." And the Rev. W. D. P. Bliss, speaking for "Christian Socialists," in the *Canadian Methodist Quarterly*, expands this last definition by saying that it implies "the transformation of private competing capital into a united collective capital;" and he adds, "This means an economic combination or co-operation that would do away with economic competition."

Substantially one with these definitions is that of Mr. S. C. T. Dodd, of New York city, who claims that "the evolution of society is the evolution of co-operation. . . . Socialism means ultimately and scientifically stopping all the fighting: it is universal co-operation, a co-operative civilization."

These definitions, partly because of their vagueness and partly because they keep out of sight the political transformations necessary to give practical effect to their fundamental principle, wear a very innocent and inviting aspect. But when stripped of their vagueness and viewed in the light of the only methods by which their proposed ends can be attained they are seen to be revolutionary, and therefore perilous to the peace of society. Their implication, boldly accepted and taught by some of their advocates, that the capital now owned by individuals rightly belongs to the people, and should therefore be administered "by and for the people," is a doctrine but too well calculated to fan the cupidity of the ignorant and unprincipled portion of our laboring populations into a blaze of incendiary passion which nothing but blood can extinguish.

Granting, however, that the enlightened common sense and the moral convictions of the better class of our working-people will control their less instructed brethren, and that this socialistic principle is to be peacefully evolved, it must be by such an enlargement of the power of the state as was never contemplated by the fathers of our republic, and which would, if realized, be destructive of that individual energy and enterprise which have made the rapid development of our country the wonder of mankind. Intelligently studied, this principle is clearly seen to rest on what the learned Burckhardt in his *Renaissance in Italy* most fittingly calls "the purely modern fiction of the omnipotence of the state." For what less than the power of the state arbitrarily exercised could effect "the transformation of private and competing capital into a

united collective capital?" What other power could compel the private capitalists who now carry on the industries of the country to surrender the control of those industries to associated or co-operating workmen? Individual capitalists, except in extremely rare instances, most certainly would not voluntarily make such transfers to their impecunious wage-workers or to the state. They do not accept the fanciful theory that the people are the real owners of the capital which individuals have accumulated by superior intelligence, directive skill, mental energy, and executive ability. Hence, to produce the "fiction" of a "collective capital," the coercion of the state, made omnipotent by a socialistic majority, would have to be invoked and made the instrument of a stupendous robbery. But supposing the organization of democratic Socialism to be accomplished through such force and with such monstrous injustice as this, and the practical confiscation of land, as proposed by Mr. George, wrought into its foundation, would not its unethical character doom it to speedy and phenomenal overthrow? Having its root in unrighteousness, would it not swiftly bear a too abundant harvest of social immorality, political confusion, and national decay?

As if forecasting some such result, Mr. Bliss, in his essay, says, "Socialism is not necessarily State Socialism." Yet he adds, "If the state is democratic, State Socialism is all right." But with us the state *is* democratic. Why, then, does he hesitate to approve State Socialism? It is scarcely possible to incorporate the democratic principle into any form of government more thoroughly than we now have it in the constitutions of our States and of the United States. Why, then, does he shrink from the advocacy of *State* Socialism now and at once? His reason deserves to be carefully noted. "Our American governments, national, state, or municipal," he says, "are democratic only in name." Then, pointing out the corrupting power of money in our municipal, state, and general governments, he emphatically observes, "Verily, here in America socialists must be careful in turning business over to the hands of such a government!"

So we think; and every reflective mind will still further think that, if all the vast industries of the land, with the innumerable officials required to administer them, and the billions of private capital concentrated into an immense "collective capital," were placed in the hands of men elected by popular vote to conduct the affairs of our general, state, and municipal governments, the corruption that would ensue would be boundless and ineradicable except by revolutionary methods. If, as Mr. Bellamy and some other socialists contend, our telegraph and railway systems, with our coal-mining enterprises, were "nationalized"—that is, placed under the control of the United States government as our postal system now is—one is almost appalled to think of the enormous patronage that would then have to be vested in the head of the government. The authority to appoint the "two millions" of officials required, according to Mr. Bellamy's estimate, to operate those vast systems would place a power in the hands of the president and the heads of departments which would make them politically irresistible. The "spoils system" would thereby become too

deeply intrenched to be overthrown by peaceful means; opportunities for gigantic jobbery and peculations could be multiplied a hundred-fold. The administrative skill required to conduct the vast interests under governmental control would make a considerable number of practical men "captains of industry," as socialists designate them, indispensable to the chief executive; and these in time would grow into an oligarchy which he would not dare to offend. Thus the existing corruption which makes Mr. Bliss shrink from demanding State Socialism just now would become deeper than it is even possible to be under present conditions.

And if our numerous manufacturing, mechanical, and other industries are to be combined into co-operative associations operated, not for the benefit of their members, but for the good of "the people," they too must be under state control. There is to be no industrial "fighting," no "economic competition." This peaceful (?) condition of things obviously cannot be secured except by state authority, which, of course, implies state interference and state agents elected or appointed to execute the will of the state. What such state control implies of jobbery and corruption in combinations involving immense financial expenditures, as they would in large cities, is written but too legibly in the current history of most of our cities and States. What the corruption would be if all our immense industrial interests, including street railways, gas-works, etc., were more or less managed by municipal and state officers may be imagined, for most surely it cannot be described.

To all these predictions of corruption under the reign of democratic Socialism the sanguine socialist replies with the plea that the incarnation of the socialistic principle in the laws and life of society would transform the people into a real and virtuous brotherhood. Society so reconstructed would not be discontented, because the whole people would care for each unit. No one would be in dread of want, therefore no one would care to be dishonest. Universal plenty would produce universal good-will, and the golden age would be begun! So reasons and so believes the conscientious "Christian Socialist." But he reasons from the ungrounded assumption that the reformation of society is to be sought in the improvement of its environments. Organize it on just and benevolent principles, and the individuals who compose it will become just, benevolent, and happy. But this is a fallacious plea, contradicted by the experience of mankind and by the teaching of Holy Writ. Many socialistic organizations, such as those of Fourier, Louis Blanc, Robert Owen, the Oneida Community, Brook Farm, etc., have had existence, lived a while, and died; but in no case have the characters of their members been materially transformed. What of character and disposition they took into the organization they carried out, with only the addition of a conviction that mere organization contributes very little to the restfulness and transformation of a human soul. How can it be otherwise? All the good there is in any organization is not in the external conditions it creates, but in the qualities of the individuals composing it. Hence the conception that public virtue, universal brotherhood, and a general prosperity would necessarily, or even probably, result

from the transformation of society into an industrial and social democracy created by political action is a huge fallacy. And the idea that the billions of private capital owned in this country can, either by force or persuasion, be concentrated into a colossal "collective capital" is an equally huge chimera, the product of the same mental phantasm which imagines all the immense and varied industries of sixty-two millions of people reduced to a series of co-operative associations peacefully working for the common good! It is a pretty theory, but it is materially, politically, and morally impracticable.

But, reasons the democratic socialist, if this theory is impossible society is doomed to a wild attempt on the part of the groaning children of toil to improve their condition by violence. The voice of their unrest, he says, is a piercing cry which, if not quieted by such a reconstruction of society as we demand for their benefit, will soon become a dangerous howl of despair. They will not much longer sit passively and see "the rich growing richer" while they themselves are "growing poorer every day." Something must be done, or they will become dangerous iconoclasts spreading destruction over the land. Such pessimistic utterances as these, though well-meant, are foolish words calculated to bring about the ills they predict. There is no such *piercing cry* coming up from the abodes of the working-classes, who, by the way, were never, as a whole, so well paid, housed, and kindly treated as they are to-day in America. That there is a cry against the rich and a claim made for extravagant and impossible payment for labor from a discontented class of artisans is unquestionable. But who are they? They do not represent the great body of working-men, but only a restless few who have been taught such false notions about the rights of men as to think of equality as something having no relation to equity. To them equality of "right to life, liberty, and the pursuit of happiness" stands for equality in every thing—including even the riches which they have not the ability to earn. Equal they are, indeed, to the richest man on earth in their right to live and freely to pursue their own plan of life up to the full measure of their ability and opportunity. At this point their equality reaches its boundary. Thousands are their superiors in intellect, in moral perception and feeling, in skill, and in inventive faculty. Their value to society is not, therefore, as great as that of many, and consequently they have no right to claim as much remuneration for their labor as other men who are able to render it more important service. But, misled by the teachings of their leaders, these men clamor as if sorely distressed, and others join their cry in the hope of in some way reaping profit by making a noise. The great body of the sober and respectable laboring-classes, however, do not follow their lead. Taught by their own common sense, they have learned the lesson which Goethe found by studying the philosophy of life, that "every man should rather look to himself than to political institutions for the improvement of his lot in this world, and scrupulously perform the duty next to hand, and bear the ills of life with serene submission."

In saying these things we do not wish to be understood as affirming

that there are no wrongs to be corrected, no oppressions of the poor to be suppressed, no hardships of deserving work-people to be relieved, no cruel avarice in the rich needing rebuke and restraint. Every student of society knows that the number of existing wrongs, despite the greatly improved condition of the working-classes as a whole, is legion. He knows also that the alleged possession of three quarters of the wealth of the country by one million persons, including, as is estimated, only one per cent. of American families, is ample proof of the oppressive injustice by which many of its owners acquired it. Vastly more of it ought to have been spent in remunerating the labor by which it was mostly acquired and in preventing the wretched poverty beneath which many deserving poor people are terribly crushed in our cities, in our mining regions, and in our manufacturing towns. Because much of this unequally distributed capital has been accumulated by the oppression of labor or by immoral speculations, the agitators for democratic Socialism readily catch the public ear and multiply their converts. It is a significant fact that the trusts, speculative syndicates, and kindred combinations for wrongfully enriching the few at the cost of the many are more influential in making converts to socialistic theories than all the writings and reasonings of their advocates. If all the unjust modes by which the present concentration of wealth was produced were stricken out of existence and our industries were conducted on the basis of the golden rule the appeals of the socialists would meet with few responses from the lips of the American people. Their prosperity would make them content with society as it is already constructed.

If this be true, as most men unbiased by socialistic theories will admit, the remedy for existing wrongs is not to be found in a reconstruction of society, but in a more vigorous propagation of Christian truth, both in its spiritual and ethical aspects. This is God's method of ridding humanity of the selfism which is the prolific mother of all its vices. Christ gave his Gospel to his first followers to be preached "to every creature," promising to make his kingdom universal by bringing men one by one under the power of his truth. Thus he brought his Church into existence. Yet men are not saved by the mere presence of that organization, but by its principles wrought into the life and producing benevolent activity in its individual members, whose duty it is to press the claims of his truth on others. Human wisdom, as illustrated in socialistic theories, seeks to make society just and benevolent in the mass by the mere force of political and industrial organizations without first winning its constituents, man by man, into that personal relation to Christ which is the only source of those social virtues. But God's wisdom has ordained that the regeneration of the masses shall begin with the individual. Hence we insist that the best, the only way, indeed, to diminish and minimize poverty, reduce the inequalities in men's social conditions, and secure a fairer distribution of wealth, is to press the claims of the Gospel with renewed vigor on the understandings, the consciences, and the affections of all classes of men. Winning the working classes to Christ would cause them to lay aside the vices which cause at least one half of the misery of which they

complain. Even with the existing rate of wages vast numbers of them could thus transfigure their homes and wonderfully improve their health. All classes of working men and women would be still further benefited if employers in all industries were to become Christians, with a distinct understanding that the Gospel imperatively requires its recipients to apply the law of justice and love to all their business transactions, especially to the treatment of their dependent employees. This demand, if permitted to become a conviction, would create in them a sense of duty to seek the comfort and happiness of their wage-workers as one of the leading objects of their business life. Out of this perception of duty would grow plans for increasing their remuneration by paying as liberal wages as possible; for giving them a share in the profits of their business; and for aiding them to co-operate for the purpose of purchasing food and other necessaries at wholesale rates. A proper acceptance of Christian life by merchants, financiers, manufacturers, politicians, etc., would lead them to abjure that covetousness which is the root of the grasping after large wealth which characterizes the politicians who clamor for the spoils of office, and the speculators who manipulate the formation of trusts and other combinations for raising the prices of articles necessary to the life and comfort of the people. It would also so enlighten our legislators that instead of making laws to favor unprincipled millionaires they would see the ethical fitness of limiting unjust financial schemes by laws "to control excesses and prevent abuses which may arise from the unrestrained action of private interests." Christianity, like Judaism, absolutely forbids covetousness, classing it with idolatry, drunkenness, fornication, and other gross sins, and requiring the Christian Church to refuse fellowship to those who permit it to rule their conduct. Thus Christianity, faithfully applied, according to its own claims, to every detail of public, business, and social life, would surely remedy the ills which oppress society. It would transfigure the life of humanity and, if universally embraced, go far toward neutralizing the curse of labor, which was part of the penalty of man's original sin. Without the formal reconstruction of society by state authority or revolutionizing industrial methods by substituting "collective" for distributed capital, but by infusing the just and benevolent spirit of Christ into all business, financial, and political transactions, the aims of the truly Christian socialist may be gradually though surely and peacefully attained.

THE HUMAN ELEMENT IN THE MISSIONARY MOVEMENT.

In its origin, purpose, and resultant influences the missionary impulse as concreted in the churchly form is of God; but in a narrow and well-understood sense the missionary movement in its organic history, its general methods, its administration of economic resources, its plannings for progress, its aggressive activities against paganism, and its well-extended moral contributions to civilization, is of man, or is so dependent on human agency as to derive its chief significance, so far as it is observed.

from the intensity or indifference of interest taken in it by Christian believers on earth. We write not to magnify this element into larger proportions than the facts warrant, or to obscure or in the least forget the divine authority of the movement or the necessity of the divine co-operation; but we write that the fact of human agency may have its appropriate recognition and be properly interpreted in its relation to the final success of the great enterprise. It is not presumptuous to assume that the evangelization of the world is, under proper limitations, a *human* question, dependent for solution upon human means, and therefore to be catalogued among the contingent, the probable, and the uncertain quantities of human history. So far as it is a divine question it is unconditional and certain; but as a human question it is the contingent factor in human progress, and liable not only to variations in value, but even disaster and collapse. While no great divine purpose will come to naught, and while it is seldom conditioned upon human power, it is evident that many divine purposes are so interwoven with human interests as practically to lose their divine character and appear in form as human problems. Nor is any thing lost either in sacredness or importance by the seeming transformation.

The missionary movement, as a human problem, is quite as interesting, quite as vast in its aspirations, quite as energetic in its methods, and quite as prophetic in its outlook as though it were exclusively a providential issue, unsupported by human force or influence. It will not do to say that the Church has magnified beyond warrant the divine side of the question, or that it has rested in its faith in the divine plan for the conquest of the world; but it is time to distinguish the human forces in the conflict, and to insist upon *works* as the secondary condition of success. It is well to exhibit the providential aspect of the movement; but it is also well to recognize the human machinery necessary to its development and the human agency required for its complete triumph. Man is the conditional factor in the movement; God is the unchanging force behind it and the source of its inspiration.

In the management of the missionary operations of the Methodist Episcopal Church the human element is most conspicuous, but it is always, as it ought to be, in subordination to the divine element. Never did this fact appear more fundamental or more controlling than in the recent meeting of the Missionary Committee in Boston, which proceeded in its work of appropriating over one million dollars to the foreign and domestic missions under its control with all the adroitness, sagacity, and wisdom of business men, as though human genius were competent for the great task. Underneath all was a reposeful faith in Providence, but in all the discussions, suggestions, modifications, and conclusions there were signal displays of human statesmanship, and the spirit of a worldly wisdom that God always honors when it is sincere and lawful. No English Parliament ever exhibited more thoroughness in the examination of details, more exact inquiry into the necessity of appropriations, more respect for limitations and conditions, in the discussion of a financial budget, than our Missionary Committee in its distribution of

twelve hundred thousand dollars for mission work. It was this fact that impressed us, and it is because of such scrupulous energy in the financial management of the missionary movement that its success is now more than a varying probability. Never were the debates more ably conducted, never were the participants more in earnest, and never was cool judgment more triumphant in the conclusions of the committee. Never were the representations of the bishops more concise, eloquent, and comprehensive; never were the laymen more judicious in suggestion and more conservative in their wisdom; never were the officers more intent on the one thing before them. Like all human organizations, the committee exhibited some traces of infirmity, but the result of its deliberations is a substantial gain to the chief benevolence of the Church.

The success of the missionary movement is conditioned upon human wisdom and human energy. In the purchase of mission property, as in Bulgaria and Mexico; in the building of parsonages and churches, as in India and China; in the making of districts and appointment of preachers, as in Germany and Norway; and in the administration of mission work in foreign lands, the wisest of human councils have at last prevailed, and the organizing genius of the Church has at last been felt to the ends of the earth. It is surprising that hitherto without such intelligent supervision there has been any considerable success in our foreign work; but, organized, equipped, and methodized according to our law and usage, we may anticipate a rapid growth in nearly all our fields.

The demand for larger appropriations for these fields is the natural result of the organized condition of the missionary movement. Without success, without enlargement, increased resources would not be a necessity. The only regret is that the Church has not sufficiently responded in funds to justify an extension of the movement; but the doctrine of human agency, or human co-operation with God, must be proclaimed all over the land until the Church shall willingly lay on the altar the amount needed for the world's evangelization. For, as a human problem, it means gold and silver and the cattle on a thousand hills; it means sagacity, guardianship of the treasury, economic expenditure of funds, and business methods in management; it means consecrated lives to the work and a joyous enthusiasm in the success of human labor. The Missionary Committee was wise in refusing to increase the debt; it was wise in voting down inevitable enthusiasm; it was wise in providing against the appreciation of silver in Asia, Mexico, and South America; it was wise in maintaining the existing work in Germany, and apparently wise in granting Bulgaria another trial; it was wise in its provisions for domestic missions, showing as great an interest in our own country as in other lands. We acknowledge that this may seem like a lower or secondary view of the missionary movement, but as its success is conditioned upon human resources and human wisdom, divinely guided and supported, we call attention to this phase of church life and urge the co-operation of the saints upon the ground that the missionary movement is now a human movement, requiring the co-operation of the race for its perfect fulfillment.

PROGRESS OF CIVILIZATION.

The principle of reciprocity has lately assumed a leading prominence among the governmental questions of the day. The essential features of this measure, involving the proposition for a more general and equitable interchange of commodities between the American nations, are too well understood to necessitate any particular *résumé*. Nor does the consideration of the respective theories of protection and free-trade, as they are indirectly involved in the new legislation, so much belong to the present discussion as to the notice of publicists and students of politico-economical problems. So far as the intent of this present paper is concerned it is satisfactory to leave with the public servants the monetary interests of the nation that are involved. But the question has a moral as also a political aspect. It is more than the favorite theory of any statesman, however influential in national affairs; and it is vastly more than the shibboleth of any political party. As great questions like temperance and slavery, proposing human enfranchisement and uplifting, have always had their moral phase, so such an aspect attaches to this latest look toward the interchange of national products and manufactures. The subject broadens to include the sphere of duty, and comprehends the obligations of all the nations to one another, as stewards blessed by God in fertile soils and manifold productions. The interdependence of the nations upon one another is at once suggested, as a preliminary truth, in any inquiry into the ethical qualities of reciprocity. National life is but a reproduction and an enlargement of the individual existence. The hermit is not the typical man, slinking away into the solitude and shunning, so far as possible, all human companionship. Diogenes is not the typical man, with no request to make of Alexander but that he would not obscure his sunlight. But men, in their need of one another, live in corporate relations and minister to the wants of each other. Nor is it different with nations. Dwelling upon bordering sections of the same continental plateaus, or on neighboring islands of the ocean, they are necessary to one another's completeness. The hermit nations of the earth are disappearing. Japan, as the illustration of that segregated and pitiable class, has permanently opened its gates to western importers and importation. The principle announced by Paul to the Corinthian Church has its application to all governmental as well as individual relations: "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." In the broader life of the world the weaker nations and the stronger are essential to each other. Such interdependence is a prime lesson of history and an unalterable feature of present governmental life.

The virtual responsibility of the nations to give one another material assistance, as well as the interchange of fraternal greetings, is furthermore observable as we prosecute the philosophical inquiry into the ethics of reciprocity. We would not press the argument to claim that any nation should pursue such a policy of benevolence as would tend to its own financial

injury. Undoubtedly every parliament and every congress has the right to enact those regulations which shall be self-protective. Such a high authority as President Woolsey, in his *International Law*, declares that every state may decide upon its protective tariff as though it were a private tradesman. But, this granted, there would seem a distinct, if unwritten, law, having its analogy in the law which governs individuals, to the effect that nations are their brothers' keepers. To transgress this obligation is to sin in a corporate capacity. To keep this requirement is virtually to observe the second commandant, enjoining love toward humankind as toward ourselves. So far, therefore, as any nation of the earth is blessed with fruitful harvests, inexhaustible supplies of ore, or the products of skilled manufacture, we may hold that it is a debtor to its fellows, on principles of truest equity. Alaska, among the arctic frosts, owes its seals to the American and European markets. Africa, among the tropics, to the degree that she has the "coign of vantage" in her supply of magnificent ivories, is under indebtedness to the western nations. Persia, with her wools; Cuba, as one of the territories immediately concerned in the present scheme of reciprocity, with her prolific yield of sugar; Brazil, growing some of the superlative coffee of the world—all are debtors to their less fortunate brethren in the great federation of nations. Though a government has the right to decide upon such tariff measures, in regulation of its imports, as shall accrue to its financial advantage, yet this is at the best subordinate to the higher consideration of moral responsibility nationward. Selfishness is not the noblest motive for international exchange. Fertility of soil means obligation. Mines of gold mean indebtedness to humanity. Of perpetual application is the principle of *noblesse oblige*.

But the corresponding right to enjoy the abundance of other nations is the further lesson in considering the ethics of reciprocity. Undoubtedly it is right to remember the limitations of governmental privileges, as pointed out in the treatises on international law, the hedging about of weaker tribes with provisions that contribute to their well-being, and the general ground of utility upon which such volumes place the fellowship of nations. Yet, without purpose to conflict with the long-established and inalienable principles of international law, we may discover upon moral grounds the implied privilege of the consumer to enjoy the world-wide products of industry and skill. In a certain sense Solomon had a right to the cedar-trees and fir-trees of Lebanon; and in the same sense Hiram was entitled to the wheat and oil of Israel. That Hiram and Solomon established a treaty was but an official recognition of an unchangeable ethical principle. Such tropical products as are delicious for food are the property of the temperate zones as well. Cocaine, though discovered by a German scientist, belongs to every land. Quinine, that potent cure for malarial difficulties, is the right of suffering humanity every-where. Under the restrictions necessary to the maintenance of the separate governments, all the products of the soil, of looms, of art, are universal properties. The final adjustment of governmental relations has not yet been made. If the principles of international law have not

hitherto run parallel, in all respects, with the higher principles of ethics, it has been because of the selfishness of human nature, the love of greed, and the desire for national pre-eminence. The ultimate code of international regulations must recognize the innate right of nations to the best earthly products. The trend of arbitration and of legislative action is perhaps toward this sublime result. Without venturing upon prophecy, the monstrous selfishness of the nations, so stereoscopic upon the historical page, must make way for the practices of comity, brotherliness, benevolence; and under divinely appointed agencies shall come about the long-predicted but the long-delayed dream of the brotherhood of men.

INSANITY has been termed "the scourge of civilization." Such an utterance does not necessarily imply that lunacy was altogether unknown in the barbarous ages of history, or was an unfamiliar disease among the nomadic tribes of the East. The lamentable fact nevertheless holds that the advance of civilization does not seem conducive to the decrease of mental disorder. A writer in a German medical paper somewhat lately made the astounding assertion that one half of the world is insane. And although the extravagance of such a representation is clear to the observer and is borne out by medical denials, it is yet an index that points out the flow of the stream. Statistics show that the increase of insanity in England and Wales, during the past year, has been two per cent.; in Scotland, three per cent.; in Pennsylvania, over nine per cent.; and in West Virginia, about twenty per cent. An appeal recently taken to some of the more distinguished alienists in the United States is also gravely instructive in its establishment of the steady growth of madness, as when the Superintendent of the Government Hospitals for the Insane, at Washington, confirms the truthfulness of the foregoing figures in the affirmation that insanity is on the increase, particularly in the older communities of this country, in England, and probably throughout Europe. The judgments of such specialists ring out like midnight bells of warning, and should be powerful to induce a more general notice of the predisposing causes of insanity and the available means for its prevention. The long catalogue of causes which induce mental derangement seem peculiarly a part of the rapid age wherein we live. Excess in eating and drinking, other extravagant habits, overwork, mental worry, too many chemicals taken as medicine, and the excessive use of alcohol, are among the familiar yet ever forcible causes included in the baleful list. Whisky, also, in the judgment of one specialist, is the superinducing reason of four fifths of all forms of insanity. Nor is the classification exhaustive. It might easily be enlarged; and that its included causes are only operative in an older and highly developed civilization leads one authority to declare insanity "geographically and numerically a disease of Christianity." The prevalence and increase of paresis is likewise an alarming feature of the American life which is involved in the consideration of the general subject. Haste and worry are punitive. Paresis is the penalty for overwork and under-rest

which too many of the most successful business and professional men of the age are called upon to pay for their honors won. As an ominous, affrighting, incurable malady, it has well been denominated "the nightmare of the busy man in the last lap of this busy nineteenth century." Yet we may rejoice that the remedy is in view. By a consensus of medical testimony recreation is the potent medicament for the evil; nor should men despise the counsel. It will not be venturesome to prophesy that, in the near future, if not lesser work be undertaken, yet more regular and well-chosen exercise will be sought as the preventive. England in this respect sets America the example in her athletic sports and systematic respite from wearisome work. The whole subject of mental health is destined to fill a yet more prominent place in the consideration of scientists and of afflicted humanity. Men who are themselves the sufferers must be the physicians to work the cure.

The limitations of personal knowledge are a recognized feature of all human investigation. However great the personal exhilaration of spirit that comes to the successful scholar, and however wide the domination which such accomplishments give over men and over natural forces, there are confessed boundaries beyond which no student may pass in his researches. The scientific claim of structural restrictions in the brain itself is not to be overlooked. If there be any force in the comparison of the brain to a store-house whose roominess, however ample, will permit the admission of but limited treasure, the simile is most instructive. But the constant broadening of every field of investigation is even more suggestive of the impotency of the best student to master all the departments of knowledge. The mention of encyclopedic scholars of other ages is nothing to the point in the present discussion. Though it be true that Aristotle had all the learning of his times, his knowledge at the best was crude and elementary. The example of Antoninus, who is represented to have been versed in metaphysics, morals, mathematics, jurisprudence, music, poetry, and painting, gleams with its clear luster because of the surroundings of his age. The Admirable Crichton, with all his attainments and graces, would be less noteworthy in the nineteenth than in the sixteenth century; and even since the recent day of Macaulay there has been such progress along every line of inquiry that this omnivorous English scholar would now seem less phenomenal for breadth of information. Undoubtedly the oft-quoted and unusual scholars of the past owe much to the paucity of their centuries for fame, as well as to their transcendent genius. The stores of human knowledge accumulate. Never more than at the present does the utterance seem axiomatic that the profundity of one age is the shallowness of the next. Life is too short for excursions over the whole field of present knowledge, even by the most versatile. A cautious specialism must be the rule of practice. Ignorance of some things is not necessarily a disgrace. To know a few things well is the scholar's highest privilege and joy.

THE ARENA.

ON THE STUDY OF THE BOOKS OF THE BIBLE.

Among the methods of biblical study which have come into prominence of late perhaps none is more helpful, edifying, and quickening to the student, young or old, than that which has for its aim the mastery of the books of the Bible. Too much of so-called "biblical study" has been piecemeal, fragmentary, sporadic, in its character, lacking in system, coherence, and vitalizing power. It has taken a passage from this book, and a section from that, a text here and another there, without regard to the setting, the environment, the frame-work, out of which its heterogeneous extracts have been clipped. After years of such hop-skip-and-jump processes, exercised upon Scripture, the mind of the alleged "student," in so far as the Bible is concerned, becomes simply a sacred scrap-book filled with random bits of historical information, dogmatic suggestions, and disconnected items of antiquated scriptural lore. The sum total of biblical knowledge possessed in such a case, instead of being a vitalized organism, a thing of life, an organized "body of knowledge" marked by life and growth, with warm currents of blood tingling through it, becomes simply a mass of *disjecta membra*. The man himself is but "a king of shreds and patches."

Over against this unmethodical way of working may be set the plan of taking up the books of the Bible, one by one, outlining and analyzing them, tracing their journeys, systematizing their contents, exploring their scope, and seeking after what Farrar calls, in the suggestive title of one of his works, "The Messages of the Books."

Even in our theological seminaries students preparing for the ministry fail to master the structure of the various books of Scripture. Bits of Greek and Hebrew exegesis are taught, ranging throughout the great volume, but the student does not learn how to master the meaning, the plan, the scope, and character of each individual book. I have questioned graduates of the best theological seminaries in the land, of different denominations, and I have failed to find a single one who could satisfactorily meet such tests as the following: "Give me the plan of the Book of Genesis, or the outline of the Book of Job. State the analysis of the letters to the Romans, Hebrews, Corinthians, etc." Within two or three years a new impetus has been given to this method by the agitation in behalf of the "study of the English Bible" in our colleges and theological seminaries; and perhaps better work is being done now than heretofore in this regard; but I submit, however, that no man has the right to claim to be an educated Bible student, to be regarded as a teacher of Bible teachers, unless he knows the structure of the book and of its separate volumes, as well as some theological system based upon the word.

The Bible becomes a new volume, and each particular book in the sacred canon gives forth new meaning to him who pursues such methods as I

have been hinting at in this note. Most of the books of Scripture are susceptible of clear, striking, structural analysis which one may easily retain in mind, and with the outline, the general significance and inner message of the book itself. For example, what new vitality and system appear in the first book of the Bible when one finds out that the book is built on six great pillars, each pillar a name, and each name connected with some pivotal fact or principle in human history—Adam, Noah, Abraham, Isaac, Jacob, Joseph. When the localities connected with these names have been fixed on the map and in mind; when the journeys have been followed until they are indelibly printed on the memory; when the adventures, traits, words, and deeds of these patriarchal characters have been pondered, and their relation to each other and to the work of redemption has been outlined—then what a new book Genesis becomes! For all time and to all eternity in its plan, scope, and significance, it assumes a new guise and takes on fresh power, and is transformed into a scriptural landmark that can never be lost sight of. The difference between such a method as this and the ordinary way, if any plan at all is followed, of reading Genesis through, and noting here and there perhaps some scattered incidents and making now and then some homiletical comment, is almost measureless. The preacher who will take up Genesis after this fashion, and seek to master the book—not to get a sermon out of it, not to find a text in it, not to gather homiletical matter, but with the definite aim of finding out the drift, meaning, structure, and aim of the book itself—will find, after a while, scores of sermons efflorescing, scores of sermon-plans crystallizing and vitalizing, hosts of stimulating thoughts flocking through his brain and crying for utterance. After spending a month or so in Genesis, let him take up Exodus and the other books of the Pentateuch successively in the same way, and, meanwhile, to give variety, let him keep at the same time in hand Dr. Hurlbut's little volume, *Studies in the Four Gospels*, along with other aids, and thereby seek to get a coherent, clear chronological view of the life of our Lord. In the course of some years, step by step, he will master all the books of the Bible. The mere mention of any one of them after that will bring before the mind the meaning, the message, the outline of that book; and all the detailed contents of the book will be clearer, simpler, more fraught with instruction and power, because of his perception of the frame-work in the midst of which they are set. Now and then from "The Book of Job," or "Paul's Epistle to the Romans," or the "Epistle to the Hebrews," he will preach some of his best sermons, and, if he is a minister, taking a whole book rather than a single verse for his text. From Hebrews, for instance, what a sermon-outline is suggested by the plan of the epistle, which may be compressed into this message: "Jesus Christ is greater than the angels; greater than Moses the lawgiver; greater than Aaron, Melchizedek, or any of the Jewish priesthood; 'the new covenant' in his blood is immeasurably superior to the old; and his great salvation alone is to the uttermost."

To young people especially, in the ministry or laity, I would that this counsel might be given and reiterated: Study the separate books of the Bible, year after year, until you know their structure and meaning.

Kansas City, Missouri. JESSE BOWMAN YOUNG.

THE SACREDNESS OF THE BALLOT.

THE ballot gives an expression to the moral character of this nation. If it is sacred to God, the nation declares its loyalty to him; if it is corrupt, it is a declaration of rebellion against him. And since the fruit of loyalty to God is peace and prosperity, every man ought to vote in the fear of God.

A vote cast for an incompetent or dishonest man is proof of our unworthiness of American citizenship and unfaithfulness as stewards of the manifold mercies of God. To empower a public servant to do wrong is to assume the guilt of that wrong. For me to plunder the public treasury, for example, by the hand of another is as surely my act of theft as if I had directly stolen the money.

Besides, a corrupt ballot is a blow at the barriers against that personal corruption which destroys a nation. It impresses young men that personal integrity is not a condition of success in civil officers; indeed, it is rather a hinderance, since it prevents the candidate from the use of means which procure ballots.

A sacred ballot is not withheld through fear of the non-election of him for whom it is cast. For (1) the majority may be wrong; in fact, often are wrong; and a wrong is none the less so because committed by a multitude. (2) In such a case, to vote with the majority is to say the wrong may be committed until the right is in the ascendency. (3) The ballot is an educator. He who casts it righteously can give a reason for so doing, and thus influence others so far as they have confidence in his intelligence and honesty. And how great the demand for such influence in view of the millions who use this power ignorantly!

Neither will the sacred ballot be cast for evil men or measures because they are less evil than others asking our support, because we are not permitted to do wrong even in the slightest degree. If it is impossible for us to act without sinning, then the consequences of our not acting must be met by those who placed us in that position.

As a nation we are yet on probation. If we fill the cup of our iniquity we shall perish. To squander the wealth of this nation is to rob God; to desecrate his Sabbaths is to provoke his anger; to license the saloon or any other sin is to debauch the public conscience, nourish crime, and hasten the downfall of the republic. All this a corrupt ballot does directly, and the refusal to vote a sacred ballot does indirectly, but none the less surely.

The public school, a patriotic press, a pure Church, under God, will produce righteous convictions and such courage that this precious right of Americans will be sacredly observed, and our national righteousness, and hence our perpetuity, will be secured. C. A. VAN ANDA.

Indianapolis, Ind.

THE GREAT SOUTHERN PROBLEM.

WHAT is to be done with our brother in black?

This question concerns every section of our common country, the North as well as the South. Who can solve it? The Negro has been the bone of contention in our nation for more than a century. In Congress, in the press, in the Church, every-where our brother in black has shown his ivory teeth and woolly head.

The gravity of this question is now impressing itself on the minds of men every-where. The leading *statesmen* and *thinkers* of our country are perplexed and appalled as they stand face to face with this all-absorbing subject. In its presence political parties, Republican and Democratic, are as nothing. As it now appears it is becoming a question of *race conflict*. Thomas Jefferson and Abraham Lincoln said, "The two races could never live together in peace and harmony under a condition of social and political equality." *Anglo-Saxons never amalgamate.* Race distinction and race purity is equally strong with both whites and blacks in the South. Into the most refined and elegant Negro families the whites are not admitted —social relations with them are despised. The best class of Negroes in the South condemn treason to race, and abhor miscegenation. We have no fears that the pure racial type will be lost. In freedom amalgamation is impossible, because it is forbidden by the instincts of both.

Race distinction—race aversion amounting almost to hatred—exists between the whites and Indians, and the whites and Chinese. Between the African and white race the bar to union is still more absolute. To remove it would destroy the white race. One drop of Negro blood known to exist in the veins of a white woman in this country, North or South, draws her down to the social status of the Negro, and impresses upon her whole life the stamp of the fateful race; and it matters not if she rivals the lily in the whiteness of her skin. I have found it equally true throughout the South that Negroes of mixed blood are regarded as inferior among the race to which they belong. The laws of this country or the manner of their administration have nothing to do with race antipathies. They rest on foundations that men have not built, and it is worse than folly to attempt to set aside the eternal laws of nature's God. Therefore the Negro question is not a *Southern question*, but a *race question*. It is not *caste;* it is race aversion and distinction.

As to race antagonism, it might be said there is none in the South.

The children of the two races delight to play together. The blacks are preferred as servants. The whites and blacks work and mingle in harmony. The conflict lies along the line of political and social relations. There is against the African race an arbitrary prejudice with every Anglo-Saxon. Even Charles Lamb, who saw "benignity in the black man's countenance," and said he "admired and loved him," also said, "I would not like to make him my associate, and share my means and good-nights with him, . . . because he is black." The bias of family or race is well balanced.

The honest Negro will vote forever with his own race, just as the honest white man will vote with his race.

It is utterly impossible for a man to vote otherwise than with the interests of his own race. It is lunacy to attempt to break up these nature-lines. Liberty, education, refinement, and the consciousness of personal merit make this sentiment stronger, and widen the gulf between the races. This effect is more decided with the Negro than with the white race. They demand, with a bitter earnestness, that their representatives in Church or State, *regardless of qualification*, shall be "black" instead of white. This sentiment is hidden in the very core of this Negro question. Color-blindness cannot cover it up, nor conscientious *principle* dissolve or wash it out. Neither amalgamation, nor colonization, nor transportation, nor *federal election laws* can settle this question.

There are more than seven hundred and fifty thousand black men in the South, holding the ballot, who do not know the English alphabet. They have no more intelligent idea of the responsibilities of citizenship than a horse. The very introduction of vast multitudes of letterless freedmen to the elective franchise, without a probationary preparation, was without a precedent and positively wicked. Blacker and deeper than the sin of slavery was the placing the burden of citizenship on the Negro and then refusing or neglecting to prepare him for its responsibility. To us who live in the South there seems but one remedy—turn back the hands on the *political clock*, and start with "restriction" to Negro suffrage to an *educational qualification*. The same qualification should be extended to the illiterate whites. This would reduce representation to the actual intelligent voting population of the whole country, and I am quite confident would satisfy both races and harmonize both sections.

Athens, Tenn. J. F. Spence.

THE PAN-AMERICAN CONGRESS.

The historian of the decade ending with 1890 finds no event in the western hemisphere, and perhaps not in the eastern, of equal importance with the assembling of the first Pan-American Congress.

Congresses have often been held among the crowned heads of Europe, generally for the purpose of organizing some high-handed robbery or of coming to an agreement with reference to the division of the territory of an unfortunate neighbor among themselves. This was for a different end, assembled in a different spirit, and was perhaps the first of its kind. The meeting of the congress has excited little attention, perhaps because, like most of the really great events brought about by a superintending Providence, it came about in a very matter-of-fact way, and with a design simply of settling some common questions of tariff, coinage, weights and measures. It is not unusual for men in their deliberations and actions to bring about results vastly greater than they anticipated, after the manner of Saul, who left home to find his father's stray asses, but actually found a kingdom. It would not be improbable if it should be found that in

settling some of these minor matters the congress has actually settled the history of the two Americas for some hundreds of years.

The mere broaching of a grand idea of reform is often a significant event, because, once seen, men will never forget or rest satisfied till the ideal becomes the reality. The spectacle of the representatives of a dozen independent nations, owning among them half a world, meeting together for the amicable adjustment of questions of common interest, is such a spectacle, and the memory of it will not perish. In comparison, how like the play of mice or the antics of idiots seem the numerous instances of protracted and bloody warfare over the possession of a few jewels, a paltry sum of money, a woman, or an iron dipper!

If, as now seems probable, the congress shall result in the formulation of a plan for the arbitration of international difficulties of the future, it will only follow to its natural conclusion the idea which gave it birth. Though war should follow after that, yet the memory of the better way would still remain as a millennium to be evermore sought until attained. War would ever after look more dreadful and inexcusable, and peace ever seem more desirable and possible.

Such a good understanding among American nations promises little scope for the ambition of the soldier, and makes short work of the arguments for large standing armies, navies, and enormous war debts.

This consummation, if reached, will be all the more permanent because there has been a gradual growth of sentiment toward that point. The influence of Christianity tends strongly in that direction. The population of our own country is in part made up of the descendants of those who have suffered from the conscription laws of the Old World, who are, therefore, well prepared to value another policy, and the nations of Central and South America have had a sufficiency of war. Should the congress formulate such a plan for the avoidance of war in the future it will hardly go beyond the point of settled public opinion.

The effect upon the world of such a stand it would be hard to estimate. The spectacle of the United States for more than a century demonstrating the possibility of self-government has told on the South American nations, and has overturned more than one throne in Europe. This, too, may prove to be the leaven of peace that shall leaven the nations.

The significance of really great events is never understood at the time. On the stone which marks the grave of Thomas Jefferson at Monticello one may read: "Author of the Declaration of Independence," though neither he nor his countrymen appreciated the significance of the deed at the time. When the day shall have come when another stone shall mark the resting-place of the present honored Secretary of State it may be that there may be found carved in the marble, as his chiefest claim to the gratitude of his countrymen and the remembrance of the world, "Author of the first Pan-American Congress."

Baltimore, Md. ELBERT S. TODD.

THE ITINERANTS' CLUB.

SALUTATORY.

If the object in view is clearly in mind, if the materials are fully in hand, and if the logical arrangement has been perfected, then the introduction of a sermon, magazine article, or book first of all may be written. But under other conditions the writing of the introduction would better be delayed. Cicero has said that the last thing one finds out is what to put first.

What may be most needful in the Itinerants' Club department of our *Methodist Review* we confess is not clear. We therefore waive the writing of a full introductory article at this time, hoping that as we go on we shall discover an order of thought and discussion that will harmonize with the best interests of the ministry. In the meantime we shall be a diligent inquirer, and shall welcome suggestions from all quarters.

CLUBS.

This last quarter of the nineteenth century will be noted in history as an era of combinations, clubs, leagues, trusts, and various other organizations seeking the advantages of associated labor and movement.

Men are now entering these associations from various motives, such as self-improvement, self-protection, pleasure, profit, or from some other philanthropic or selfish purpose. The motives will be found in some cases to be highly commendable; in other cases they are as highly condemnable. The most destructive and baleful results, religiously, politically, or socially, may follow from combinations, or results may follow from them that are the most constructive and helpful. When good men combine there is an onward and upward movement. When bad men combine society may well tremble. When for mutual help men associate, as in church organizations, or in literary clubs and circles, there are, too, afforded rare opportunities for improvement.

The object of the Itinerants' Club has already sufficiently been set before the readers of this *Review*.

We may say, however, what would not have been modest in our predecessor to say, that Bishop Vincent's brain is fertile in schemes, using this word in its best sense. More zealously than any other man of our acquaintance he has been seeking to elevate the ministry of the Methodist Episcopal Church, both before he was made bishop and since. Those especially have been in his thought who have not had the advantages of a liberal and professional education. In pulpit power he would have these men take rank with the ablest and best of our ministers. To this class of our preachers, scattered though they are, he has given more of his brain and heart than they of that class realize. The Chautauqua School of Theology, organized several years ago, and now the Itinerants' Club, are the

outgrowths of his desires and labors to benefit primarily those in our ministry who are not professionally educated.

How the matter lies in his mind, and the importance of it as it seems to him, may be inferred from the following extract from a personal letter we publish in behalf of the cause that profoundly interests him:

"I long to have a personal conversation with you, to impress you with the value of this whole educational movement. Please take this one thought into consideration: We have in Methodism every year a force of from two thousand seven hundred to three thousand under-graduates in the four years of study. Not one fourth of these men are able to take the college or theological seminary course. Three fourths of them are without education of the professional sort, except as they get it through our Conference course of study. If that course of study be weak, or weakly managed by student or examiner, or if the standard be low in the Conference (and with the majority of a Conference made up of such men it is likely to be), we are increasing the difficulties in the way of high standards and actual attainment. What is needed to-day is a work vital, vigorous, and persistent in behalf of the men who are now unawakened, and whom an unappreciative majority in every Conference is bringing into the ranks. The most important theological work of this century is in behalf of the majority of under-graduates in the Methodist ministry whom the theological seminaries and colleges cannot touch. If we can, through itinerant clubs held all over the Church, and through an ably conducted department in the *Methodist Review*, open the real world of ministerial responsibility and service before these men, we shall get quite a large percentage of them to retire for a time from the active work and attend our schools. The others we shall stimulate to better work. All of them will stand in their Annual Conferences for more thorough examinations."

It is the design of the Itinerants' Club to awaken the young men of the ministry to an appreciation of their possibilities.

ORIGINALITY.

Members of the Itinerants' Club, we should not strive for originality; striving will not bring it. If it comes to you at all it will come as the dawn light comes, naturally. When it thus comes, welcome it as you would a dear friend, making, however, no great ado over it.

Originality is spoken of as absolute and relative. Absolute originality is confined to the divine Mind; of its products, therefore, we need not speak. Relative originality produces ideas, or combines ideas, which, so far as the producer knows, have never before existed in the human mind. But careful investigation discovers a sort of universal partnership in the world of ideas, and affords ground for the supposition that what is in the mind of one man is or has been in the mind of some other man. It is, therefore, extremely hazardous for any person to say that a given idea is purely original; no man of sense will say it. In general, the more one knows the less confident is he of the originality and privateness of his knowledge.

Homer is called original, and was original; but his originality was not what is termed pure. He freely made use of all the traditions, the history, the songs heard in the field, the pasture, the street, and at the fireside, together with the religious hymns of the people. In a word, he compiled his poems out of common property—the folk-lore of his time. He was, however, in a true sense the inventive man—the "hundred-handed, Argus-eyed, who can successfully cope with the rolling miscellany of facts" and dispose of them to personal advantage.

Plato, also, was original; yet he devoured all history within his reach and all the knowledge of his contemporaries. He absorbed Solon, Sophron, Philolaus, Timæus, Parmenides, Heraclitus, and Socrates. But he left his mark and superscription upon all the things he touched; they were thoroughly Platonized.

Another of the world's original men was Chaucer; yet he was one of the greatest borrowers in all history. We find him heavily in debt to Lydgate, Caxton, Guido di Colonna, Phygius, Ovid, Statius, Petrarch, Boccaccio, and to the Provençal literature. He was, however, no thief. Great minds steal nothing: they are the mint that coins our silver and gold, making bullion fit for circulation.

There can be no hesitation in placing Shakespeare on this same list of original minds. But the times in which he lived were favorable. There were demands for dramatic entertainments. Shakespeare was for a time the prompter at the Globe Theater and custodian of many tattered and worn dramatic manuscripts. He became familiar with their contents—with the stories of Plutarch, the facts of English history from Arthur to the Henrys, the accounts of doleful tragedies, merry Italian tales, Spanish voyages, adventures; indeed, with a multitude of such like matters. He had a magnificent imagination. He knew the value of a genuine stone; could cut it and bring out its sparkle.

The same in substance may be said of John Milton. In every catalogue of original geniuses his name finds a prominent place; yet his best productions contain the spoils of many centuries and of all countries. He knew the traditions and facts of Jewish history, and had searched early church history through and through. The Talmud and Koran rendered him service. The fields of Achaia and the hills of Judea gave to him their choicest products. The music of Italy, the beauty of her skies, and all there was of Britain in her early days—the fearful ravings of her Druidical priests, the conquest over her by the Romans—in a word, every thing modern, every thing ancient, every thing classical, every thing sacred, every thing profane, was placed under tribute to *Paradise Lost*.

There are those who think that Swedenborg also was one of the most original of men. But he, too, made all his contemporaries and predecessors his helpers. From Harvey he learned of the circulation of the blood; Gilbert told him that the earth is a magnet; from Descartes he learned many of the curious secrets of matter and of mind; Newton instructed him as to the laws of gravitation; from Heister, Boerhaave, Winslow, and others he learned the science of comparative anatomy; to Leibnitz and

Wolff he was indebted for his cosmology; Locke and Grotius furnished him with his principles of moral science, while nearly every Bible writer gave him something to use.

It likewise will be found convincing and interesting to read the following admissions of the great minds of the world.

Says Confucius: "I only hand on. I am a transmitter, not a maker. I believe in the ancients; therefore I love them."

"Originality," says Goethe, "what do they mean by it? The action of the world upon us commences with the hour of our birth and ends only with our death. . . . It is here and there and every-where. . . . There is nothing we can claim as our own but energy, strength, and volition. . . . Very little of me would be left if I could but say what I owe to my great predecessors and contemporaries. . . . Every one of my writings has been furnished to me by a thousand different persons, a thousand different things. The learned and the ignorant, the wise and the foolish, infancy and age, have come in turn—generally without the least suspicion of it—to bring me the offering of their thoughts, their faculties, their experience. Often they have sowed the harvest I have reaped. My work is that of an aggregate of beings taken from the whole of nature; it bears the name of Goethe."

"When I was a young man," says Goldsmith, "being anxious to distinguish myself, I was perpetually starting new propositions; but I soon gave this over, for I found that generally what was new was false. Strictly speaking, we may be original without being new; the thought may be our own, and yet commonplace."

"As for originality," says Byron, "all pretensions to it are ridiculous. There is nothing new under the sun."

Says Ruskin, "All men who have sense and feeling are continually helped by every thing that falls in their way. The greatest is he who has been oftenest aided. The labor devoted to trace the origin of any thought will issue in the blank conclusion that there is nothing new under the sun."

That was a fine saying of Macaulay, "The ancients have stolen all our best ideas."

"Poets," says Lowell, "import their raw material from any and everywhere, and the question at last comes down to this—whether an author have original force enough to assimilate all he has acquired, or that it be so overmastering as to assimilate *him*. If the poet turn out the stronger we allow him to help himself from other people with wonderful equanimity. Should a man discover the art of transmuting metals, and present us with a lump of gold as large as an ostrich-egg, would it be in human nature to inquire too nicely whether he had stolen the lead? Indeed, if the works of the great poets teach any thing, it is to hold mere invention somewhat cheap. It is not the finding of a thing, but the making something out of it after it is found, that is of consequence."

Says Edmund Gosse, "A great deal of foolishness has been said about plagiarism. To plagiarize is the instinct, the characteristic audacity of almost every poet of the highest class. It is only where it is committed

by a small poet or poetaster—in other words, where skill is wanted, and the hand of the thief is seen in the pocket of the owner—that the action becomes blamable, because contemptible."

Biblical philosophy in these matters is profound. We are not our own (1 Cor. vi, 19); every good thing, whether of things tangible or intangible, is given us from above (Jas. i, 17). The grandest mind ever embodied said, "My doctrine is not mine, but his that sent me" (John vii, 16). The greatest minds, even at their best, are, therefore, but a John the Baptist, the voice of one in the wilderness—a voice giving expression to a small section of things, things which existed in the great community of consciousness long before they took shape in the individual consciousness of those who seem to hold the special title to them.

We have made these numerous quotations and references not only to illustrate the point before us, but also to give encouragement to the modest preacher who often feels that he has no original wit. You have it, young friend. But, judging from the foregoing facts and quotations, it follows that, if we would be original, it is necessary first to master as much of the world's knowledge as we are able; then to mint it in our own mind and quickly put it into circulation. We are not to read and read, but we must read and think, and then originate (1 Tim. iv, 13-15). After having looked without, then the direction of Longfellow can be followed: "Look into thy heart, and write."

It likewise follows that our newest thought, if sensible, will puzzle no one who is sensible. Quintilian argues with force that there is no foundation for the complaint that only a few people have the faculty of comprehending what is imparted to them. He claims that it is as natural for men to comprehend as for birds to fly. In a word, any thought clothed in common speech (the grandest thoughts readily allow of this clothing) finds easy lodgment, even in an illiterate mind, provided it is intelligent or is possessed of common sense.

Hence, too, it may be said that in the use of this class of materials one is to be no miser. One's best thought will not be too early in the market; indeed, the trouble is that most men are a little behindhand. When, therefore, a thought rises clear in the mind, speak it if it is righteous. Others are thinking it. You cannot hide it. If you wait some other one will get the start of you. Good thoughts are safe only when spoken.

And remember, dear brethren, though you dwell on the prairie or among the Rocky Mountains, or among the Sierra Nevadas, on the Atlantic or on the Pacific coast, you each have in the structure of your God-given mind every idea that is in the structure of any and every other human mind. By educational processes one calls out those ideas. Do you now ask this question, If we are denied the advantages of the schools can we be self-educated? Yes. How? From time to time it will be our aim and pleasure to tell you.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

A CHAMPION OF GERMAN ORTHODOXY.

While many of the biblical critics of Germany have seriously departed from the paths of the orthodox faith there are those among the dogmaticians who champion the essentials of religion with an eloquence and an erudition that cannot be resisted. Though no longer young, the rising man in this respect is Professor Franz Hermann Reinhold Frank, Ph.D. Born in 1827, he became in 1857 Professor Extraordinarius of Dogmatics at Erlangen. A year later he was raised to the position of Professor Ordinarius in the same university. He is the author of a number of important works, as, *System of Christian Truth* and *System of Christian Morals*. But his work entitled *The Significance to the Church of the Theology of Albrecht Ritschl*, published in 1888, has made him a leader of the orthodox side and an assailant of the new views. His literary activity has, however, by no means been confined to his books. As editor of the *Zeitschrift für Protestantismus und Kirche*, from 1869 to 1876, he furnished numerous articles of value. Since then his pen has been exceedingly busy on themes of great moment to the Christian world. With the beginning of 1890 he became one of the editors of the new religious monthly called the *Neue Kirchliche Zeitschrift*, a magazine devoted to the service of the Lutheran Church from the stand-point of the Lutheran Confession. Professor Frank furnishes the principal dogmatic articles, which are strongly orthodox, and directed with telling effect against the neo-rationalism of the Ritschl school. The claim of the liberals and the modern and modified rationalists, so loudly set up, that they are the exclusive representatives of scientific theology, Frank denies; and his logical and powerful pen goes far to support the denial. He is at the age when his mind is ripe but has not yet begun to decay. He asserts that many of the theological students lose the positive faith they brought with them to their negative professors, because that faith had not been previously wrought into experience —a profound truth too much overlooked by German orthodoxy.

A LEADER OF HIGHER CRITICISM IN FRANCE.

The name of Maurice Vernes, *Directeur adjoint à l'École pratique des Hautes Études, Sorbonne*, is destined to become known to American theologians. His two recent works, *Précis d'histoire Juive* and *Les Résultats de l'Exégèse Biblique*, are already attracting wide attention in Europe. Professedly he takes up the cudgel against the Reuss-Kuenen-Wellhausen alliance, and smites it with astonishing vigor. He rightly says that if the Old Testament is what Reuss and his followers represent it would never have taken and held its present grip upon the world. He insists that this fact needs explanation, and that Wellhausen is incompetent to deal with it. But whether his own views are any improvement upon

those he so vigorously assails is most questionable. True, he loudly asserts the unity of the composition of the Pentateuch, yet almost in the same breath he admits that the work of at least two pens can be distinguished in the books of Moses. The argument in favor of the unity of language he scarcely presents at all, but contents himself with assertion. The chief difference between his position and that of the extreme German critical school is that while they know nothing of a Pentateuch, but only of a number of different writings patched awkwardly together, he occupies more nearly the position of those critics who recognize different sources but who affirm the work of an editor who organized the Pentateuch into its present form. It is at least encouraging to find a great European thinker who dares to assert the unity of the language and composition of the first five books of the Bible. Perhaps the proofs upon which he rests his faith may yet be made public, in which case they may appear satisfactory. His position with reference to the date of the origin of the Pentateuch is, however, more radical than that of those whom he assails. Accepting the historico-grammatical method of the critics, he says that the period of the composition of the biblical books can be best ascertained if the student takes as his starting-point some comparatively late date at which, without doubt, these books were in existence, following the course of the centuries backward, and examining the circumstances which must have existed at the time when each of the writings was completed. To this method there is no objection; but he violates it himself in his conclusions. With the assertion that there is no reason for placing the composition of the Pentateuch and Joshua prior to the Babylonian exile he proceeds to fix the date of the Jehovistic portion at 300 B. C., and the Elohistic at 200 B. C., causing Wellhausen to blush for stopping at the exile as the starting-point of the Pentateuchal literature. The prophetic books he holds to be pseudepigraphic, and fixes their origin between 200 and 400 B. C. Judging not from M. Vernes alone, it looks as though the French, in eating the theological sour grapes of the Germans, had had their teeth set on edge, and were likely to proclaim fables so manifestly fabulous as to overthrow the entire bulwark of criticism.

A PESSIMIST OF THE PESSIMISTS.

Eduard von Hartmann is best known to American thinkers by his *Philosophy of the Unconscious*, which made him world-famous in 1869, at the age of twenty-seven. His later works, *The Phenomenology of the Moral Consciousness*, published in 1879, and *The Religious Consciousness of Man in the Steps of its Development* (1881), added largely to his reputation and more fully developed his philosophical system, which he denominates transcendental realism. Hartmann began his career as a soldier, leaving the army because of an affection of the knee. His vast reputation and influence have been won outside of university walls, since he has never been a professor. It would be folly to attempt an analysis of his philosophy in the space at our command. A few sentences must suffice to set

forth some of his peculiarities as a thinker. He holds to an Absolute, an unconscious Mind or Spirit, whose functions are intelligence and will, which are not dependent upon each other, but co-ordinate. Like Schopenhauer, although perhaps even more so, he is a pessimist, and undertakes to fuse the philosophy of his master with the system of Hegel. Characteristic, also, is his attempt to combine the teleological with the mechanical principle. His unconscious Absolute in all its manifestations works toward an end. This is true even in the vegetable and the inorganic world. The great end of the existence of the world is the blessedness of this unconscious Absolute, which, however, can be only negative. Prior to the creation of the world the Absolute existed in a state of unhappiness. Through the creation the Absolute attained a condition of painlessness, but also of pleasurelessness, the Nirvana of the Buddhists. The logical ethics of such a system is also negative. The purpose of every man's existence is to advance the negative blessedness of the Absolute, and by reaction to promote his own happiness. Our duty to others reaches only so far as our duty to the Absolute can be furthered thereby, which cancels the necessity for the Golden Rule. The advancement of the general civilization is a higher goal than the welfare of any individual. Hartmann's significance in philosophy grows out of his profound conception of the idea of purpose. The doctrine of pessimism which he advocates is a defunct doctrine. In a recent number of *Gegenwart* he discusses at length the prevailing methods of philosophical study in Germany, and expresses great dissatisfaction. He says some startling things, but is too reactionary to be useful. He claims that there is too much hearing of professors, and not enough of reading and independent thought. In making this claim he is justified by facts.

CURRENT LITERARY WORKS OF VALUE.

THE THIRD GERMAN EDITION OF GODET'S COMMENTARY ON JOHN.

THOSE who are acquainted with Godet's *John* in its English dress will find no essential changes in this edition. It is interesting chiefly from the fact that the celebrated author says that after studying carefully all that has been written for and against the Johannine authorship in the last twenty-five years he can still with his former confidence write, *Commentary on the Gospel According to John.* The weight of Godet's name in connection with such a statement will do much to strengthen the tendency now prevalent to accept the credibility of the material in John. Most of those who believe that gospel to be written by another than the beloved disciple admit that it truthfully represents him in spirit, but the argument for direct authorship is as cogent as the argument that the gospel represents him. When the spirit and matter are admittedly John's, it ought not to be long before all critics adopt the view of Godet, who is the peer of the

most scholarly among them, and declare with persuasive diction that John was as much the author of the fourth gospel as Paul was of the Epistle to the Romans. There is no need of compromise.

AN INTERESTING PUBLICATION OF CUNEIFORM TEXTS.

Professor Dr. Schrader, the Assyriologist of Berlin, in connection with several others, has just published the second volume of the *Keilinschriftlische Bibliothek*, consisting of a collection of Assyrian and Babylonian inscriptions, translated into German. The inscriptions in question cover those of Tiglath-pileser III., Sargon, Sennacherib, Assarhaddon, and Assurbanipal. This series of kings exercised the greatest influence upon Israel, and Israel no less influenced the fortunes of these kings, hence the profound interest of these inscriptions for the theologian. While, however, this work is of great importance, it does not furnish very much that is new, since the chief facts contained in it have been before the reading world for some time in Schrader's *Die Keilinscriften und das Alte Testament*. The principal advantage of the present work is to the independent student, who wishes to take up the inscriptions in their order and investigate them for himself. Besides confirming and explaining many passages of the Old Testament, it has the merit of putting us in a situation to understand the civilization of the times, which, according to the critics, is a condition of understanding the Bible itself.

A RELIGIOUS-LITERARY CURIOSITY OF THE NINETEENTH CENTURY.

Leonardus Maria Wörnnart, O.S.Fr., reader in theology, has just published a work under the title, *Mary, the Wonderful Mother of God and Men, Presented from all Points of View*. The author, as his title shows, is a Franciscan, and his book is published under episcopal sanction. He opposes those who advise caution in the recognition of the distinctions of Mary. He claims that ancient Christendom was not aware of many of the glories of the most blessed Virgin now known to the Church, and that in the course of time still new glories of her nature and power will be discovered and recognized. This book teaches that it was she who explained to the apostles the mysteries of the Holy Trinity and the hypostatic union. She rules in a special manner all ranks in the Church, especially the hierarchy; controls all things secular in the interest of the Church; influences the choice of bishops; and as God conducts the government of the whole world, so she conducts the government of the Church with miraculous wisdom. She has the complete control of all reasoning and unreasoning creatures, and hence the power to work all manner of miracles. Disturb ourselves as we may concerning the question of the connection of good works with salvation, we shall be saved if we are only true servants of the Virgin, and she lends us her aid in time of trouble. The only value of the book to Protestant readers is to

illustrate the perversity of idolatry into which the Church of Rome has fallen, and into which, if we may trust the utterances of this book, we must expect her in the course of time to plunge deeper and deeper.

LITERARY DEMAND AND SUPPLY IN ENGLAND.

To judge from the titles of the books which fall from the English press, nothing which pertains to God or man, time or eternity, is uninteresting to the English mind. If there is any one tendency characteristic of contemporary English thought it is its universality. Specialism is not so rampant as in Germany. Yet the literature of some branches is decidedly more active than that of others. But this one-sidedness is a national preference rather than a scholarly bent of individuals. The number of books which may be classified as religious, for instance, is larger than any other, unless it is what may be called educational, which includes all works of a general or special scientific character, as well as text-books. Another tendency is to issue books of the same class in series, much as is done in America but on a smaller scale. A partial list includes the following subjects; *Church History Series; Story of the Nations; Non-Christian Religions; Men of the Bible; Statesmen; Popular Classics; Eminent Women; Men of Action; Contemporary Science; Philosophical Classics; Students' Guide.* All these under the list of "series." Besides, there is the library of *Famous Books;* the *English and Foreign Philosophical Library;* a series of *Biblical Manuals;* the *Ancient and Modern Library of Theological Literature,* and the *Dictionary of National Biography,* which has now reached its twenty-second volume. Among the religious books one fourth are sermons and another fourth devotional, while biblical commentaries are numerous and popular. This speaks well for the piety of the English reading public, which, as in America, is undisturbed by criticism. To biblical commentary doctrinal theology is about as one to two, and biblical criticism as one to three. Comparatively few books are issued relative to homiletical subjects, which accounts for the low-grade preaching of the common English pulpit. Aside from *Lux Mundi,* the most important recent theological production is James Martineau's *The Seat of Authority in Religion,* which, according to the author, is Conscience, and not the Church, as the Romanists say, nor the Bible, as the Protestants. Non-conformists produce most of the doctrinal theology—a fact that ought to awaken the inert Church of England.

The above-mentioned "series" show that biography plays an important part in the literary productiveness of present-day England. Yet history is twice as important numerically. As the biographies include all classes of men and women, so the histories have to do with all countries and periods of the world's progress. Among the best is Fyffe's *History of Modern Europe,* just completed in three volumes. Another of great importance is Gardiner's *The Constitutional Documents of the Puritan Revolution,* 1628–1660. Here documents of which we have often read can

be perused by the student for himself. Notable is the frequency with which local histories of London appear. This is owing to the passing away of the old city and the rising up in its place of the new.

In England, as elsewhere, there seems just now to be a dearth of original philosophy; but the English mind is rather scientific than philosophical. It borrows its philosophy from Germany. The productions are chiefly translations of German works, as Fichte's *Science of Knowledge*, or criticisms of the ancient or modern philosophers, like Smith and Grundy's *Aristotelianism*, or Professor Fraser's *Locke*. England is too religious to deal much in Pessimism, as Germany is too irreligious to deal much in Optimism. Yet Coupland, in his *The Gain of Life, and Other Essays*, sees but little progress toward happiness in our race.

Compared with its treatment in Germany and France, socialism is here little noticed, the Fabian essays being just now the most important. The Irish question is treated more fully, though indirectly, through general works on Ireland.

Books for children are not frequent, and generally lead the reader into Fairy-land. Except an occasional volume of sermons to boys, or of biography, there is very little outside of stories for youth.

A TREASURE OF THE VATICAN PHOTOGRAPHED.

The precious Vatican manuscript of the New Testament, which has hitherto been guarded with such jealous care, has lately been photographed by the consent of his holiness Leo XIII. It is understood that only a limited number of copies will be published. Yet as a few of them will doubtless find their way to America students here will at least be able to read the text and study its peculiarities hereafter without let or hinderance. It is too soon to pass a critical judgment of its value, but it may relieve some problems of shade and difficulty.

RELIGIOUS.

ROMAN CATHOLIC MISSIONS IN AFRICA.

The spirit of criticism which is indulged every-where against missionary movements does not spare those of the evangelical Germans in Africa. The celebrated German African explorer, Lieutenant Wissmann, claims to be a decided friend of these missions, but asserts that as a factor in the civilization of the savage races of Africa the Roman Catholic missions are decidedly more effective. He intimates a more self-sacrificing consecration on the part of the Roman missionaries, since they go to Africa to spend their lives without hope of ever returning home. Chiefly, however, he attributes the supposed results, not to any superiority in Romanism, but to its inferiority. The outward form of their worship enable them to reach a larger percentage of the native populations in a shorter time. He declares that it is too much to expect that these savages should at once be taught the

nature of Christianity; but they can be lifted a little way up by Romanism, whereas they remain entirely untouched by the more sober teachings of the evangelical missionaries. It is difficult to tell whether this criticism is more of a compliment or of a censure upon Protestant missionary methods. Perhaps Bishop Taylor's method of teaching the natives civilized ways of life in connection with the Gospel is the solution of the difficulty.

THE PASSION PLAY.

DRAMATIZATION would seem to have exhausted its possibilities at Ober-Ammergau. However brilliant other great plays, all fade into insignificance in contrast with the tragedy enacted among the sublime sceneries of the Bavarian Alps. Historically, it is interesting to notice that the Passion Play is the last of the ancient Mysteries, or Miracle Plays, performed during the Middle Ages, wherein portions of the Old and New Testaments, or the lives of the saints, were dramatized; also that the Ober-Ammergau play was originated so long ago as 1633, on the cessation of a desolating plague, and has since been regularly performed in fulfillment of a vow of gratitude by the Bavarian peasants. As to the moral aspects of the Passion Play, even the European verdict varies with the critics or defenders. The English *Weekly Mail* declares that "If there is a spot on earth outside the Holy Land congenial to a spiritual performance, that spot is Ober-Ammergau." This semi-friendly word is, however, modified by the adverse comment of the *Mail* which immediately follows. "The Passion Play," it affirms, "is founded on the greatest and most important fact in history; but as we look on the scourgings and buffetings, the crown of thorns, the hanging on the cross (the audience are not permitted to see how the *Christus* is secured, that being done before the curtain rises), and the spearing of the side, we are conscious that there is absence of 'the pain that he endured,' and that it is all unreal. It is noteworthy that after the point where Mary recognizes her Son bearing his cross there is no visible emotion in the audience, as at the Bethany and other prior incidents. The crucifixion itself fails to make the expected impression. A young lady who has been bathed in tears is apparently unmoved at the scene on Calvary. An air of unreality seems now to be present more than before." Similar to these words are the strictures of the *Rock*, a popular Church of England paper; while the crucifixion scene is also the burden of its protest. "When two such independent judges," it remarks, "as the editor of the *Fortnightly Review* and Mr. Bancroft, the actor, unite to condemn the crucifixion scene, the objections to it cannot be set down as either sentimental or due to a narrow type of religionism. It ought to shock all taste, to say nothing of reverent feeling, to hear through a curtain the hammering of the nails and then to watch a living body lifted up, as it is extended on a cross-beam of wood. . . . We were struck with the spontaneous remark of a lady who was there last month: 'I think if I had seen the crucifixion, and it was any thing like that, I could not have believed in the divinity of our Lord.'"

Such condemnatory words may, however, be offset by the enthusiastic

comment of a distinguished American visitor, as the exponent of many witnesses, to the effect that the Passion Play in the Ober-Ammergau surroundings seemed "the most solemn lesson in the realities of the Christian faith and promise" he had ever seen. The whole subject thus seems undecided and susceptible of varying interpretations by different judges.

REFORM IN GERMANY.

"Reform" is now the watchword in all circles in Germany, and the people are beginning to wake up to the fact that the course they have been pursuing for centuries is not perhaps perfect. As in all monarchical countries, the people are slow to initiate great moral changes, or any movement that may be characterized as a revolution. Any innovation, unless clearly within the province of individual right, is met by the stern spirit of repression by the government. But Germany is emancipating itself from the grievous bondage of tyranny and moves toward moral ideals. On the part of Christian moralists in and out of the pulpit there is now a concerted effort to abolish the duel. The great hinderance is the practice in the army, which practically compels an officer to fight under given circumstances or retire from service.

On the Sunday question, too, sentiment is in many respects rapidly changing. The aim of the reformers is not radical. They will have none of the Puritan Sabbath. But they are anxious to do away with Sunday work to the utmost possible extent. The movement has not reached the stage where it is a question of keeping the day holy, but the effort is to secure Sunday rest. Pastor Bernhard Rische, perhaps, takes the most advanced ground. He undertakes to show that Sunday rest is a divine natural law, a divine law of revelation, and a divine law of the Church. In contradiction to the majority, he holds that the fourth commandment must be held valid, and enforced in sermon and teaching in order to secure Sabbath observance. He remarks that we cannot expect man to observe Sunday merely because men have ordained it; but while this is current doctrine in America it is an ideal and impracticable doctrine in Germany.

Among reforms of a different class which are now demanded with increasing vehemence is the separation of Church and State. The schoolteachers are growing restless under the requirement to teach a religion which many of them no longer personally accept. On the other hand, many earnest Christians are bitterly grieved by the fact that the Church is now bound by laws enacted by a *Reichstag* made up among others of Romanists, socialists, and free-thinkers. Especially is it demanded that the appointment of the theological professors in the universities should be under the direct control of the Church, and not of the State, as now.

Then there is a strong movement in favor of lay preachers. It is claimed that the clerical force is not sufficiently strong to do all the needed work. The example of America is appealed to as a proof of the efficiency of lay preachers. It is but part of a movement to introduce greater lay activity into the Church so that it may no longer be, as is declared by some, a Church of preachers.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE unexpected invitation of the Bishops of the Protestant Episcopal Church in 1886 to other Christian churches to accept the "historic episcopate" as a basis of that unity of his disciples for which Jesus prayed was hailed with delight by many who long to see all Christians visibly united in him. The indorsement of that invitation by the Lambeth Conference of 1888 encouraged them to hope that the object of the Saviour's prayer was on the eve of becoming an accomplished fact. They very naturally supposed that the invitation implied such a modification of high church views respecting the historic episcopate as could be conscientiously accepted by the vast majority of Protestants who, while conceding the lawfulness of episcopacy, do not believe it to be essential to a true Church. If, however, the *Church Review* be a faithful exponent of opinion in the Protestant Episcopal Church, their supposition was a mistake, and that Church still maintains the fiction of a continuous and necessary historic episcopate. The above-named *Review* most assuredly places itself on a platform too narrow to be accepted by any but the highest of high churchmen.

In one of its late issues, for example, it reviews a volume by Dr. Marshall, who pleads not for the organic unity, but for the federation of all evangelical sects. To this proposal the *Review* objects, saying, "In such a federation he (Dr. Marshall) must leave out of all account what he considers one of those bodies, the American Church. She never could consent for one moment to such a federation as he sketches out." Having uttered these bluff words of dissent, the reviewer gives what he affirms to be "the test by which a body of believers in the ancient Church were known to be in the Church or not," to wit: 1. "The apostolical succession. 2. No bishop, no church. . . . 3. The motto of primitive Christianity is Where the bishop is there is organic visible unity, and nowhere else." On another page he says of missionaries, "Their vocation is to Christianize and to convey the episcopate locally adapted . . . to the varying needs of the natives, etc. That is the great commission. All else is but the fringe of the question!" To these unscriptural exaltations of the historic episcopate we only need to say adieu to all hope of an organic or federated unity of all Christian churches if the *Church Review* fairly represents the thought and sentiment of that respectable and respected sect, the Protestant Episcopal Church.

In a paper on "Liturgical Colors" a correspondent of the *Review* proclaims his sect to be the coming "national Church" of America. Hence he designates her, as its editor also does, "the American Church," and

asserts that she must become such "or soon cease to be a church at all." "The sects," he says, "are too weak doctrinally to live much longer; they must go on subdividing; and in proportion as the American Church is positive in her teaching she will attract to herself the individual atoms. . . . The day is coming when bishops and priests will not be ashamed of proclaiming that they claim the allegiance of Americans because they are bishops and priests, not of a foreign power, but of a national Church!"

These are great expectations. This sanguine churchman grounds them on the belief that his Church will adopt "a national ritual based on the Christian year and set forth by a sequence of colors which shall be the national red, white, and blue, with gold and jeweled priestly vestments for the great festivals, and with purple or purple cloth of gold for the bishops, their stalls, and chairs." These ritualistic colors with the fiction of apostolical succession, and the unhistorical pretense of a necessary historic episcopate, are to be as fatal to the existence of all other sects as the horns of the Jewish priests were to the walls of Jericho. Their fall is to be her rise into the proud position of a national Church and of her recognition as "the American Church!"

Comment on these boastful utterances of the *Church Review* is needless. They are the idle fancies of ritualistic conceit which the good sense of Protestant Episcopalians generally will surely reject. The high churchmen of the *Review* may amuse themselves with them as children do by blowing soap-bubbles; but we may hope that their Church, animated by the kindly temper of the times and by the Spirit of Christ, will at length consent to some scheme of visible union with other evangelical churches on the broad basis of admitting the lawfulness of their historic episcopate and of every other form of church government which accepts the supreme headship of Jesus Christ.

THE *Andover Review* for December is remarkable neither for its contributions nor its editorial products. Among the latter is an article—whether written by one of its editorial staff or a literary mercenary it is difficult to tell—on "The Summer Excursion of an Orthodox Editor," in which our article on "The Crime of the Higher Criticism" in our November-December number is the subject, not of candid, scholarly review, but of studied personality and flagrant ridicule. It was doubtless written in revenge for our article last year on "Andover Errata," in which we exposed some of the iniquities of Andoverism, and also because its management is in sympathy with the heresies we oppose. The editorial so-called sympathizes with the theories of Wellhausen, betrays great anxiety because with the large majority of Christian scholars we affirm our faith in the Mosaic authorship of the Pentateuch, and exhibits total bewilderment, if not alarm, because we presumed to interview some German scholars with whom its writer is evidently not acquainted. It regards our achievement as "marvelous," our courage as stupendous, and the results of our investigations as prodigious. It recklessly runs up our interviews into the hundred, theorizes on the fabulous extent of our labors, trembles at

the possibilities of our discoveries, and intimates in its suspension of ridicule "for the present" that it is preparing for a tremendous attack on our positions in the future. It describes our interviews in a dramatic fashion, employing for the purpose a reckless and untrained imagination, and undertakes to construct out of gross literalism a tableau that should rival the masterpieces of the most conspicuous artists of the Old World. Lacking knowledge in all these things, it makes up in invention, all the time exposing its insincerity and dishonorable spirit. Rarely have we written any thing that has so convulsed, alarmed, and tormented our critics as this introductory article. What shall be the effect of the revelations and arguments that shall follow? Surely if the only answer to grave orthodoxy, based on the logic of history, is ridicule, the "cause" for which it is employed must be in the last stages of anarchy, and its supporters must be wanting in those ethical and courteous considerations that fit disputants for honorable controversy. For the want of space in this number we suspend further reply to the light artillery of Andover, except to say that so soon as the uproar of battle shall again be heard we shall be found in our place, doing as wholesome orthodox duty as the condition of things may suggest.

THE *Presbyterian and Reformed Review* for October discusses: 1. "The Egypticity of the Pentateuch;" 2. "Biblical Limits of the Presbyterian System;" 3. "Country Missions;" 4. "The Testimony of Nature;" 5. "The Religious Consciousness;" 6. "The Proposed New Chapter in the Form of Government;" 7. "Historical and Critical Notes." In the first of these papers Dr. A. H. Kellogg compares the Pentateuch with the monumental indications recently discovered in Egypt by archæological investigators. As a result of this comparison he finds that "the agreement between the Pentateuch and the Egyptian annals is simply marvelous." This scholarly article most certainly proves that rationalistic theories of the authorship of the Pentateuch find no support in Egyptian inscriptions, myths, symbols, traditions, or linguistic affinities. The second paper, by Dr. Christian Van Der Veen, unfolds the principles of church government as they are found in the practice of the apostolic Church; accentuates Presbyterianism as being a legitimate product of those principles; defines the object to which the exercise of church legislation is limited; explains the relations which exist between individual believers and the Church or congregation; claims that church legislation has little or no hold to-day on the consciences of its members; affirms that elaborate "confessions" are of no practical advantage, cannot be made a test of church membership, and that possibly the time has come for creed revision. The spirit of this thoughtful paper is delightfully liberal, and contains much that believers of all sects may reflect upon with profit. The third paper has suggestions which many presiding elders in our own Church might find it profitable to read. The fourth paper is a vigorously written sketch of the growth of men's opinions respecting the relation of reason

to revelation and of their varied conclusions concerning "the testimony of external nature" to spiritual truths revealed in the divine word. In the fifth paper Professor E. D. Morris reasons well on the nature, office, and value of the Christian consciousness, which he defines with philosophic accuracy, claiming it to be "a natural quality" illuminated by the Holy Spirit, yet not to be implicitly followed except when its teachings are in harmony with God's revealed word. This is a very lucid exposition of a vital question in the life of the Christian Church. In the "Historical Notes" Professor Shields offers numerous passages from Calvin, which seem to show that he did not teach the horrible dogma of infant damnation; but the professor does not settle that vexed question.

The *Quarterly Review of the United Brethren in Christ* for October has: 1. "A Scheme of the Devil;" 2. "Authority of the Church Fathers;" 3. "Three Voices from the Tomb;" 4. "The Essential Elements of a Soul-satisfying Religion;" 5. "What Think Ye of Christ?" The first of these papers reasons strongly and conclusively against the wicked policy of licensing the sale of intoxicating drinks. The second is a brief but discriminating essay on the authority and value of patriotic literature. In the third paper we have the several responses given by "infidelity," "nature," and "revelation" to the questionings of men respecting life beyond the tomb. The fourth article compares the teachings of Christianity with that of other religions, and finds it to be the only system that so unfolds the nature and the will of God, the moral condition of man, and the mode of human approach and reconciliation to God as to satisfy the demands of the soul.

The *Quarterly Review of the Methodist Episcopal Church, South*, treats of: 1. "Usury and Usury Laws;" 2. "Preparatory Education from a Southern Stand-point;" 3. "Family Religion;" 4. "Methodism and Advanced Thought;" 5. "A Fifth Sunday in June;" 6. "Three Decades of Evolution;" 7. "Egoism *versus* Scripture;" 8. "Religious Frauds in the Nineteenth Century;" 9. "God and the Working-men;" 10. "Three Dispensations in Christian Experience;" 11. "Walks in London." In the first of these papers we have a strong, if not conclusive, argument against usury laws as tending to promote the practice they are designed to prohibit. Its author meets the Mosaic condemnation of usury by showing that before the Jews became a commercial people the poor were the only borrowers of money, and the aim of Moses was their protection against the rapacity of their rich brethren. The second article shows that Southern educators are wisely determined to bring their academies fully up to the level of those in the North. The fourth paper shows ably and conclusively that Methodism, while loyally holding fast to Holy Scripture as an inspired book, yet stands abreast of advanced Christian thought on questions at issue between science and religion. In the sixth article the failure of materialistic evolution to demonstrate its claims to be a satisfactory scientific explanation of the origin of things is clearly made out

both by argument and by the testimony of the most learned scientists of to-day. The tenth article, by Crawford Jackson, will probably give occasion to sharp controversy. It claims that the three dispensations of grace, namely, "the dispensation of the Father, the dispensation of Christ, and the dispensation of the Spirit," are still operative in Christian experience. Mr. Jackson places "men under conviction" in the first; justified believers in the second; believers who "have received the Holy Ghost" in the third dispensation. "We believe," he says, "that a sinner is justified before he is regenerated or sanctified," and that more or less time may elapse after his pardon before he is regenerated. He further claims that a merely justified person may sin without forfeiting his justification—a claim which has a germ of antinomianism in it. Indeed, his theory, so far as it relates to Christian experience, can scarcely be reconciled with the Scriptures, which teach that the Holy Spirit is the one administrator of grace in Christ's kingdom, it being his office to "convince the world of sin," to witness the justification of believers, and to purify their hearts.

The *African Methodist Episcopal Church Review* for October has eleven contributed articles, all of which indicate marked intellectual culture and growth in the Church it so ably represents. Of special interest to our readers are: 1. "Our Latest Works;" 2. "Review of a Lecture on 'The Trials and Triumphs of a Nation Born in a Day;'" 3. "Negro Problems: Political Domination;" 4. "Negro Literature and Book-making;" 5. "The African Problem and the Method of its Solution." The first and third of these able papers show a surprising development of literary culture in the African Methodist Episcopal Church; the third speaks with the voice of a people long crushed, but determined to assert their political rights and to maintain them at any cost. White men in the South should give due heed to it, for it has in it a ring like that of men inclined, rashly, perhaps, to coin their words into violent deeds. The fourth reasons strongly in favor of emigration to Africa as the best solution of our race problem. The editor writes approvingly of the Federal Elections Bill.

The *Universalist Quarterly* for October treats of: 1. "The Psychology and Physiology of the Will;" 2. "Divine Providence;" 3. "Wellhausen's History of Israel;" 4. "The Christianity of Christ;" 5. "Christianity in Relation to the Constitution of the United States;" 6. "Radicalism and Conservatism;" 7. "The Resurrection of Christ." Of these papers we note the fourth, which denies the divinity of our Lord and treats his death, not as a propitiation for the sin of the world, but as an illustration of the self-sacrifice which was the leading topic of his teaching. The fifth article is a plausible, but unsatisfactory, argument in opposition to the proposal to amend the Constitution by inserting a clause recognizing the Almighty as "the source of all authority in civil government," etc. In the sixth paper belief in the doctrine of endless future punishment is stigmatized as the fruit of a blind conservatism that will

not test the grounds of the doctrines it confesses, either by consciousness or Scripture. Taken as a whole, these articles do not indicate any tendency in Universalism toward orthodoxy. Its sympathy, if not its drift, is in an opposite direction.

THE *Edinburgh Review* for October has: 1. "Tennyson and Browning;" 2. "Firmer on Growth and Inheritance;" 3. "New Series of State Trials;" 4. "In Darkest Africa;" 5. "The Literature of Tibet;" 6. "Captain Mahan on Maritime Power;" 7. "Victor Cousin;" 8. "Life Assurance;" 9. "Lumholtz Among Cannibals;" 10. "The Golden Bough;" 11. "Political Principles and Party Prospects." These are all intellectually valuable papers. Lovers of literature will prize the *first*, which, with fine critical skill, compares Browning and Tennyson, and the seventh, which graphically outlines the career and comprehensively analyzes the philosophy of that eminent thinker and charming writer, Victor Cousin; theological students will find valuable facts and reasonings in the second, fifth, and tenth papers; general readers will be pleased and profited by the fourth, sixth, and ninth articles.

THE *Bibliotheca Sacra* for October discusses: 1. "Voluntary Societies and Congregational Churches;" 2. "The Kingdom of God in the Land of its Origin;" 3. "Benevolent Theory of the Atonement;" 4. "The Reformation of Criminals;" 5. "Westminster Confession of Faith;" 6. "Doctrine of Predestination from Augustine to Peter Lombard;" 7. "Scripture or Logic—Which?" 8. "Critical Note." The first of these papers rightly contends that Congregational churches ought to carry on their missionary work, not through the agency of voluntary societies like the American Board, but through agents chosen by themselves; the second describes intelligently what American Christianity has achieved in western Asia, the hostility of the Moslems to Christian missions, and the grounds for believing that in due time the Bible, which is now freely circulated, will conquer the Koran, and that Asia Minor will be reconquered for Christ; the third paper is a profoundly able and interesting discussion of the best modes for securing the reformation of criminals. The fifth paper is a keen analysis of the Westminster Confession, with comments which justify its author in claiming that it has been "a corpse in the closet of the Reformed churches" which has poisoned their activities and is largely responsible for the prevalent fatalism of the times. The sixth paper is historical. It "traces the course of the doctrine of predestination through seven centuries." The seventh article is an urgent plea for a new Confession in place of the Westminster, "based upon Holy Scripture, and not on human logic." This number of the *Bibliotheca* fully sustains its established reputation as a theological review of the highest class.

THE *Lutheran Quarterly* for October discusses with ability, if not with absolutely correct interpretations of Scripture: 1. "Justification by Faith;" 2. "The True Position of Ethics in Popular Education;"

3. "Popular Unbelief—its Cause and Cure;" 4. "A Biblical View of Sanctification;" 5. "Efficiency in the Ministry;" 6. "Missions;" 7. "Moral Insanity." Of these papers we note the second, which is a strong and sound argument for the reading of Holy Scripture in our public schools.

THE *North American Review* for November has: 1. "What Congress has Done;" 2. "Scottish Politics;" 3. "The Ladies of the Last Cæsars;" 4. "Relief of the Supreme Court;" 5. "Business Men in Politics;" 6. "Reminiscences of Portrait Painters;" 7. "Election Methods in the South;" 8. "A Southern Republican on the Lodge Bill;" 9. "Old Poets;" 10. "The London Police;" 11. "Notes and Comments." The first of these papers is a symposium in which Messrs. McKinley, Lodge, and Dalzell defend, and Messrs. Fitch, McAdoo, and Clements condemn, the action of the first session of the Fifty-first Congress; the fifth paper is a very judicious plea by Hon. Warner Miller for relegating professional politicians to the limbus of political obscurity, and for the selection of business men of probity to all offices in the gift of the people. The *North American* keeps itself abreast of the times both as to topics and writers.

THE *Contemporary Review* for October has an appreciative analysis of the character of the late H. P. Liddon; a discriminating review of Mr. Goschen's administration of English imperial finance during the last four years; a suggestive discussion of "the use and abuse of hospitals;" a very excellent article on the recent missionary conference in Shanghai, China; an important plea for bringing the practice of hypnotism within the purview of the law; a deeply interesting sketch of "Thomas Davis," an Irish patriot of the last generation; and some valuable observations on "The Economic Condition of Italy."

THE *American Catholic Quarterly Review* for October discusses, with more literary ability than ethical fairness: 1. "The Present Position of the Church (the Romish) in England;" 2. "The Friends and Foes of Science;" 3. "A Sad Chapter from the Story of Ireland;" 4. "The Times that led up to Dante;" 5. "Was St. Paul Married?" 6. "Father Damien;" 7. "The Popes of the Renaissance;" 8. "Are All Forms of Christianity Equally Good?" 9. "Cardinal Newman;" 10. "Scientific Chronicle." In tone and purpose most of these papers are apologetic. Their key-note is in the first, which asserts that "Catholic philosophy . . . means freedom —social, political, and religious. Lies," it says, "have made the working classes (of England) anti-Catholic!" Does not this bold assertion prove that lies are being invented to reclaim them from Protestantism? Rome has no stronger foe than the truth of its own history.

THE *Theological Monthly* for October has: 1. "The Problem of Philosophy;" 2. "The Book of Enoch;" 3. "Present State of Religion in France;" 4. "Charles Henry Von Bogatsky;" 5. "Wellhausen on the Pentateuch." All these papers are vigorous, lucid, and valuable.

THE *Chautauquan* for November is fully up to its high standard of merit. Its historical papers are by writers eminently qualified. Its "Woman's Council Table" discusses social questions from woman's viewpoints. The editor's department is instructive and suggestive. The more attentively this magazine is read the more highly it is prized.——*Blackwood's Magazine* for October has a very dispassionate and thoughtful paper on the character and treatment of the Jews in Russia by a writer who is well-informed, and who aims to treat the question fairly, which is more than can be said of the Russian authorities in their dealings with the Jews. Its article on "Robert Henryson," a Scottish poet of the fifteenth century, will interest lovers of quaint and humorous poetry. "Life at Bohemian Baths" is descriptive of the treatment and mode of living at the principal health resorts in Bohemia. "The Influence of Sea Power upon History" shows the important relation of naval power to national growth, both in ancient and modern times.——The *New Jerusalem Magazine* for November discusses: 1. "Divine Instruction;" 2. "The Philosophy of Swedenborg;" 3. "What is Good?" 4. "Then and Now;" 5. "Inspiration of the Bible;" 6. "Extracts from Letters of Dr. J. J. G. Wilkinson;" 7. "Why the Judgment of 1757 can be Termed the Last." All these papers breathe a reverent spirit concerning divine things; but they are so obscured by mysticism and fanciful interpretations of revealed truth as to clothe them with clouds which one's reason cannot penetrate.——The *Catholic World* for November has eighteen fairly well written papers, of which we note one on the "Catholic German Congress at Pittsburg." Concerning that assembly the writer informs us that while German Catholics admitted their obligation to teach English in parochial schools they protested against the right of the civil authorities to interfere with them at all! No matter what is taught, even though it be the alleged right of the pope to direct the political action of the people, and thus make these schools hot-beds of sedition, the State must keep her hands off! Well, who can measure the impudence of Romanism in this Protestant country?——The *Unitarian Review* for November has: 1. "Three Views of Life;" 2. "Reflections of an Ecclesiastical Emigrant;" 3. "The Inspirations of Life;" 4. "The Spoken Word;" 5. "Italy Revisited;" 6. "Social Studies;" 7. "Literary Criticism." These papers are charmingly written. Their writers, at least some of them, seem to be longing for a spiritual *life* which, we fear, their creed is incapable of imparting.——The *Century* for November is splendidly illustrated. Its articles are varied, timely, and well written. We note especially "An American in Tibet," "Life in the White House in the Time of Lincoln," "Early Victories of the American Navy," and "The First Emigrant Train to California."——The *New England Magazine* for October is mostly taken up with papers descriptive of Pawtucket and its factories, of the progress of the cotton industry in New England, and of the Massachusetts Agricultural College. It has also several literary papers, and is a very entertaining, as well as instructive, number of a deservedly popular magazine.

BOOKS: CRITIQUES AND NOTICES.

A USELESS LAMENTATION.

THE anonymous author of *Social Life and Literature Fifty Years Ago* is severe on the literary critic of to-day, because he refuses to eulogize the literary satraps of his boyhood and prefers the classical and erudite school of writers that are winning permanent fame and guiding the thought of mankind toward the truth and the source of truth. With due discrimination between the two periods, and the two classes of writers, it must be confessed that the literary genius of to-day is far in advance of his predecessor fifty years ago, and it is useless to deplore the fact or ignore its influence. Not every book that is published is readable, or usable, or worthy of purchase; but the following will appeal to the literary sense of the intelligent reader: *Supremacy of Law*, by Bishop J. P. Newman: *Samuel and Saul: Their Lives and Times*, by W. J. Deane; *The Credentials of the Gospel*, by J. A. Beet; and *The Jews under Roman Rule*, by W. D. Morrison.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Lectures on the Religion of the Semites. First Series: The Fundamental Institutions. By W. ROBERTSON SMITH, M.A., LL.D., Fellow of Christ's College and Professor of Arabic in the University of Cambridge. 8vo, pp. 488. New York: D. Appleton & Co.

Notwithstanding its limitations, the present volume portrays its subject comprehensively, if not exhaustively, and contributes much valuable material to the department of comparative religion. The author, known to scholars as a bold and vigorous thinker, was well equipped for the task of delivering a series of lectures on the Semitic religions, and it is evident that he has applied all his skill and resources to the development of his highly interesting theme. He has studied, with profound attention to details, the various sacrificial and ritualistic systems of religion among the Phenicians, Arabs, Babylonians, and Assyrians, who either preceded or were contemporaneous with Israel in the patriarchal and the subsequent periods of its history. We observe in his inquiries a tendency to minute analysis of facts, and at the same time a habit of broad and tenacious generalization. In the form of his logic he is both inductive and deductive, stating the facts he discovers with plainness and preciseness, and drawing conclusions with facility and an adroitness that indicates the advocate rather than the judge in his investigations. It is at this point that the reader needs to be on his guard, lest the biased author influence his innocent judgment and induce beliefs not exactly in harmony with a true interpretation of the course of historical religions. We must remember that Professor Smith is a theorist, and an Old Testament critic with negative and rationalistic proclivities. Occupying a professorship in Aberdeen, he assailed the accepted views respecting Old Testament histories,

and soon allied himself with those advanced thinkers whose chief aim is to correct the historic faith of the Church. Nor since his incumbency at Cambridge has he recovered any of his earlier religious simplicity or ventured to affirm any special reverence for the conservative positions of believers. He is radical in spirit and enthusiastic in his advocacy of the latest theories of criticism. Few of England's scholars have affected such close sympathy with Kuenen and Wellhausen, and joined them in the demolition of the Christian faith, as the author of this volume, whose pages reflect the unwholesome spirit of negativism. He is still a destructive, and in no sense a constructive, critic. It is because of the negative tone of these lectures that, in many respects most valuable, we feel justified in apprising our readers of the possible danger lurking in such literature.

The primary or fundamental thought of the lectures is in agreement with the belief of Christian scholars generally. It is true that the New Testament system of sacrifice finds its root or typical basis in the Old Testament system, so that a knowledge of the latter is indispensable to an understanding of the former. Similarly, Professor Smith holds that the Old Testament must be studied in the light of the Semitic systems of sacrifice if we would recognize the origin and force of the old Hebrew religion. We must, however, guard this general proposition, for it may mean, and is used by the author to represent, more than is necessary to the case and more than the theologian is willing to concede. While the relation of the New Testament system to the Old Testament system is apparent and vital, the newer really and in a natural way emerging from the older, it does not follow that the connection between the Old Testament system and other Semitic systems was equally necessary and vital; it does not follow that there was any connection between them. The author maintains, but without proof, that the religious conceptions of the Hebrews were the common property of the Semitic religions; but this cannot be wholly true. The Hebrew religion, indebted to existing faiths for some ideas of worship, was an ideal system in the period of its origin underived from human teaching, and was original because it was divine. Professor Smith, if he does not assert it, is ever on the verge of allowing that the Hebrew system was the outgrowth of its Semitic environment, and that it had no supernatural introduction or basis. Hence, when he considers monotheism as taught in the Hebrew system, he considers it rather the result of a development of the idea of a local or national deity than a revelation of God himself to Israel. In other words, he so relates the Semitic faiths to the Hebrew faith as to justify his conclusion that the antecedents of the latter were found in the former, and that the development of the ideal religion was by natural rather than by supernatural methods. With this the believer finds himself in conflict, and soon discovers that unless he reads with discrimination he is likely to be carried where he prefers not to go. Cheerfully conceding that the author is indefatigable in labor, and that his work has more than an incidental value, we should be disloyal to duty if we failed to indicate the author's theoretic prepossessions or the destructive spirit of an otherwise useful treatise.

The Prophecies of Jeremiah. With a Sketch of His Life and Times. By the Rev. C. J. Ball, M.A., Chaplain of Lincoln's Inn, etc. Crown 8vo, pp. 424. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Jeremiah is an interesting character to the student of the Israelitish prophets. Unlike the majority of his fraternity, his life was a continual martyrdom, provoked by his fidelity to the divine communications he received and by his undeviating purpose to save Israel from moral degradation and destruction. None of his class was more loyal to the interests of his people; none was less efficient in the accomplishment of his mission. Under the divine teaching he saw Israel continually sink lower in iniquity, and finally perish as the result of its supineness and sensuality. He could do nothing for Israel except to cry against sin and weep over the catastrophe that was inevitable. The story of the prophet, his persecution by the king, his efforts to induce public reforms, his sufferings on account of his pessimistic forecastings, and his final transference to Egypt, where, probably, he died at the hands of his countrymen, constitute a biography without parallel either in sacred or profane annals. The author undertakes in this work the presentation of the characteristics of this heroic servant of God, with such interpretations of his general prophecies as furnish not only a key to the history of the period and the low condition of the people, but also the general purposes of Providence respecting Israel and the future glory of the Messiah's kingdom. He deals particularly with the sins of the nation, as idolatry, broken covenants, the frequent trust in Egypt, violated Sabbaths, and unpardonable pride in their iniquities. Upon all these departures from righteousness Jeremiah was instructed to pour the vials of the divine condemnation, and to forewarn the nation of the peril to its existence. In the discussion of the reprobate conditions of Israel and of the sincere lamentations of the prophet the author employs a popular style and instructs without burdening his pages with recondite or erudite comments. He omits reference to the critical questions which the prophecy of Jeremiah has raised; but as his purpose is expository rather than critical he should not be held accountable for the omission. He writes for the average reader, and reflects light upon the pathway of the declining nation and the prophet whom the people refused to hear.

Samuel and Saul: Their Lives and Times. By Rev. William J. Deane, M.A., Rector of Ashen, Essex. 12mo, pp. 213. New York: Anson D. F. Randolph & Co. Price, cloth, $1 50.

Such a juxtaposition of the good and evil as is herein found occurs repeatedly in history. In the present instance it is the sameness of century and the large coincidence of their official works that lead to the association of the names of Samuel and Saul. Nor is the life-story of the one complete without that of the other, though they were men so diverse in the services they rendered Israel and in their elements of personal worth. Mr. Deane's volume modestly claims to be a running transcript of the biblical narrative of these great Israelites. But the notice of fundamental

principles is also involved in the portrayal of their careers, and seems of more moment than the concrete details of their life-history. The reader is thus impressed with the miraculous element inhering in the birth of Samuel, and with the wisdom of that great Intelligence which so opportunely elected the prophets to work their reforms in Israel. Hannah's prayer was not fulfilled by chance, but thus was the predictive word fulfilled, "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind." On the human side, there will furthermore be noticed the acquiescence of a despondent nation in the proffered guidance of a leader who might meet the needs of the times and rise superior to threatening emergencies. In times of national gloom are Samuels so raised up. As to the detailed phases of the prophet's life, Mr. Deane pays a fit tribute to his reformatory work in Israel, his judicial service, his institution of the "Schools of the Prophets," and his agency in all that was excellent during his times, as well as to his personal virtues and stainless life. The judgment of the reader will unhesitatingly coincide with the author's verdict that Samuel was "the great statesman and reformer of his age;" and with Ewald's estimate of Samuel's influence upon the Davidic times, namely, "There can be no doubt that David's blaze of glory would have been impossible without Samuel's less conspicuous, but far more influential, career, and that all the greatness of which the following century boasts goes back to him as its real author." As to Saul also, the careful reader finds in the study of the first king of Israel more than a free grouping of his life-incidents. In addition, the general principles underlying his mistakes and deterioration suggest themselves for notice. Nor does Mr. Deane attempt to extenuate the unalterable facts of Saul's injudicious reign and his ultimate fall. But these he rightly places in Saul's disregard for the right and in his misuse of the high privileges granted him by Jehovah. Herein is a generic lesson for every time and nation. In such an analysis of Old Testament character, even more than in an accurate reproduction of the scriptural narrative, does the present number of "Men of the Bible" have its recognized value.

The Hereafter: Sheol, Hades, and Hell, the World to Come, and the Scripture Doctrine of Retribution according to Law. By JAMES FYFE. 8vo, pp. 407. New York: Scribner & Welford. Price, cloth, $3.

This volume is an entrancing eschatological study. The superlative importance of the invisible, in comparison with the mundane and ephemeral, sways the sentiments and influences the conclusions of the reader as he traverses the weighty theological arguments herein found. By his own proposal Mr. Fyfe at the outset narrows the boundaries of his discussion. He does not essay, for instance, any consideration of the scientific or philosophical proofs for the hereafter, though he would doubtless concede their value. But, in the belief that the Scriptures are God's will and revelation, he has sought, by careful exegesis and with an emphatic disclaimer of any personal predilection, to reach an accurate interpretation

of the word of God in its teachings concerning the future. Consistent with this announcement, his preliminary inquiry as to the testimony of ancient history and archæology upon the subject of the other life is prefatory and brief. A possible objection might be offered to the belief of the ancient nations on the subject of future punishment, as instanced by Mr. Fyfe. Whether they all so believed in retribution may be a matter of possible doubt; at least such a consensus does not seem proved by the cited quotations. As to the scrutiny of various Hebrew and Greek terms included in eschatological nomenclature, the narrow limits of this review will not permit any full *résumé*. It is sufficient, however, to say that the author's philological inquiry is elaborate and masterful. Any adequate consideration of the bearings of law toward the Scripture doctrine of retribution necessitates equal thoroughness and breadth of view; and in this spirit are such generic departments of the subject considered as Annihilation at Death, Conditional Immortality, Universal Restoration, and Eternal Retribution, with its objections. On such momentous questions the findings of Christian scholarship have heretofore been in remarkable coincidence. In spite of personal bias toward the liberal view, or that large-hearted sympathy for the impenitent which is father to the wish for their inheritance of the heavenly mansions, the lightnings of God's wrath illumine the sky as these honest scholars turn their faces toward the future. Mr. Fyfe is in line with these investigators. All the interests of orthodoxy are conserved by his inevitable conclusions as to the inviolability of law in its application to human destinies. Many words of praise concerning this volume would not be an extravagance. In its combination as an exegetical treatise and a popular eschatological work; in its willingness to face all the difficulties of the subject, and in its reverential spirit, which is contagious, it is all that might be desired. Yet one recognizes its limitations, as he feels the limitations of the wisest human scholarship, in the attempt to solve the future mysteries; and submissively he exclaims with the author, "Where God is silent, it becomes us to be humbly and reverently silent too."

An Appeal to Facts. A Reply to Dr. Godbey's Defense of Southern Methodism. By BENJAMIN ST. JAMES FRY, D.D., Editor of the *Central Christian Advocate*, St. Louis, Mo. 12mo, pp. 37. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, paper cover, 15 cents.

The defense of Southern Methodism is still a congenial subject for the writers of the old school who dwell in the Southland. We cannot understand, however, why Dr. Godbey should defend it at all, because it has not been attacked in any such sense as to require defense, and especially why he should defend it with so little regard to the facts in the case He certainly misunderstands the history of the movement that led, not to. the "division" of the Church, but to the "separation" of the Southern contingent from its authority and discipline. We are compelled to conclude on his ignorance of facts, or his acceptance of a theory of explanation that obscures the facts, or his willful misrepresentation of the recorded steps in their own programme for dissolution. We will not charge the

last; we even hesitate as to the second concession; we are forced to adopt the first, but this is not to his credit. Dr. Fry, with no desire to re open the subject of the relations of the two Methodisms, was compelled to defend the Methodist Episcopal Church against the unskillful misrepresentations of facts by Dr. Godbey; and he has done his work, not in malice or rebuke, neither superficially nor hastily, but with a familiarity with the situation that vividly contrasts with the ignorance of his antagonist, and quite to the satisfaction of the Church at large. When Dr. Godbey charges that the "division" occurred as the result, not from any policy on the part of the South, but of a new movement in the North, he deserves the exposure that Dr. Fry with facts is able to make. It is like charging the North with being the cause of the Rebellion, which is the theory in the South. History will take care of the facts. Dr. Fry in a few articles, which were first published in the *Central Christian Advocate*, discusses the views of the founders of the Church relating to slavery, the situation in 1844, Bishop Andrew's case, the "plan of separation" and the use made of it, and the tendency to fraternity between the two organic bodies, all briefly, cogently, kindly, but with manifest impatience with the glaring misrepresentation of the Southern writer. This pamphlet should be placed in the hands of every Methodist minister in the land as a concise statement of important history and as refuting the incessant charge of oppression, unfaith, and unbrotherliness in the great Church which covets fraternity and good-will, if not organic unity, with all those bodies that of their own motion broke relationship with it and established themselves on an independent basis.

Errors of Campbellism. Being a Review of all the Fundamental Errors of the System of Faith and Church Polity of the Denomination Founded by Alexander Campbell. By T. McK. Stuart, M.A., D.D, a Minister of the Methodist Episcopal Church. 12mo, pp. 292. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1 50.

This is a book with a mission. It takes rank at once as an authority on a very grave question that has agitated the Church, and with disastrous effects on the spiritual condition of many believers in some sections of the country for fifty years. It is time the error here designated should have full exposure in the light of scriptural teaching, and its contrariety to Christian or evangelical doctrine should be so exhibited that Christians will no longer be deceived by its plausibilities or be led from the true faith by its superficial conditions of salvation. The primary position of the author, that error deserves specific reprobation, is in harmony with apostolic example and accords with a common-sense view of reform and the conditions of progress. The toleration of error may under some circumstances be justified, but as it never dies of itself, and is incapable of resisting the truth, it is incumbent upon those who have found the truth to challenge it to conflict and to grapple with it at every opportunity. It is a mistake to suppose that truth is self-conquering; it needs human agency behind it, that its spirit may be enforced and its claims to recognition be asserted. Alexander Campbell introduced a pernicious error, bor-

rowed, doubtless, from, or suggested by, the Roman Catholics, into the theology of the people and perverted their simple faith in a spiritual religion to a low belief in the power of baptism to produce salvation. This is the "central idea of Campbellism," and upon such an idea, having himself seceded from an evangelical church to escape trial for heresy, he founded a denomination which, as its history shows, has contributed little to the spiritual development of its own members and less to the welfare of the community where it has gained a standing. Dr. Stuart boldly attacks the error, exposes its origin, traces its history, both doctrinal and social, and points out its limitations and defects with abundant scholarship and the courage of a true polemic. He seems not to write for the sake of controversy, but rather for the sake of truth, and is as fearless as he is competent for his task. No hiding-place, no rhetorical refuge, no strategy of the errorists escapes his searching eye; and as for argument, he is more than the equal of his great antagonist. He, however, is not so anxious to cancel the force of the teaching of Mr. Campbell as he is anxious to overthrow the system, which, having its germ in its founder's crude conceptions, has developed into a practical religion, taking the place of the evangelical system in the Christian Church. In pursuance of his plan he shows concisely, but forcibly, wherein the errorists have either reversed or perverted the conditions of salvation, and how they have misinterpreted Paul and the New Testament generally, and wherein they differ from the teachings of the Methodist Episcopal Church respecting the same. In addition to familarity with the error, Dr. Stuart writes as courageously of the history of the denomination founded upon the error, and calls it to an account at the bar of Christendom for its bigotry, ignorance, and self-inflation. We mistake if this work, with its splendid array of arguments, does not check the progress of the error where it thrives, and if it does not stimulate believers to a courageous resistance of its influence. It is more than an ordinary work, and deserves the circulation that arises from the service the author has rendered the cause of truth in its publication.

Christian Missions in the Nineteenth Century. By Rev. Elbert S. Todd, D.D. 12mo, pp. 174. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 75 cents.

Brief in discussion and unassuming in purpose, this book, nevertheless, is of exceptional value. It does not aim to exhibit the missionary movement in its merely modern phases, nor does it only embody the results of a condensed study of missionary literature and of an appreciation of the leaders and heroes in the history of missions; but it surveys the field from the time of the conversion of our Anglo-Saxon ancestors to the present hour, when the evangelization of the world is the cry of all the churches, giving due credit to all the forces that have contributed to the moral elevation of nations, pagan and civilized. It is the peculiar merit of the book that it does not overlook those tributary influences, some of them inherently pagan, others Roman Catholic, and still others purely secular,

which in their way have co-operated, blindly or otherwise, for the fulfillment of the ennobling purposes of Christianity. The author detects some virtue and some recuperating tendencies in the ethnic religions of the Oriental world, while he exposes their defects and limitations, as he discovers how war, commerce, and diplomacy, with their corruptions and drawbacks, have added to the probabilities of the success of the Gospel. For this broad, liberal, and enlightening view of the history of Christian missions the author deserves special thanks and his book a more than cursory reading. It will enlarge the reader, because it is the exponent of an enlarged conception of the missionary movement. It is needless to write that, in addition to a style that wins from the first sentence, the whole is written in a most devout spirit and in perfect harmony with the prayerful desires of believers for the speedy establishment of the Redeemer's kingdom in the earth.

Apostolic Organism. By J. C. MAGEE, D.D. With an Introduction by J. C. W. COXE, Ph.D., D.D. 12mo, pp. 263. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

In view of the proposition emanating from the Lambeth Conference for the unity of Protestant Churches, it is proper that a defense of the origin and polity of the Methodist Episcopal Church should have due consideration on the part of the projectors of the union movement as well as by those who, rejecting the doctrine of the "historic episcopate," sustain their own form of church government as legitimate, and believe it to be as providential in its mission as the apostolic institution itself. The author writes more for the one class than for the other, but it is unnecessary to circumscribe its influence or limit its reading to Methodists. We are quite willing that the world shall understand, not only our interpretation of the doctrine of "apostolic succession," but also the argument and the New Testament basis upon which Methodism as an organic body was founded. Other writers, it is true, have elaborated this position and justified our church fathers in their independence; but Dr. Magee has so combined the facts and rehearsed the case as to satisfy every reader of the impregnability of the claim of the legitimate origin of the Church. In discussing so familiar a subject it is but simple justice to state that he has discovered some new facts and invoked some new arguments in support of the claim, and he, therefore, is entitled to a hearing. It is not more John Wesley nor a single church that is involved in the subject than the New Testament itself, and here the author and reader may well rest the case.

The Writers of Genesis and Related Topics Illustrating Divine Revelation. By Rev. E. COWLEY, D.D., Author of *Bible Growth and Religion, God in Creation*, etc. 12mo, pp. 184. New York: Thomas Whittaker. Price, cloth, $1.

The author is an expert in biblical criticism. This small work, instead of being his first attempt in a new field, contains but the gleanings of his researches in the Pentateuchal and prophetical books of the Bible. His first paper, on the origin of Genesis, is lucid, forensic, and in many respects unanswerable. Abraham may be credited with having written and

transmitted many of the germinal documents relating to his own times and to the periods prior, even back to Adam; and it is easy enough, with this starting-point, to account for Genesis as it came from Moses. Nor does the author yield to the negative critics in his treatment of *Isaiah*, but suggests an argument or two for the Isaian authorship of the second part of the prophecy that deserves at least more than a passing consideration. In another paper he shows how the scientific method of investigation may be applied to the Bible, and that so applied it will in no wise countervail the historic faith of the Church. He certainly makes a point against Mr. Gladstone touching the superiority of Greek ethics to the Hebrew system, but the great statesman must have been nodding when he wrote up the morals of the Greeks. We indorse this book as being on the right track, and commend it for its well-made points in investigation.

The Jews under Roman Rule. By W. D. MORRISON. 12mo, pp. 426. New York: G. P. Putnam's Sons. Price, cloth, $1 50.

The story of the Roman conquest in the Orient by which Palestine became a "geographical expression," and the Jew the subject of a foreign power, is as fascinating as any broad-proportioned event or epoch in history, and of more interest to the Christian world than any other national movement, because the religion of the New Testament had its direct origin during the dominancy of Roman authority in the East. The contact of Jew and Roman under the persecutions of Antiochus Epiphanes; the deliverances wrought by the Maccabees; the division of the Jews into sects and political parties; the intrenchment of Roman supremacy in Herod the Great; the re-appearance of temple worship; the influence of the synagogue in times of peace; the slow development of the Talmudic writings; and the extinction of all expectancy of a restored Jewish nationalism constitute a few of the leading features of interest that belonged to the period—B. C. 164–A. D. 135—covered in the narrative of this book. The author, comprehending the importance of the period, endeavors to signalize the chief events that gave it historic reputation, and to present them in that logical order that relieves the story of a merely miscellaneous character. In tracing the subjugation of the Jewish people and the destruction of the Jewish kingdom from Antiochus to Vespasian and Hadrian, he makes it manifest that, with all the deficiencies of the Roman government the Jews received many extensions, many privileges, and were favored beyond other provincial peoples by edicts from Rome; and that their final destruction was a matter of necessity, if not self-preservation of the Roman Empire. We see in it certainly the fulfillment of a prediction pronounced by Moses fifteen hundred years in advance. In the second part of this valuable work the author describes the structure of Jewish society under the Roman procurators, outlining the functions of the Sanhedrin, characterizing the Pharisees, Sadducees, and Essenes, and discussing the "Messianic hope" in its relation to the Jews as intimated in the New Testament. No single work now in general circulation occupies so fully the field of the author. He

crowds the successive events, with their agencies and issues, of three hundred years—the most important period of human history—into the compass of a single volume, furnishing the reader with material that is inaccessible except in a score of volumes on the different aspects of the subject.

We commend it because it is the condensation of a library; because it is comprehensive in detail and complete in outline; because it is readable, being historical in spirit and elegant in its style and method of presentation.

The Credentials of the Gospel. A Statement of the Reason of the Christian Hope. Being the Nineteenth Fernley Lecture. Delivered in Carver Street Chapel, Sheffield, on Monday Evening, August 5, 1889. By JOSEPH AGAR BEET. 8vo, pp. 199. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

The present study of Christian evidences is inspiriting. If Mr. Beet has traversed familiar ground, in his inquiry concerning the foundations of the faith, he has nevertheless lent that attraction to his reasoning which results from the separate personality of every author and his peculiar argumentation. The logic of the present work is unanswerable. Since the subjective arguments for the Gospel are neither weak nor few, we must sympathize with the lecturer in his prime appeal to the human heart, and in his conclusions that therein are lodged a standard of right and wrong, an approval of the moral teaching of the New Testament, the sense of sin, a foreboding of retribution, and the conception that the offered help is of superhuman origin. Every heart attests the truthfulness of these findings. But the additional evidences for Christianity, consisting in an appeal to the material world to establish the creation, in the comparison of Christianity with other religions, and in a study of the New Testament documents, are so rich in their variety and so confirmatory of the subjective arguments already enumerated, that the citadel of the faith seems impregnably defended against assault. To the extent that the lecturer trespasses on the domain of systematic theology, his claim is apparently established that such encroachment is unavoidable. The British Wesleyan Conference were the interested auditors on the occasion of this address, which, in its cumulative array of arguments, is a forceful addition to the already abundant literature on Christian evidences.

Illustrative Notes. A Guide to the Study of the Sunday-School Lessons for 1891. Including Original and Selected Expositions, Plans of Instruction, Illustrative Anecdotes, Practical Applications, Archæological Notes, Library References, Maps, Pictures, Diagrams. By JESSE L. HURLBUT, D.D., and ROBERT R. DOHERTY, Ph.D. 8vo, pp. 395. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

With the almost universal adaptation of the International Series of Lessons by the Sunday-schools of the period a new order of publications has sprung into prominence. Nor can the helpful influence of these many lesson-helps toward a more thorough Bible study, increased Christian

unity, and personal religious life be properly overestimated. The *Illustrative Notes* belong to the most advanced lesson commentaries of the day. Although its companions in the series have been noticeable for their genuine excellence, yet this present issue must be regarded as superior to its predecessors. Its pages suggest the most conscientious and minute preparation. In the number of authorities quoted, in practical hints for teaching, and in charm of illustrations and letterpress, the book seems all that might be desired. Among all the excellent lesson commentaries for 1891 it is entitled to first rank, and should not be neglected by those who wish the largest instruction upon the Scripture studies of the year.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Introduction to Philosophy. An Inquiry after a Rational System of Scientific Principles in their Relation to Ultimate Reality. By GEORGE TRUMBULL LADD, Professor of Philosophy in Yale University. 8vo, pp. 426. New York: Charles Scribner's Sons. Price, cloth, $3.

Years ago Lewes declared that philosophy undertook to solve the impossible, and consequently failed. Recently Professor Pfleiderer, of Berlin, affirmed that philosophy had done its work, and is now dead and in the dust. Notwithstanding these and other adverse opinions, the love of wisdom is still a characteristic of war, and it has resulted in renewed attempts at resolving what in other days was considered beyond the limits of human investigation, and certainly beyond the possibilities of human knowledge. Philosophy is the word that denotes an intellectual inquiry concerning the absolute force or sovereignty and its relations to the concrete universe, with all that belongs to it by creation or otherwise. Such a research is natural, consistent, and ever-recurring, all ages and all peoples ever seeking to know the origin and final cause of all things. Because there has been failure at some points and a complete collapse of the main purpose it does not follow that a new attempt will be useless or should be inhibited. The most patient of the learned are still plodding in darkness, but hoping to catch a few rays of the coming dawn, which they assure us is not "many days hence." Professor Ladd, in the present volume, introduces the subject chiefly from the Platonic view-point, and carries the narrative, coupled with necessary discussions, through the theories and general conclusions of the leaders of thought, covering the wide range of metaphysics, ethics, and aesthetics, to the critical tendencies at the present time. The work is not a history of philosophy, and in this respect does not rival such masterly treatises as Zeller's, Ueberweg's, or Schwegler's. Its purpose is not pretentious, it being merely to stimulate the investigating spirit in the young by exhibiting the course of development of philosophic thought from the time of Plato through the centuries. His plan compels him to discuss methods of inquiry, the relation of philosophy to the sciences, the mental attitudes of the dogmatist, skeptic, and critic, and the results of investigation in the realm of nature, mind,

and religion. The limitations of the author, the incompleteness of his inquiries, and the sketchy style of the discussions, are perhaps compatible with an "introduction;" but, as a consequence, we do not find in the work any serious "inquiry after a rational system of scientific principles in their relation to ultimate reality." The author himself confesses that such a question may not be apparent to his readers, and yet he maintains that he holds positive views concerning methods of knowledge, and believes that he has outlined a system of philosophy, however indirectly, in the guise of his "introduction." If Fichte was right in saying that "the kind of philosophy which one chooses depends on the kind of man one is," then the author's philosophy must be inferred, not from what he projects in this book, but from his teachings and general reputation as a scholar and thinker. With much in it to commend, especially the clearness and deliberateness of his style, and the sufficiently adequate notice of the trend of thought along specified lines, it may be justly said that the author, by confining one volume to an introduction, and another to a system of philosophy, would have divided his subject into two natural parts, and given himself ample opportunity for the discussion of those principles that lie at the foundation of all thinking. As it is, we have the two in combination, with neither quite satisfactorily developed; and yet as a whole the book is suggestive, thoughtful, and is worth careful reading.

Supremacy of Law. By JOHN P. NEWMAN, D.D., LL.D., a Bishop of the Methodist Episcopal Church. 12mo, pp. 239. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

In these days of socialistic and anarchistic tendencies, with wide-spread disrespect for the authority of law, divine and human, the discussion of the origin and mission of law, with its application to the various social conditions of men, is not only in order, but will bear fruit in a return to those ethical principles that constitute the foundation of organic society. In full recognition of the world's distrust of law, and of its necessity to the world's peace and prosperity, Bishop Newman has written this book, hoping to check the tide of irreverence and re-establish God's rulership in the land. Such is the reputation of the author for scholarship, for wide and varied knowledge on particular themes, and for unimpeachable loyalty to truth, right, and country, that it is needless to assure our readers that the work from his pen will answer the expectations of the Church at large and aid in rescuing the land from lawlessness and crime. In his rhetoric, as in former treatises, Bishop Newman is captivating and powerful, while in the logical tendency of his argument, based on the indisputable authorship of moral sanctions in the divine sovereignty, he is the complete master and the unexcelled teacher. As law is but the expression of the difference between right and wrong, he passes by human councils for definitions of these words, and traces all such distinctions to the divine source in the belief that God-ordained law must finally triumph. On such a foundation he would build the lower structures of human

jurisprudence, conforming them to the divine ideas of righteousness as the condition of national enlargement and influence. With keenness the Bishop applies this higher ethical spirit to the home-life, to the civil rights of all classes, to individual rights, to property and fame, and finally to the duty of all men to observe the law of purity as announced in the New Testament, and because essential to noble manhood and ultimate vision of the Almighty. In the ten chapters of this book the author valiantly and with religious enthusiasm enforces the neglected principles of the New Testament life upon the attention of all who reject them or have been indifferent to moral obligation. The book is devout, cast in a scriptural mold, and is profoundly philosophical as it is reverentially ethical in its spirit and purpose, and has in it the potency and probability of the largest usefulness.

The Voice: How to Train It—How to Care for It. For Ministers, Lecturers, Readers, Actors, Singers, Teachers, and Public Speakers. By E. B. WARMAN, A.M., Author of *Principles of Pronunciation in Worcester's Dictionary*, etc. Small 4to, pp. 163. Boston: Lee & Shepard. Price, cloth, $2.

The subtle fascination attaching to elocutionary study and to the lives of great orators bespeaks a hearing for the present treatise. Negatively, it is not a manual of technical definitions and of set rules for elocutionary practice, since the pedagogic element is largely eliminated from its pages. Affirmatively, it seems one of the most sensible elucidations of oratorical principles that has lately been issued. Mr. Warman declares it his purpose to "set forth such teachings as will strengthen weak lungs; inculcate ideas of correct breathing and management of the breath; remove and prevent throat, lung, and bronchial trouble; . . . strengthen and invigorate the vocal organs, that they may be used daily, for consecutive hours, without incurring the slightest injury or causing weariness or hoarseness," etc. In the fulfillment of this intention, the anatomy of the vocal organs, correctness of position, the tone and volume of sound, with other specific matters usually treated in elocutionary hand-books, are rendered doubly interesting by many adequate illustrations. In pleasant lucidity as a text-book and in beauty of letterpress and cuts, it is sufficiently beyond the ordinary to merit the candid examination of students in the noble art of public speech.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Chapters from the Religious History of Spain Connected with the Inquisition. By HENRY CHARLES LEA, LL.D. 12mo, pp. 522. Philadelphia: Lea Brothers & Co. Price, cloth, $2 50.

This book is an aftermath from the field of Spanish literature, to the development of which the author has devoted years of research and labor. Prosecuting other designs in the department, he found on his hands such an accumulation of material respecting the religious history of Spain that publication was the readiest method for its preservation; and

Christian scholars will acknowledge their gratitude to the author for the handsome volume in which his study appears. He considers first and fully the censorship of the press as it obtained in Spain, originally employed by the Church to preserve the faith from corruption, and then by the State to perpetuate the monarchical tendency. Going back to the Middle Ages, the author finds a spirit of proscription in the Church which, executed ildly in the fourteenth and fifteenth centuries, attained an abnormal development in the sixteenth century and became subsequently an obstacle to literary progress and an instrument of tyranny over the nations. He who follows the author step by step in his narration will observe how an innocent method for religious purposes developed into a gigantic oppression when papal functions became supreme. The lesson is also clearly taught that unsanctified power in the Church is likely to degenerate into abuse and tyranny. Equally lucid is the author when he passes to the discussion of mysticism, pointing out its character, its dangers, its growth with attendant persecution of its subjects, and showing the imposition practiced in the name of mysticism on the Church at large. Various essays follow concerning diabolical possession, sacrilege and sorcery with the Host, and the hypersensitiveness of orthodoxy in the days of Brianda de Bardaxí. Being a collection of papers on five or six subjects, the work is wanting in unity, but it so exhibits the characteristics of Roman Catholicism in Spain in the period of its supremacy, and is written in so forcible a style, as to compensate for the reading of every page. It describes with such minuteness the process of the growth of the papal institutions as to put on the defensive the Church that would rule the world. Should he read it, the intelligent Roman Catholic must be humiliated as he contemplates the history of his Church, and the Protestant can only thank God that the religious machine is no longer the terror of mankind.

Rev. Calvin Fairbank During Slavery Times. How he "Fought the Good Fight" to Prepare "The Way." Edited from his Manuscript. 12mo, pp. 207. Chicago: Patriotic Publishing Company. Price, paper covers, $1 25.

No more thrilling narrative of eventful experiences in the days of slavery has been issued from the American press than the volume containing the autobiographical papers of Rev. Calvin Fairbank. To many of the present generation the incidents of his life will appear incredible, and even to those who were contemporaries with the author, familiar with the scenes he describes, some of the recitals after the lapse of twenty-five years will read almost like an exaggeration. Yet the risks, uncertainties, hardships, imprisonments, and punishments of the various kinds here mentioned were involved in, or belonged to, the career of the early abolitionists. Mr. Fairbank brought many of his trials upon himself because he persisted in rebuking slavery and aiding fugitives into the land of freedom whenever an opportunity was offered. He could have remained an idle spectator of the wrongs perpetrated upon an enslaved race, but he was too patriotic, too freedom-loving, too sin-hating to assume passivity

under the great provocation. Had not a few brave souls, braver than the majority, perpetually denounced the crime of slavery, and demanded its abolition, emancipation had been delayed and secession had triumphed. The old hero received 35,105 stripes and suffered imprisonment several times from those who defied the rights of God and man in the sale of human beings. He tells his story in a plain way, reciting incidents that kindle one's wrath against the past, and tells of changes of opinion, of laws, of the war, of battles, and of triumph, with the liveliness of an historian and the charm that arises from his personal participation in it all. It is a book to be read for its instruction of an important era in our history and in illustration of the heroic services of individuals for freedom.

A Life's Retrospect. Autobiography of Rev. Granville Moody, D.D. (Brigadier-General by Brevet). Edited by Rev. Sylvester Weeks, A.M., D.D. 12mo, pp. 486. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1 50.

Methodism never had a more uncompromising defender, and Christianity never had a more earnest and heroic preacher, than the subject of this autobiography. So many-sided was his work during the long period of his ministry, and such were the peculiarities, qualifications, methods, and eccentricities of Dr. Moody, that it is doubtful if any pen other than his own could so well delineate the man or characterize the results of his life. It is better, at all events, that an autobiography instead of a biography is placed in the hands of those who are concerned to know something of this remarkable hero, who recently passed to his reward. He describes himself, his religious convictions, his call to preach, his polemical contests with Universalism and Calvinism, and his pastoral labors, with fidelity to facts, and in that ornate and diffusive, and generally eloquent or forceful, style that always mastered an audience and completely holds the reader as he follows him in these experiences. The eventful period of his life was that of the war between the Northern and Southern States. Into that conflict he threw himself with all the patriotism of which he was capable; and though he won distinction as an officer he never forgot his higher calling as a Methodist minister, and, as opportunity offered, rendered to suffering and dying men the holy and saving comforts of the Gospel. The service he performed as a soldier, his opposition to the rum traffic, his pleas for liberty and reform, his denunciations of slavery, his political affiliations and preferences, and his quiet resumption of the pastorate after the smoke of war had disappeared are told modestly, briefly, but so enthusiastically as to reveal the depths of his love of country and the strength of his devotion to God. Many who knew him can add incident after incident of his life, and confirm the general statements and descriptions by facts that do not appear in the volume before us. We personally remember him as the preacher of the *ante bellum* days; as one of the military heroes of the great civil strife; and, subsequently, as a pastor flying with the Gospel in his hand, until age admonished of the end and life faded away into eternity. To us the book is the *souvenir* of a friend, the reminder of a great soul that lost not its greatness by contami-

ination with the earth, the proof of a good man whose deeds live after him. We congratulate the Church on the appearance of an autobiography that justifies itself by the character, deeds, lofty purposes, and influential life of the man who wrote it, and which was committed to such careful hands for editorship and publication as the title-page announces.

Solitary Places Made Glad: Being Observations and Experiences for Thirty-two Years in Nebraska; with Sketches and Incidents Touching the Discovery, Early Settlement, and Development of the State. By the Rev. HENRY T. DAVIS, of the Nebraska Conference. 12mo, pp. 422. Cincinnati: Printed for the Author by Cranston & Stowe. Price, cloth, $1 50.

Such records of frontier labor as are herein contained merit most careful preservation in the official archives. Methodism should not forego the early and accurate register of her pioneer work in the great West, since this is not only a component part of denominational history, but also a practical commentary on the value of the domestic missionary movement and an inspiration to future aggressive work, however unpromising. Mr. Davis is numbered among those who have gone forth with Pauline heroism into the fallow fields of the West, to sow the seed and reap the preliminary harvests of the Church. His description of the topography, resources, and initial settlement of California and Nebraska is alike perspicuous and important. His portrayal of the hardships undergone and the triumphs won by devoted itinerants has the flavor of old-time Methodistic romance. Altogether, his volume is truthfully a record of "solitary places made glad," and a most engaging narration of the growth of the Church, in the third of a century, to wide dominance throughout Nebraska and neighboring sections. Mr. Davis calls his volume an "unpretentious book;" yet, if abundance of personal information, unselfishness of purpose, and consecration to the elevation of men be the standards of estimate, he has produced a publication of sterling worth.

MISCELLANEOUS.

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Every feature of this holiday book, whether it be a song, or an illustration, or a story, is attractive—while the whole possesses the power and influence of a holy and entertaining fascination. It is a book for the home, where childhood and age may meet and enjoy the common property of Christmas lore. As the purchasing price is moderate it should have a wide circulation and re-enkindle the Christmas spirit of good cheer and philanthropy over the land.

The Epworth Herald. Joseph F. Berry, D.D., Editor. Chicago: Cranston & Stowe. Single copies, $1 50 a year.

We cannot commend too enthusiastically the new candidate in our periodical literature for the favor and patronage of the Church. It is a decided success in its adaptation to the tastes, necessities, aspirations, and plannings of our young people. It is original, sprightly, sufficiently anecdotal, and, above all, religious in teaching and without a taint in its loyalty to the Christian faith. Dr. Berry is putting into its pages his editorial experience, wisdom, vivacity, and the devoutness of a Christian. No Methodist family should hesitate to subscribe for it.

A Little Leaven. A Missionary Story. By Elizabeth E. Holding. 12mo, pp. 259. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Doris Cheyne. The Story of a Noble Life. By Annie S. Swan, Author of *Aldersyde*, etc. American edition. 12mo, pp. 322. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

Peter the Preacher; or, Reaping a Hundred-fold. By Carlisle B. Holding, Author of *Cash*, etc. 12mo, pp. 430. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

The Atheist Shoemaker. A Page in the History of the West London Mission. By Hugh Price Hughes, M.A. 16mo, pp. 87. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 40 cents.

Ursula Vivian, the Sister Mother. By Annie S. Swan, Author of *Aldersyde*, etc. American edition. 12mo, pp. 256. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 75 cents.

The Drummer Boy of the Rappahannock; or, Taking Sides. By Edward A. Rand, Author of *Sailor-Boy Bob*, etc. 12mo, pp. 386. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

Barbara Leybourne. A Story of Eighty Years Ago. By Sarah Selina Hamer, Author of *Phillis Raymond*, etc. 12mo, pp. 320. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

One Little Life. By Mary Lowe Dickinson. 16mo, pp. 272. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 75 cents.

Reuben; A Prince in Disguise. By Carlisle B. Holding, Author of *Green Bluff*, etc. 12mo, pp. 315. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

The Seamstress of Stettin. Adapted from the German. By Cornelia McFadden. 12mo, pp. 327. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

All the tests by which it is usual to judge the merits of Sunday-school publications may be applied to the ten books above mentioned. For their unexceptionable moral teaching and their emphasis of the virtues that make for home joy and business success; for their attractiveness of print; and for their cheapness of cost, they deserve the examination of those who are purchasing volumes for Sunday-school libraries or for the private reading of the young.

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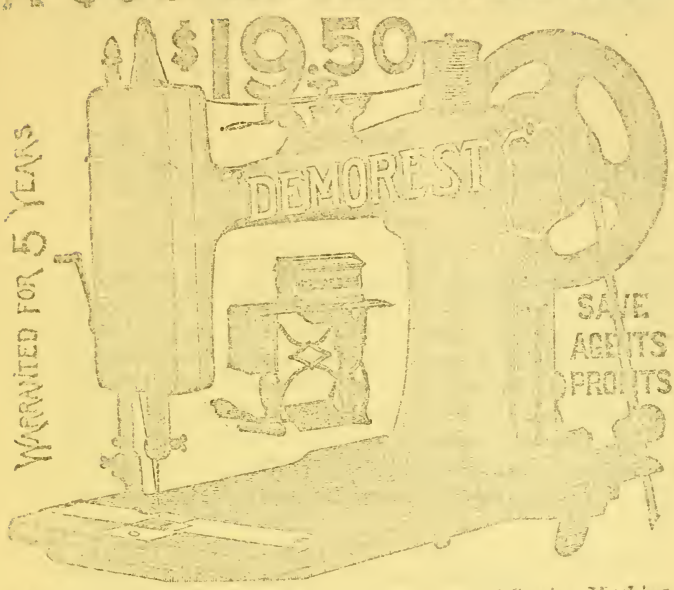

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(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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METHODIST REVIEW.

MARCH, 1891.

ART. I.—PAUL'S EPISTLE TO THE ROMANS.*

PAUL'S Epistle to the Romans is an exposition of the divine plan for the salvation of the world. This plan, never varying from the original conception, gradually unfolded through the ages down to the times of Christ. First came the patriarchal dispensation; then Moses and the law; then the prophetic era; then, last of all, the culmination of all, Christ, who is the end, the fulfillment of law. The common element of all these dispensations, the one element which vitalized all, was *faith*. We are told that "*Abraham* had faith in God, and it was counted to him for justification" (Rom. iv, 3). We are told that "God's plan of justification was attested by *Moses*, and by the *prophets*, God's plan of justification through faith in Jesus Christ, unto all who exercise faith" (Rom. iii, 21).

This word ALL shows the scope of the divine plan. It was as wide as the race; it contemplated the Gentiles first and foremost, and not the Jews only. Such is Paul's interpretation of the large promise made to Abraham, the man of faith, while he was yet in uncircumcision. "And the Scripture having foreseen that God would justify the Gentiles from faith, of old preached the Gospel to Abraham, that in him should all the Gentiles be blest" (Gal. iii, 8). The call of the Jews, which was an after-thought, and the giving of the law four hundred and thirty years later, did not suspend or amend or modify the simple and comprehensive promise to the father of the faith-

* We commend this scholarly article, the second of the series on New Testament books, to the consideration of the Church.—EDITOR.

ful. Judaism was not an end; it was only a provisional arrangement. The Jews were elect not for themselves alone, but that they might bring the Gentile world to God. The Hebrew Scriptures are full of announcements to the Jewish Church that "the Gentiles shall come to thy light, and kings to the brightness of thy rising." Yet the Jews, proud of their election, forgot the reason of their call, and came at last to conceive that all these privileges were an exclusive endowment to themselves. They counted the promise to the fathers an indefeasible right, with which all outside the covenant had no concern, and which, once granted to themselves, not even God could justly wrest away (Rom. ix, 14). It was a covenant which must hold good for all Jews, however personally unworthy. Every Jew was to be saved because he was a Jew. None of any other nation could be saved because he was not a Jew. One of their own writers expressed their views: "O Lord, thou madest the world for our sakes; as for the rest of the nations born from Adam, thou hast said that they are nothing" (2 Esdras vi, 55). This arrogant feeling of the Jews never changed. Later on, when Paul made his defense to the Jews, they listened until he announced his mission to the Gentiles. "To the *Gentiles!* At this word they lifted up their voice and said, Away with such a fellow from the earth; it is not fit that he should live" (Acts xxii, 22).

Yet, arrogant, wayward, disobedient, the Jews were, after all, the most promising of all nations for a missionary church; and for fifteen hundred years God forbore from final rejection, not merely for what they were, but hoping to bring them to their just vocation. Our apostle tells us that "God, purposing all the while to show his wrath against them, nevertheless endured with much long-suffering these Jewish vessels of wrath, that through them he might make known the riches of his Gospel to the Gentile vessels of mercy which he of old prepared unto glory" (Rom. ix, 22).

In entire accord with the divine plan for the Gentile world were all prophetic voices from the beginning down. Some of these older testimonies Paul quotes in the tenth chapter of this epistle; and, if he had needed to re-enforce his argument in this regard, he might, with equal pertinence, have quoted almost the entire volume of the Hebrew prophets. Whether the prophets

themselves, Jews in nationality and thought, fully understood what they were saying with regard to the Gentile world or not, there is at least no dissonance in the tenor of their utterances.

And Christ himself, during all his ministry, so preached this gospel of universal embrace. He told the Jews: "Other sheep I have, the outlying Gentile world, which are not of this Jewish fold. Them also I must bring, and there will be one fold and one shepherd." No single word of his declared or implied that the Gospel was restricted to the Jews. He constantly and consistently spoke and acted as if mankind were one. And his final word was to declare once more this truth, once more in explicit form to enforce it upon the understanding and the conscience of his disciples, soon to become his apostles: "Go into ALL the world, and preach to EVERY creature."

But the apostles who were in Christ before Paul did not rise to this full conception of the Gospel as it reveals itself in their own Scriptures, in the words of their Master, and in Paul's life-work and in his writings. On the contrary, so decided was their disinclination toward the Gentiles, so pronounced their bias toward their own people exclusively, that, after much vacillation on their part, and yet after their nominal concession of the abstract rights of the Gentiles, it was finally arranged and covenanted, under the formal sanction of a solemn pledge, that "James and Peter and John, who thought themselves to be pillars, should go to the circumcision, and Paul and Barnabas to the uncircumcision" (Gal. ii, 9). To this agreement Peter and James seem to have practically adhered. Their subsequent history does not credit them with any work among the Gentiles; and their epistles, addressed to Jews only, touch none of the grave issues with which Paul's letters are weighted. They write as if they knew naught of the rights of the Gentiles, the burden of Paul's soul, the burden of his preaching and writings. Their epistles ignore the audience to which Paul's letters were addressed; ignore, in fact, the only readers that now read them—the Gentiles.

The Jewish Scriptures yielded no encouragement to this narrow feeling. But, by long prescription, certain extra-scriptural traditions and opinions had become established with all the force of Scripture, as the unwritten creed of the synagogue. Among these unscriptural, and anti-scriptural, opinions, as execrable as

could be conceived by the human mind, were the following. These propositions were not formulated by Jews, but they exactly embody the sentiments and beliefs of the Jews with regard to themselves and with regard to the Gentile world:

1. By the decree of God, for the manifestation of his glory, some men [all the Jews] are predestinated unto everlasting life, and others [all the Gentiles] foreordained to everlasting death.
2. Those of mankind that are predestinated unto life God, before the foundation of the world, according to his eternal and immutable purpose, hath chosen unto everlasting glory, out of his mere grace, without any thing in the creature moving him thereto, and all to the praise of his glorious grace.
3. The rest of mankind God was pleased, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.
4. These men, thus predestinated and fore-ordained, are unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. — *Westminster Confession.*

Such, nearly ten years after the Pentecost, was still the traditional feeling, even in the Christian Church, made up as yet wholly of Jews, toward the Gentiles.

Up to the day of Peter's unhappy choice of the Jews as against the Gentiles, he had been incontestably the leader in the new dispensation. From that day he sank out of sight in New Testament history. Another man took his primacy in the world, as the master-builder of the Church, the molder of Christian thought. Paul's inauguration to this work was announced from the moment of his conversion: "He is a chosen vessel to me to bear my name before Gentiles, and kings, and Jews" (Acts ix, 15). Himself a Jew, a Pharisee, a zealot for the traditions, he at once abandoned his prejudices, counted his circumcision as nothing, became a Gentile in thought, life, sympathies, held all men as his brethren, and spent his life in their evangelization. He won for the Gentiles an equal place in the Church; he planted Gentile churches over the Roman world; he re-established the old doctrine of the common fatherhood of God, the equal brotherhood of men; he demonstrated from the Scriptures the universality of the atonement, the justification of man with God, not, as the Jews boasted, by works of law, but through the faith that antedated the law, and was higher than

the law. And when he died, in A. D. 65, Judaism had practically ceased as a dominant power in the Christian Church.

Paul tells us of his labors, his journeyings, his perils by his countrymen and by false brethren, his persecutions, his distresses; and besides these things that are without, that which pressed upon him daily, his anxiety for all the churches. But he nowhere names that which to us is of infinitely more moment than these personal incidents of the day—*the letters which he wrote to the churches.* How unconscious this man of many cares of the rich literary legacy he was leaving to the Church and the world! These letters, at least so many as have come down to us, probably but a small part of the whole number, are few and not long. But they have controlled the thought and the faith of the world. How different without them would dogmatic Christianity now be, if, indeed, there had been any dogmatic Christianity without them.

These letters are the outgrowth of Paul's controversy with the Jews out of the Church, with the Judaizers in the Church. They are full of this issue; some of them are limited to this one subject. He who would rightly understand, for example, the Epistles to the Galatians and to the Romans, or would comprehend the Gospel which Paul preached, and which he justly called "*My* gospel"—my presentation of the Gospel of Christ—must recognize this controversy as the prominent fact of his life. To Paul the struggle for the equality of the Gentiles was unintermitted; and the peculiar circumstances which everywhere and forever encompassed him made this one phase of "his gospel" strikingly polemic, impassioned, and copious. This is the master-key which opens the door to a consistent and satisfactory exegesis of the Epistles to the Romans, the Galatians, and the Ephesians, and, indeed, of all the Pauline writings. Without keeping this controversy in mind, the reader of these epistles is sure to miss the point of the discussion, if not wholly misinterpret the greater part of what he reads.

In discussing the Epistle to the Romans, fortunately for our present purpose, we need spend no time on critical questions, such as arise in regard to some other of Paul's epistles. There is no doubt as to the genuineness, and scarce any as to the integrity, of this epistle. All authorities, even the skeptical, agree that it was written by Paul, to the Romans, in A. D. 59; and

the only doubt, entertained by but few, touches the connection of the last two chapters; though even the critics who question whether these chapters were part of this epistle concede that they, too, were written by Paul.

It only remains for us to examine into the doctrinal teachings of the epistle.

This epistle is sometimes, I might perhaps say generally, described in extravagant terms; and it is so described because misunderstood. Coleridge calls it the grandest work of human genius; Luther thinks it a complete epitome of the Gospel; and Dr. Shedd says it contains in itself a whole body of divinity, and is even so self-sufficient that with it one could readily spare all the rest of the Bible! Such language overshoots the mark; it leads the ordinary reader, who finds for himself no general didactic in the epistle, to think that he has misunderstood the apostle, or, perhaps, is incapable of understanding him, and thus to abandon the study discouraged, if not dazed, by the supposed abstrusity, which, in fact, is not there.

It is not Paul's purpose in this epistle to give an exposition of the entire Gospel; he discusses only an incident to the Gospel, an incident of large moment to his readers of that day, but of little moment, *in itself*, to us of this day. The Church of Christ has gone beyond the need of that discussion. The theme of the epistle is given in the sixteenth and seventeenth verses: "For the Gospel is God's power unto salvation to EVERY ONE *that has faith*, both Jew and Gentile. For in it is revealed God's plan of JUSTIFICATION FROM FAITH, as it has been written: But the JUST FROM FAITH *shall have life.*" The epistle discusses, not What is the Gospel? nor, How may men be saved by the Gospel? but, simply, *Who are embraced in its provisions?* Is God the God of Jews only? *is he not the God of Gentiles also?* Are Jews only the subjects of the gospel plan? or *are Gentiles also admissible to its privileges?* For us, in these days of Christian light, this question, as it stood to Paul's mind and to his readers, has little personal concern. We are not anxious or disturbed by it. The question was answered long centuries ago, and, thanks to this epistle, so completely and finally answered that most Christians now, overwhelmingly Gentiles by birth, do not even suspect that it was once a question of vital and bitterest debate in the Church

of Christ whether they could be saved at all. That debate has been retired; but the epistle remains a battle-field for two conflicting forces. The great debate *for us*, a debate which is not agitated in the text itself, but emerges now in the tortuous exegesis of the text by Calvinistic misunderstanding and perversion of the apostle's words, turns on a question which was never even conceived of by Paul himself, or by his Jewish antagonists, or heard of by the Church for three centuries after his death. Are, as Calvinism teaches, some only of men, the so-called "elect," taken capriciously out of the mass of mankind at large, embraced in the provisions of the Gospel? and are all the rest of the race, the so-called "reprobates," indiscriminately left outside the covenant of grace? Or, on the contrary, are, as St. Paul teaches, ALL of the race of Adam equally and fully redeemed, and equally entitled to the benefits of the Gospel, equally salvable on equal and equitable conditions?

Undoubtedly both Paul and the Jews recognized an "election;" but both held it a *national* election, an election which, according to Jewish notions, took in all of themselves, but themselves only; but which, from Paul's stand-point, took in every human being on the face of the globe. To the Jews it was an indefeasible election, amounting to an absolute decree, to eternal life; with Paul it was an election to religious privileges or opportunities, and to nothing else. But neither of them ever heard of an arbitrary discriminative election of some individuals as against other individuals, whether Jew or Gentile. The mooting of such a discriminative election of some, and preterition of others, would have astounded both Paul and the Jews, and would have been received by both parties with a common roar of derision for its preposterousness.

But, notwithstanding the fact that a discriminative election was utterly unknown to Paul, was unknown to the synagogue, was unknown to the Church of the first three centuries, the question whether it is true stands *to us*, now that it has been thrust upon us, as a question of transcendent concern. For this debate, this epistle, though it discusses an entirely different question, has been made the arena for the battle of the giants for long ages, and must remain so until the interpreters shall come back to the one matter which was in issue between Paul and the Judaizers, the one matter which it was intended to

settle, and which it did so effectually settle for the great Gentile world that the very question which alone it really discussed has been almost as completely forgotten as if it had never been agitated. This epistle, rightly interpreted, rules Augustinism and Calvinism out of court even more summarily than it exploded the old Jewish exclusiveness and hostility to the Gentile world. The early Jewish heresy which demarked all Jews as salvable against all Gentiles as non-salvable had a show, though only a show, of reason for its existence in the fact of the earlier call of the Jews to religious privileges; the later Calvinistic heresy, which demarks certain "elect" out of every nation as salvable against all the rest of mankind as non-salvable "reprobates," has not a particle of reason for its existence, either in the Hebrew Scriptures, or in the cosmopolitan gospel of Christ, or in the universal natural sense of equity and justice as between God and man. In the coming centuries both heresies will be merely historical curiosities of the past, no longer of any vital moment to the one surviving Arminian, or rather Pauline, system of theology.

The theme of the epistle is imposing, and the apostle's treatment of it is commensurate, lucid, and convincing. What the reader needs for the comprehension of the argument is to enter into the spirit of the times, to recall the issues for which the opposite parties contended, and to realize for himself just what, under the circumstances, the apostle must have meant, just how he must have been understood. Certainly the writer intended to be understood, certainly he was once understood, certainly he is now capable of being understood; but only in the line above indicated.

Yet, while we contend that this is the great purpose of the epistle, far be it from us to think that the apostle gives us nothing else. No; fortunately for us, his heart and his mind were full of the doctrines and the duties of the Gospel; and it was impossible that he could write on any theme without putting Christ in the foreground, and telling how men may be saved from their sins. In all of Paul's writings this was the ultimate object; he ever gives it the right of way; it comes to the front in season and out of season. And so this epistle had for its first readers, and has for us, an element of greater intrinsic worth than the ruling polemic one. This subordinate

or incidental issue is the only one that most present readers recognize as having any place in the apostle's writings. Yet from the present epistle these incidental passages discussing the great Christian doctrines of sin, redemption, regeneration, sanctification, and so forth, might have been omitted, yet leave the forensic and ethical argument unimpaired. The epistle is not, as has been idly fancied, a body of divinity or a treatise on Christian experience. It is controversial; not doctrinal, not devotional. It is the brief of a lawyer, a judicial plea for the equity of the Gospel before the tribunal of the human conscience; the apology of one who would justify the ways of God to man. And it is in this light that Paul declares that "he is not ashamed of the Gospel of Christ." He can look men in the face without blushing for himself or for God, as he presses home upon their consciences the divine fair-dealing in giving every man an equal chance. He believes, too, that the great opportunity of every man is in this life. He is not a second probationist.

The discussion in this epistle moves throughout on legal and ethical, not on doctrinal and religious, lines. The apostle discusses the universality of the atonement and the mode of justification as a legal work, not sanctification as an experience. He asks, "How shall man be justified with God?" not, "How shall he be clean that is born of woman?" The whole argument, all peculiarities of expression, all characteristic words, must be interpreted on this line. It is only thus that we can compass the argument or reach any consistent and tolerable sense. Unfortunately, the "Authorized" translation, with all its excellence as an English classic, is, especially in the epistles, often erroneous, incomprehensible, *warped*. I do not add, as has often been said, that the translation was consciously falsified; yet, singularly enough, the warpings are all in one sectarian direction—the direction of Calvinism. Part of these sophistications were due to ignorance of Greek, part to non-comprehension of the logical connection; but part, also, to the conscious or unconscious inclination to preconceived views. The "Revised" is better in many regards, but fails often in expressing the exact meaning, and it perpetuates the worst of the sectarian warps. No doubt the reader of these translations, if supplied with the proper helps, may sometimes find the proper sense; but it is

almost inevitable that, without such aids, or in spite of them, he will read into the text meanings, and give it an interpretation, that do not belong there.

For example, the word translated *righteousness* and the phrases *newness of life*, *crucified with Christ*, *die to sin*, *dead to sin*, and many more, which are now the commonplaces of religious phraseology, and, also, entire passages, especially the long pericope embracing the sixth, seventh, and eighth chapters, which are usually interpreted from the stand-point of subjective religious experience, suffer violence when so translated or explained. They do not belong to the domain of experimental religion, but to the field of forensic theology. They express legal, ethical, and not religious, concepts; and it is only when they are so interpreted that they fall into line in this discussion. Thus, the English word "*righteousness*" is, in popular apprehension, a term of ethical import, and Webster properly defines it as "an equivalent to *holiness*, comprehending holy principles and affections." This is the sense every English reader certainly and correctly attaches to the word; it has no other meaning. But Paul's Greek word δικαιοσύνη, used thirty-five times in this epistle and every time translated "*righteousness*," should in every instance be translated *justification*. The verb δικαιοῦν, found fifteen times in this epistle, and the adjective δίκαιος, found seven times, coming from the same stem as the substantive, are for the most part correctly translated "to justify" and "just." Fortunately, the English language hardly furnishes any other choice. Certainly the verb "righten," first used in these passages by Dr. Young (*Christ our Life*) and adopted by Dr. Abbott (*Romans*), can mean only *to make right*, subjectively right—a sense not found in the Bible. The notion that underlies the Greek verb, substantive, and adjective is that of *acquittal from penalty*—a legal, not a moral, concept.

Similarly, the phrases "die to sin," "crucified with Christ," and others, are usually interpreted as expressive of moral relations, as if they meant *insensibility to sin*, *insusceptibility to temptation*. Now this is, indeed, a state of the affections which comes to the sanctified, and is graciously true in Christian experience; but it is not the sense of these expressions in Paul's epistles. Here they express only legal, juristic relations to sin; they signify simply that the sinner died, conceptually,

in the person of Christ; that this death was the penal death which the law prescribed, and that he thus exhausted the penalty of law and stands, *so far forth*, in no further amenability to its penalty. "He was put to death on the cross with his substitute before the law;" "he died with Christ *as to sin*," and is thus legally freed from its penal claim. Yet, though thus legally "dead as to sin," he may be abundantly *alive* morally, affectionally, to its seductions. *Acquittance from penalty*, which is the matter here discussed, does not emancipate from proneness to sin.

It is in this same sense expressive of legal relations, not of religious experience, that Paul elsewhere (Gal. ii, 19) says: "I died by process of law, as to law: I have been put to death on the cross with Christ"—that is, "Through this constructive death with Christ I ceased, *so far forth*, my amenability to the pains and penalties of the law." And he immediately adds: "The old man, this natural, sin-tainted self, derived racially from Adam, died, *ended its being*, with the death of Christ; and as for myself, I no longer have my own proper life; it is Christ that lives in me. I have a second racial departure, a new life derived from Christ by faith in the Son of God, who loved me and gave himself to die in my stead." It is in this same legal sense that Paul declares that, "*as* Christ was raised from death to die no more, *so* also we shall go on anew in a fresh grant of life, the eternal being that he gives."

We have seen that the usual interpretation of the important section embracing the sixth, seventh, and eighth chapters is that they are a discussion of the higher vital doctrines of regeneration and sanctification. But this is a mistaken interpretation. No doubt in these three chapters, more than elsewhere in the epistle, the trend of thought is toward the religious life; and the apostle gives a vivid picture of the struggles of the unregenerate man, of the gracious deliverance through faith in Christ. Yet these chapters keep step with the rest of the book; they are but the more advanced discussion of the one theme, God's plan of justification as it is revealed in the Gospel.

For example, let us take the first paragraph in the sixth chapter and see how naturally it works out on this line of thought, and that this is the only possible self-consistent explanation. We translate literally and correctly:

Romans vi, 1–11: What then shall we say? Shall we continue in the sin, that the grace may abound? That be far from us! How shall we, who died as to the sin, yet live in it? Or, do ye not know that we, so many as were baptized into Christ Jesus, were baptized into his death? We were buried, therefore, with him, through the baptism into his death; that, as Christ was raised from among dead men through the glory [power] of the Father, so we also may walk in newness of life. For if we have become united with him in the sameness with his death, we shall be also in the sameness with his resurrection; taking note of this, that our old man was crucified with him, that the body of the sin may be done away with, that we may no longer be in slavery to the sin. For he that died has been justified from the sin. But if we died with Christ, we have faith that we shall also have life with him; knowing that Christ, having been raised from among dead men, dies no longer; death no longer has lordship over him. For the death that he died he died as to the sin, once for all; but the life that he lives he lives as to God. Thus reckon ye also yourselves to be dead as to the sin, but alive as to God, in Christ Jesus.

The chapter opens with the practical reflection that the death of men, of ALL men, in the person of Christ, and their legal justification from the penalty of sin, is the strongest motive against our perseverance in sin; how inconsistent that we, who were condemned to death on account of sin, and whom Christ died to redeem from its guilt, should continue in that which was the ruin of the race! With this brief glance at the moral bearings of the work of Christ the apostle enters upon a wonderfully rich statement of the legal relations of this vicarious work to the salvation of man. The rendering given above, quite apart in some points from the Authorized and the Revised translations, is the just meaning of the Greek; it has a coherence and consistence which they lack; and it is quite in the line of the apostle's theme and thought. The fundamental thesis which he would maintain is the ideal, or constructive, union of men, ALL men, *as men*, with Christ, in his representative death and burial, in his resurrection and eternal life. This result is the legal and logical sequent for men, from Christ's representative character and accomplished work. The apostle has before said (Rom. v, 18):

As through one transgression of the first Adam the results were unto ALL men unto condemnation, so through one justifying work of the second Adam the results were unto ALL men unto justification of life.

Such are the comprehensive terms in which Paul regularly speaks of the extent of the gospel scheme; but in the passage before us, as so often in his writings, he apparently thinks and speaks of it as if limited to those only who by a personal profession of faith have accepted for themselves the truth, which nevertheless holds equally good for all men. What he here declares as actually realized in the baptized believer remains ideally true for every man born into the world. Christ's redemption sweeps the whole circle of humanity. As a *legal* result of the death of Christ, and of our death with and in him, our "old man," our former self, the whole racial stock, whose root was in Adam, died, *ended its being* forensically with Christ, in his person, on the cross, and was laid in the tomb with his dead body; that, as he arose, literally, from the dead, to die no more, so our new self, our redeemed humanity, having its new root in Christ, the second Adam, may be racially rehabilitated and anew endowed with the gift of immortal life. United with Christ in the sameness with his death, we shall be united with him, "in our order," in the sameness with his resurrection. Now all this is a *legal* presentation of the subject; it does not come within the sphere of experimental religion. Nor does this latter line of thought emerge anywhere in the epistle except incidentally.

There is a remarkable sectarian misinterpretation of the third and fourth verses of this chapter which is worthy of notice and refutation. The words here, "Buried with Christ *by* baptism," and the parallel passage in Col. ii, 12, "Buried with Christ *in* baptism," are favorite words with the immersionist churches; they are inscribed on their baptisteries, are recited with unction in the administration of the initiatory sacrament, and are alway's quoted with peculiar satisfaction as conclusive in the debate upon the form of the baptismal rite. It might almost seem that these two texts are the sole scriptural basis for the establishment of those churches as separate from the other churches of Christendom. I think that the meaning attached to these words by the mass of the people in these denominations, if not by their scholars, is tantamount to "*immersed with Christ in water.*" Of course, neither the words severally nor the phrase as a whole, in its logical connection, can sustain this meaning. The word "*buried*" does not mean

immerse, nor is it used, as so often asserted and conceded, in *allusion* to the rite of baptism; it means, simply, *laid in the tomb in which Jesus was laid.* And "*baptism*" does not mean the element, the water, used in the rite, but the *rite itself;* and the word means, simply, *initiation.* And the preposition "*through*" (Rom., διὰ) or "*in*" (Col., ἐν) does not mean *within the cubic volume* of the water, but simply *through*, or *in*, *the administration* of the rite. The passage simply declares that we who accepted Christ, and were initiated into him, were initiated into a participation in his death, as vicarious, or representative; and, having thus conceptually died his death, we were laid with him in his tomb, by virtue of our ritual initiation into his death—were laid with him in his tomb, that, as *he* came out not to die again, so *we*, racially restored in Christ, should now go on with a new, immortal existence. The sense assigned to these words by the immersionists, and constituting the basis and the superstructure of their sectarian teaching, is a miserable, unscholarly, illogical perversion of the apostle's thought. It degrades it from its lofty, coronal grandeur to the pettiest, trivialest of sectarian ritual issues. Think of PAUL turning aside from a theme and an argument touching the eternal interests of the world to the teaching of—immersion! Whatever may be the biblical argument *elsewhere* for immersion as the proper form of this rite—and I know of no such argument, logical, theological, or philological—certainly it is absolutely out of question *here.* The apostle's word, and his phrase, and his line of thought, do not, by the most distant implication, denote or connote immersion as a current usage of the Church. *He is discussing another matter;* and the interpretation given above is the only consistent or satisfactory one for Paul's line of thought—the only one tenable by any scholar who regards the sense of the words, or their logical connection and intent. It is one of the astounding wonders of historical theology that this monstrous assumption of the immersionists has been so facilely and almost universally conceded by the great exegetes of the Church, who, nevertheless, inconsistently refuse to follow the immersionists to the inevitable logical conclusion. In fact, the immersionists, to carry a point, have made of the word *buried* in this passage much more than it is entitled to in Paul's use of it; it might have been omitted from the sen-

tence entirely without any substantial loss to his argument, or replaced by some other word of different meaning not capable of the equivoque to which this word has been subjected. Paul used *buried* rather than *crucified*, *died*, or other word, simply as constituting a more immediate point of transition to the declaration following of a resurrection from the dead. But the other word, *crucified*, or *died*, would have satisfied all the exigencies of his argument. And so clearly did Chrysostom see this that, in his comment on the passage, he declares that baptism was our *crucifixion*, was our *death*, as Paul declares it was our *burial*.

The seventh chapter shows that men are justified, not by works of law, as held by the Jews, but by faith, through grace; and the eighth chapter shows that to men thus justified by faith and walking in the Spirit there is no condemnation from the law. The apostle still keeps before his mind the fundamental theme of the epistle. Though he here moots the question, How can men be saved? he moots it only as it stands related to the larger and primal question, Who, then, can be saved? The particular reference to the Gentiles, as over against the Jews, does not always appear; yet the language remains applicable to all races of men and to every individual. He never forgets the ideal compass of the Gospel—the equal place of the Gentile world: As many, of whatever nation, as are led by the sons of God, these are sons of God. And it is in this catholic sense that he writes the wonderful words beginning with the twenty-eighth verse, which Calvinism counts the strongest witness for a particular election and predestination, but which really teach a gospel as universal and inclusive as the race of man. Unfortunately, again, in this brief passage the defects in the accepted translations, if not the conscious warps, to which we before referred, are painfully manifest. The word πρόθεσις, translated "*purpose*," does not mean the volition, the intention the decree of God to bring something about, but simply the *project*, the *primal plan*, of God. Of course, God had a purpose, a purpose to save men: "He WILLS that *all* men shall be saved." But this *purpose*, this *will*, is not so much as named or referred to here. Only the *project* is here spoken of—God's *plan*, which he devised and instituted in accordance with his purpose. First, logically, was God's purpose

to save men; then the *plan* by which he would effect it. The word κλητοί, translated "*called*," is usually interpreted to mean a few select souls chosen capriciously, so far as we can see, throughout the world and through the ages, to be God's peculiar people; and so chosen, of course, to the exclusion of the rest. But this limitation of the call is not scriptural. Under the old dispensation the Jews, ALL the Jews, the *nation* as a whole, were elected and called, as God's people, to the enjoyment of certain privileges; but not, as they vainly thought, to a decreed salvation; for many Jews were lost. So, now, in the gospel plan, which is only the old ideal plan, the Gentiles, ALL Gentiles, are elect and called to the same gracious and equitable privileges; and ALL can accept or refuse at their own volition. But none are saved without their own personal volition and co-operation. The word προέγνω, translated "*foreknew*," is usually interpreted to mean that God, by his omniscience, foreknew some *particular men, as those that would have faith*. But this is a daring and unwarranted addition to the apostle's thought, an unreasonable limitation to the divine foreknowledge. God, by his foreknowledge, either foreknew the exact future character and outcome of ALL men and not of the elect only; or, which is the fact, he foreknew the exact future of none. This future, the future of free agents, the future of ALL free agents, he remitted, under the provisions of his plan, to each one's own personal, independent, *unforeseen*, choice. He made amplest provision, graciously, for the salvation of ALL, if they will accept. And he made provision, administratively, for the opposite alternative, if none or but a few accept. But his plan contemplated, ideally, the acceptance of its provisions by ALL. The infinite One, from the first, looked out upon ALL the coming race with the same fatherly, loving solicitude. And this, *just this*, is what the apostle means by the word *foreknew*. He would tell us that, in the divine planning, God "*had* ALL *men in his thought* from the start." The last of these crucial words is προώρισε, translated in the Authorized "*predestinate*," and in the Revised "*fore-ordain*," with what difference in meaning it is hard for an Arminian, or for Webster's Dictionary, to tell. The Greek word does not mean, as these English mistranslations mean, an irreversible decree for weal or woe, a fixed, unchangeable doom to which the race is consigned by

the eternal and absolute will of God; but, as is shown by the etymology of the word, it means simply that God *from of old drew the lines of the Gospel* around the race whom he planned to redeem. Calvinism teaches that God fore-ordained some men to be saved, and left the rest of mankind reprobates, outside of the pale of his mercy; though who they are, of each class, is known only to the secret counsels of the Almighty. Paul teaches that God included ALL in the limits of the gospel domain; and he teaches us that no creature, except man himself, will be able to separate us from the love of God which is in Christ Jesus our Lord. Every man can be in Christ, and every man can know for himself that he is in Christ. A limited, individual election to life of a few, and a wholesale preterition to damnation of the rest of the world, has no place in Paul's theology. What Paul would say in this passage is this: that, notwithstanding Jewish exclusiveness, Jewish abhorrence of the rest of the world, the Gentiles are embraced in the divine plan. And we know that all things co-operate for good to them—these Gentiles—who are called in accordance with his plan of old; because those—the Gentile world—whom he had in thought from the first he also of old took within the lines of his universal scheme; men already conformed, by the fact that they were men, to the image of his Son, who became a man for this purpose, that he might be first-born among MANY brethren, the entire race, and not among a few Jews only, the most insignificant of nations; or, as Calvinism would fain have it, among a few "elect." But those whom he thus of old included in the gospel plan he also called; and those whom he called he also justified, and those whom he justified he also glorified. Such is the glorious ideal of the Gospel of Christ; it is not a visionary ideal: it *works!* Christ's redemptive work is complete; it extends conceptually in the counsels of God, and actually in its historic manifestation to all the race. It saves men, all who consent; and it is adequate to save ALL men. We echo with our apostle, "We are not *ashamed* of such a gospel."

W. G. Williams.

Art. II.—THE RITSCHLIAN THEOLOGY.

German theology has long awaited its Copernicus. Many of the brightest theologians of the Fatherland believe that he appeared in the person of the lately deceased Albrecht Ritschl, and that the principles according to which he developed his system of doctrine, when understandingly and consistently applied to the various departments of theological science, will reduce the present chaos to order. Whether his name shall finally be connected in history with so happy a result lies beyond the power of human prediction. Thus far, however, his doctrine appears only to have added another element of confusion, and he seems not to have brought peace, but a sword. There is nothing in the spirit of Ritschl's writings adapted to stir up strife; for while they deal candidly with opposing opinions they cannot be called controversial; and when he feels himself obliged to use his well-tempered blade in self-defense his good nature is so evident that it cannot escape the disinterested reader. He never strikes to wound, but only to protect the truth or to expose error. During several years he endured in astonishment and silence the bitter and often unjust assaults upon himself and his teachings; and when he wrote his *Theologie und Metaphysic* in reply it was only to render his positions more clear and to parry the blows of his assailants, not to strike back.

Professor Scholtz, a disciple of Ritschl, in an article in the *Preussiche Jahrbücher* (1889) written after Ritschl's death, attributes the antagonism to his master to the fact that he became the founder of a school. He calls attention to the fact that at first his theology met with favor instead of opposition. But this is rather owing to a failure to perceive the significance of Ritschl's doctrines. When this came to be apprehended antagonism was unavoidable. Ritschl's course is contrary to the mighty stream of continental theology. Only here and there, where an eddy turns its course backward, is the current with him. And it is inspiring to see with what heroic courage and inimitable skill he meets and baffles the force of the drift which threatens to destroy him. Occasionally, indeed, he seems unnecessarily to collide with accepted opinion; but in the main he

goes straight forward, determined on nothing but to force himself through every difficulty placed in his way. As one follows him, too, one is impressed with the fact that much error and much truth have been matted together in many places, through which the adventurous navigator is compelled to open a channel. But in so doing he is careful to separate these diverse elements forever. By a keen scrutiny of the order of combination he discovers the interests which have prompted each to a union with the other, and then, by an equally keen process of analysis, sets the error adrift and carries the truth along with him to be wrought into the great system which is to exclude all error. For Ritschl is positive rather than negative, and constructive rather than destructive. Yet it must be confessed that while he has found new difficulties in the old forms of statement, and given them an emphasis which inevitably challenges attention, it is quite uncertain whether he has found the path along which the theologian can travel and at once avoid difficulties and reach the truth.

In fact, Ritschl's system is not complete, nor does it profess to be. There are vast realms of human inquiry which, according to him, are closed to the theologian, and with which the theologian and Christian have nothing to do. We can know nothing of the inner nature of God; nothing of a future life except that there is such a life;* nothing of Christ except what is included in his historical manifestation; nothing of the method by which the Holy Spirit operates upon man in conversion and regeneration. But it is not alone his theological agnosticism which renders his system incomplete and imperfect. He has developed his theology most fully in his *Christian Doctrine of Justification and Reconciliation.*† About these, or rather about this—for to Ritschl they are practically one—he gathers all other doctrines, making them in so far subordinate that they must not be brought into harmony with it, while it is not allowed to be modified by them. By this method one doctrine is set in a category by itself, while only those which are subordinate can be co-relative to each other. The fault is not peculiar to Ritschl, but is found in Dorner, Schleiermacher,

* Dr. P. J. Lange is quoted as saying that in Ritschl's theology the eschatological bureau is closed (Frank, *Zur Theologie Ritschl's*, p. 16).

† *Christliche Lehre der Rechtfertigung und Versöhnung.*

and others. In any and every such system the relative importance of some doctrines must be ignored, while others are liable to be warped in the attempt to make them fit into the niche left for them after the main doctrine has been given its supposed true quantum of space. As logical systems such constructions are very beautiful. As systems of theology they must be ever imperfect. Christian theology is not, indeed, a mere series of monographs on the doctrines of Christianity, set in logical succession, any more than a series of biographies of a period or nation is the history of that period or nation. On the other hand, it cannot be represented as a great mountain-peak, however sublime, with other lesser peaks clustering about it. Rather is Christian theology a magnificent mountain-range, every part of which has been thrown up by the same omnipotent force, and in which each doctrine rises to its own resplendent summit, some indeed higher and more grand than others, but all resting upon a common base, or rather uniting to form a common base. Only thus can the true perspective of doctrine be preserved and yet theology remain a unit.

Not only so. Ritschl proceeds upon a doctrine of justification by faith which has never been able to maintain itself consistently even in Lutheranism, and which is practically, if not in word, out of use in England and America. By this is not meant any reflection upon the abstract truth or inestimable value of the great doctrine of the Lutheran Reformation which Ritschl accepts in its baldest form. But great as the Reformation was as an event in history, and great as the reformer was, the doctrine was discovered and developed under distinct and definite circumstances. It was not constructed independently and alone as a doctrine of Holy Writ, but as an antithesis to another doctrine. Justification by faith was set over against justification by works. It was so developed and defined as that in all its relations and phases justification by faith was indifferent to, independent and even exclusive of, works. A doctrine which is developed under concrete and local conditions of time or space, and which bears the ineffaceable impress of these conditions, cannot be universally valid. It was this freedom of Jesus from local influences which, humanly speaking, gives his utterances their application to every nation and every age. The form in which the doctrine of justification by faith appears in

German theology is due to a violent subjective reaction in the reformer against the previous fruitless methods of justification pursued by him; to an external reaction against a state of things of which the sale of indulgences was but an exponent; and to the attempt to force a brave, independent, and conscientious man to deny his heart's belief. It was thus impossible that it should prove entirely satisfactory as a statement when released from the conditions which molded it. The Pietists, Puritans, and Methodists of later times were needed to give it its true practical value, albeit each of these movements would deny that it had departed from the doctrine itself. If to take any doctrine, however important, and cluster the other doctrines about it, or reject them if inconsistent with it, prevents completeness, how much more when that doctrine is accepted in one of its local phases.

A further element of confusion is introduced by Ritschl when he attempts to try every doctrine, even that of justification by faith, by his conception of the kingdom of God. Had he worked out his system with exclusive reference to this kingdom it would have led to far clearer results. A circle with its one center is a far simpler geometrical figure than an ellipse with its two foci. Besides, he has for some reason capriciously and unnecessarily narrowed the kingdom of God in comprehensiveness, and thus made it much less valuable as a working hypothesis than it might have been. Furthermore, Ritschl aims to produce a preachable theology.* One must admit nothing into dogmatics which cannot be converted into coin (*verwerthet*) in preaching and in the intercourse of Christians with each other. Overlooking this fact it will be impossible to understand Ritschl's theology. To him theology had no independent value. It is only to be prized as a systematic setting forth of the facts and principles of the religious life. The principle is in many respects commendable. From the standpoint of practical Christianity it is faultless; and its prominent place in Ritschl's system opens to us a view of his philosophical position. The reaction against speculative philosophy in Germany is tremendous. Every other department of philosophy is comparatively neglected in the interest of ethics. The demand

* *Recht. u. Versöhn.*, Band iii, S. 573. I have found no notice of this fact in the many criticisms of Ritschl.

of the times in all departments of thought is for the real. A busy age and a suffering humanity have neither time nor taste for the theoretical and the speculative, hardly even for the ideal. Ritschl, with the instinct of true greatness, which is ever "penetrable to ideas," from whatever source they come, felt this tendency of the age, unconsciously, perhaps, and has striven to meet it in his theology. The principle is right, but questions may arise as to its application. What is preachable in theology? It is objected to some of the doctrines of Calvinism that they are not preachable. But they have been, and in some cases are to-day, preached, and that with effect. The assertion that they are not preachable simply means that they are no longer held as true. And this is really what Ritschl means. Whatever is held to be true, or can clearly be proved to be true, concerning religion he would accept as doctrine. But just here comes into effect another hinderance to the completeness of his system. While Ritschl is far-sighted and broad-minded in an uncommon degree, yet his theology is essentially German. Now, the German theologian searches profoundly, but always within the limits of German history, tradition, and life. He seldom crosses the English Channel, and the stormy Atlantic never. That any thing worthy of his attention should be found in the unwritten theology of America is a thought which apparently has never entered his mind. But a national theology cannot have universal validity, even for the nation which produces it, any more than a national religion can stand even in its own home before a universal religion. If a theology satisfactory as a whole and in all its parts is ever to be constructed it will have to be accomplished by some one whose horizon is as broad as humanity.

With the statement of one more general principle involved in Ritschl's theology the way will be prepared for a glance, and it can be only a glance, at individual doctrines. It is the relation which he claims should exist between theology and metaphysic. It is generally asserted that he would completely separate the latter from the former. Even some of his own followers seem to have so understood him, and his opponents have given themselves much trouble to show that he does not carry out his own supposed principles. But Ritschl affirms that it is an inconsiderate and incredible assertion that he

excludes all metaphysic from theology.* But the connection clearly shows that by the term metaphysic he means theory of knowledge. That this use of the term is no longer common in Germany he seems to know, for in the *Rechtfertigung und Versöhnung* (vol. iii, p. 17) he defends his use of it. Hence he says that the dispute between himself and Luthardt is properly a question of which metaphysic shall be justified in theology. Those doctrines which he has given up, and which his opponents defend, are based upon the Platonic theory of knowledge. Every thing is deduced from general concepts. He complains that the knowledge of God which is current in theology is subjected to an idea, a general concept, called the absolute. The knowledge of Christ is subordinated to the general concept of his pre-existent divinity. His nature is taught from a conception of his person disconnected from his historical life. The doctrine of sin is the general concept of an inherited ruin of human nature, and active sins are judged and explained in accordance with this.† To such a method Ritschl objects. He denies that we can know things in themselves and prior to their cognizable effects. Nor will he hold to Kant's doctrine of a world of phenomena. But he accepts Lotze's theory of knowledge, according to which we know things as the causes of their effects upon us.‡ Hence we only know so much of Christ as can be learned from his life, including his words, works, sufferings, etc. Natural religion is a figment, and we have no revelation of God except that which we have in Christ. From such principles we might infer that Ritschl believes in a purely biblical theology. But such is not the case. He says (*Recht. und Versöhn.*, page 1):

> For the object which I pursue it is not sufficient to point out the intimations of Jesus concerning the forgiveness of sin as connected with his person and death.

Again, page 2:

> The authentic and exhaustive knowledge of the religious significance of Jesus, namely that of a religious founder, is dependent upon this, that one reckons himself included in the Church founded by him, in so far as the Church is convinced that it has received the forgiveness of sin as the direct consequence of Christ's work.

* *Theologie und Metaphysic*, 2 Aufl., S. 40.

† *Ibid.*, S. 41.

‡ *Recht. u. Versöhn.*, Band iii, S. 19. Ritschl and Lotze were for some years colleagues at Göttingen.

Further on, page 3:

The faith of the Church that she stands in the relation to God which is in reality conditioned by the forgiveness of sin is the immediate object of theological cognition. . . . On account of this it is also established that the theological terminology leans directly upon the representations made by the apostles; and it would be a falsely understood purism should the, in this respect, less complete intimations of Jesus be preferred to the formulas of the apostles.

Finally, page 4:

One can only know and understand God, sin, conversion, eternal life, in the sense of Christianity, so far as one with conscious purpose includes himself in the Church which Christ founded. This stand-point theology is required to assume, and only thus can a system of theology be produced which deserves the name.

This language certainly plainly implies that the Scriptures will find a prominent place in Ritschl's theology, which certainly is a virtue in these days; that the apostolic letters will be more prominent than the gospels; but that the doctrine set forth must not be considered apart from the great and universal experiences of the Church of Jesus Christ. Reading between the lines, one can see that he regards his method as the antithesis of that which takes the stand-point of the metaphysician rather than of the Christian. Unfortunately, Ritschl is not clear as to just how much metaphysic he would admit into theology, and as to the function which he would assign it. The essence of all that he has said upon the subject, however, seems to be that the theologian must think as a Christian from the stand-point, not of his individual experience, but from that of the general Church, and that metaphysic must hold a place subordinate to the Bible and Christian experience. Probably no one would dispute the principle, although here, again, questions would be likely to arise as to its application. If metaphysical results are to be introduced into systematic theology to fill out certain ideas left unrevealed in Scripture and Christian experience, then the question will arise, What are the full contents of the biblical revelation and of Christian experience? Here opinions will be likely to differ for a long time. Until exegesis becomes perfectly sober and exhaustive, and religious experience entirely normal, there can be no way of determining exactly what additions from other sources are necessary to satisfy the inquiries of

the soul. But how can exegesis and experience yield their perfect and full results so long as they are guided by metaphysical methods and assumptions? That our theology was formed under the influence of definite metaphysical preconceptions no one can question who has studied the origin of doctrinal statement with unprejudiced mind. From this it does not, however, at all follow that these doctrines are erroneous either in whole or in part. But since a system of doctrine is a demand rather of the intellect than of the religious life, would it not be better to shut out speculation entirely from our theology until our exegesis and experience become sober and normal? Since the revelation goes upon the supposition that man is unable to discover and define religious truth for himself, it must follow that "the Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." In reality, therefore, our article of religion seems to declare that the Bible, fairly interpreted, embraces all that is necessary to the Christian belief.* Sufficient for life and for godliness is what is revealed, even though not sufficient for a satisfactory systematic theology in the usually accepted sense. In this connection, too, it may be well to define a little more clearly Ritschl's attitude toward the Bible. According to him, it is necessary for the existence of the Christian Church that her prayers shall be regulated by a common and controlling recollection of her Founder and of the revelation of God represented in him. Hence the Christian Church has her "note" in the word of God, or the Gospel. The Bible, as containing the revealed will of God, the true representations concerning Christ, his offices and work, and as serving not merely to give us knowledge but also as an excitant of the corresponding feelings and will which constitute the active note of the Church, has the value of God's word, although in the language of men.† That he has no doctrine of inspiration must be explained, not so much from a positive denial of the fact as from his agnostic

* But as the influence of metaphysical upon Christian thought was probably not suspected by the framers of that article it would be unsafe to make such an interpretation of it too positive.

† *Unterricht in der Christlichen Religion*, 3 Aufl., S. 76.

principles. We know that the will of God is revealed in the Bible, but we need not trouble ourselves with how this was brought about. If it be objected that we can have no proof that it is God's will that is revealed if inspiration is not maintained, he would reply with Spener that "if any man will do his will, he shall know of the doctrine, whether it be of God."* This is the test which Jesus proposed, and it is satisfactory to Ritschl. In his treatment of the Bible he is always reverent, which cannot be said of some other theologians in Germany of better repute for orthodoxy. He does not explain passages away, but when they do not suit his case avoids their force by declaring that they are not of the essence of Christianity, or perhaps do not even belong to the truths of religion at all, but to some other department of thought or life. The distinction is a good one, but it is evident that it must be employed with great caution, honesty, and freedom from prejudice. In fact, throughout his entire system Ritschl proceeds upon principles so rational (it is not fair to say rationalistic) that it is no wonder they excite admiration and secure followers. It is in these principles, rather than in their application, that the merit of Ritschl's theology lie. In his recoil from metaphysic he has doubtless done it injustice as an element in Christian theology. It should either be allowed no place or its functions should be defined with the utmost clearness and precision.†

In turning now to the special features of Ritschl's theology we can do little more than touch a few of them. We take them up in the order in which Ritschl treats them. He begins with the kingdom of God, which he defines as the highest good of the community of believers, and which is secured to them by God. But it is only meant as the highest good in that it is at the same time the ethical ideal for whose realization the members of the kingdom are bound together by a clearly defined manner of conduct toward each other. The righteous conduct by means of which believers in Christ participate in the erection of the kingdom of God finds its universal law and its personal

* *Recht. u. Versöhn.*, Band iii, S. 24, *f.*

† It is of course understood that the idea of limiting the use of metaphysic in theology did not originate with Ritschl. Schleiermacher had made much of the same principle. See also Stevens's *History of Methodism*, vol. ii, pp. 15, 54, and elsewhere.

motive in love to God. By making man as a moral person the true conception of the neighbor, the kingdom of God is placed in antithesis to all the narrower fellowships of ordinary life. The law of love is the opposite of that order of human society which is based upon private rights. This kingdom of God includes all humanity so far as it requires love to one another. It is in a sense both supermundane and supernatural. It is not identical with the Church. That which constitutes the community of believers into a Church (that is, the union of believers for purposes of public worship) is not that which unites them in the kingdom of God. The difference between the Church and the kingdom of God is the difference between the ethical and that which has to do with the external service of God; yet it is not here intimated that ethical conduct has not the value of a divine service if based upon love to God. The Church, indeed, stands in the honored position of servant to this kingdom. God's kingdom was his purpose in creation. It is in the carrying out of this purpose that Christ reveals God.* The importance of the definition will be seen at a glance when it is remembered that atonement, justification, adoption, God, Christ, the Holy Spirit, the Church, and every thing in this world or any world, find their value for man and God in that they serve the purposes of this kingdom. To apply himself to the interests of this great purpose of God is the duty of every man, and this he must do if he is to be regarded as a member of the same. That such a purpose on the part of God avoids certain difficulties which the supposition that God's creation exists for his own glory offers is perfectly apparent. As one reads the great theologian's own language concerning it; as one gives himself to the contemplation of the mighty forces and influences which marshal themselves in its interest; and as the mind expands to take in the grandeur of the thought, the soul feels itself lifted up to the level of a truly God-like purpose. The conception becomes living, tangible, concrete. One feels the ground firm beneath his feet. Here is a purpose worthy the majesty and the moral nature of God. Man is made like God by being made a willing and enthusiastic participant in God's purpose. The individual loses none of his absolute worth. Yet he is not, as an individual, the object of the atonement. This is not to

* *Unterricht*, S. 3–8; *Recht. u. Versöhn.*, Band iii, S. 270, and in many places.

save an individual soul from death, but to combine a great multitude of individuals whom no man can number into a kingdom of righteousness. Without the individual there would be no kingdom; but he exists for the kingdom, not the kingdom for him. Truly the thought is sublime. God puts himself into it; Christ puts himself into it; the Holy Spirit puts himself into it; man puts himself into it, and it is worthy of all this high consecration. Yet in this broad, high, mighty purpose the personality of neither is neglected. This stands to reason. A kingdom of nonentities could have no attractiveness. In this kingdom each experiences a union with God and a mastery over the world and its ills corresponding to the highest reaches of Christian experience known to the sober Christian world. But further statement is unnecessary here, inasmuch as the nature of this purpose of God can only come out fully in the development of other parts of the system.

In treating of God he says that "the complete name of God, and that which corresponds to the Christian revelation, is: The God and Father of our Lord Jesus Christ." * He is the only God, the Creator of the world; but especially is God he who proposes to form a community of believers who shall have religious fellowship with himself and ethical fellowship with one another. Here we see at the outset the trend of his thought. God is the Creator of the world, but more important to him is it that he projects this community of believers. This is Ritschl's standard of value. Man as a moral personality is greater than the world. God is greater in recognizing and providing for this than he is in the physical creation. God, again, is almighty and omnipresent. But the religious recognition of these attributes has not the meaning that by these the existence of natural objects as a whole, or in groups, is explained, but rather and always that the care of God and his gracious presence are thus assured for the godly. In other words, these attributes are not to excite our wonder so much as to comfort his people. Hence the thought of the omnipotence of God is made perfect by those of his wisdom, omniscience, and helpfulness toward men in their need. Here is a moral as contradistinguished from a metaphysical God. The natural attributes all appear, but they are only of value to us, and hence only revealed to us,

* *Unterricht*, S. 9.

for the sake of their moral or religious use. He denies that the existence of God can be proved either by the cosmological or the teleological method. All such proofs have their value alone because the thought of God was in the mind before the process of proof began. No light can be thrown upon his nature by the world about us. We know him only through revelation. There is no revelation except in the Scripture. A general natural revelation is a fiction. In the Scripture, and especially in Christ, he is revealed as loving will, or as love. But as love always as a purpose he is of course both an intelligence and a will; for these are implied in purpose. A superficial objection has been made to this conception of God, that it admits the willing of all possible good but affords no certainty that he can execute his will. Yet Ritschl distinctly affirms that God is almighty, omnipresent, and omniscient. And this God has given us his Son; how shall he not with him also freely give us all things? It is difficult at first to think one's self into this conception of God, but the longer it is studied the fewer and weaker become the objections to it. The question is whether we can by searching find out any thing about God, of value to the Christian, which is not revealed in the Bible. By a study of nature in the light of the Bible we may indeed find illustrations of that which is revealed. But it surely discredits the Bible as a revelation to suppose that it is not complete. Yet if Ritschl's method prevails the occupation of many theologians will be gone.

Most noticeable is the fact that Ritschl has no doctrine of the Trinity. Taking his system as a whole, we should be inclined to attribute this, not to a denial of it on his part, but to the supposed necessity of founding it in metaphysical speculation. As it is not directly revealed in the Scripture, and as it lies outside of the realm of experiences, it can of course find no place in his system. Here we see the first of a number of apparently unnecessary limitations of his conception of the kingdom of God. It is too exclusively ethical. These human beings who are to be bound into this great ethical kingdom still have their intellectual needs, many of which spring directly out of their connection with that kingdom. The culture of the mind and the pursuit of knowledge in any other department would be a duty springing directly out of membership in the

kingdom. But strangely, and, as it seems, capriciously, it makes no provisions for, and scarcely allows of, an inquiry into the matters which pertain to itself. It satisfies in many respects its own moral requirements, but not those of the intellect. The intellect must take sides on the question of the divinity of Christ and the Holy Spirit. If it affirm, a doctrine of the Trinity is a necessity. If this makes metaphysic necessary, then so far metaphysic should not be rejected. If not, then the questions which arise in connection with the doctrine of Christ and the Holy Spirit should be answered in some other way. It is generally believed that Ritschl denies the divinity of Christ. What then is his doctrine of Christ?

In general, Jesus represents himself as the prophet sent of God, who is admitted into the councils of God concerning the world and man. But he places himself above all the preceding prophets by representing himself as the Son of God and the promised King of David's seed, the Christ, the Anointed, who does the works of the Father—that is, exercises immediately the divine rulership over the new community of believers. The permanent significance of Jesus Christ for believers is, first, supported by the fact that he alone was capacitated for the introduction of the kingdom of God; that he carried out this highest conceivable calling in words of truth and loving deeds without a break or variation; and especially in that he took upon himself in willing patience, as a proof of his stability, the evils which the enmity of the Israelitish leaders heaped upon him, and which were so many temptations to retreat from his calling. Second, the work which Jesus undertook, the aim of his life, namely, the establishment of the kingdom of God, was recognized by him as just the purpose of God in the world. The solidaric unity with God which Jesus accordingly asserted relates to the whole compass of his work in his calling. Jesus, therefore, in realizing the kingdom of God in his personal life, is alone of his kind (*einzig in seiner Art*), because all others, however perfectly they apply themselves to the same task, are dependent upon him, and hence unlike him. Since Jesus alone secures the love of God to the members of the kingdom, and his own motive is that of pure and unselfish love, God is revealed in Christ as love, grace, and faithfulness. The drift of all this is perfectly clear. God is known as the

one whose purpose it is to found a community of believers. Christ has the same purpose, and carries it out even to the death. In so doing he reveals God, and at the same time is one with God in will and purpose. Back of that we know of no union of nature, since we know nothing either of God or Christ except what is revealed in the book and in experience. It certainly would seem that even outside of metaphysic the unity of Christ and God might have been asserted in respect to nature and being. The argument for the divinity of Christ from the perfection of his character could be here nobly supplemented. The method is not metaphysical; and metaphysical definitions could be, and perhaps ought to be, avoided. Ritschl, indeed, says that he worships Christ as God. But it is entirely conceivable that one whose nature is not divine might be fully dedicated to God's purpose, and might be made the instrument of establishing his kingdom, and even be intrusted with rulership over it. From the requirements of this kingdom, and Christ's relation to it as defined, his right to receive worship does not appear. The failure here is evidently not that of antagonism to the doctrine of Christ's divinity, for he asserts it. But to him divinity meant a certain relation to his kingdom. Were his definition broad enough to cover all the religious facts revealed in the Bible it would compel the admission that none but God could bring it about. But Ritschl has his thought upon certain definite results, and as this is God's purpose also he who alone is capable of bringing it about is divine. It seems not to occur to him, in his enthusiasm, that his definition of the kingdom might fall short of the entire purpose of God; in other words, that the kingdom is larger than his definition. Concerning the Holy Spirit he knows and says very little. He attributes to him the work of regeneration, together with certain other offices. But to Ritschl he is not a person. He is the knowledge which God has of himself. Here, again, his conception falls short of what may be fairly learned from the Bible. Yet since no more was needed for the purposes of his kingdom he will have no more. It is indeed to be regretted that not only in German theology, but in general, the doctrine of the Holy Spirit has been so inadequately studied.

Of necessity Ritschl's doctrine of sin and atonement are closely connected. Original sin he wholly and unqualifiedly rejects.

To him it is a metaphysical conception introduced to explain the facts of observation. He claims it is not taught in the Bible, and because it makes all men equally sinful by nature and equally guilty is an untenable hypothesis. It is impossible to know what sin is except as we know what good is in the sense of Christianity. That good appears again in the kingdom of God, and sin is opposition to the same. Its essence is indifference toward or mistrust of God. Sin is indeed universal—that is, every one sins. The natural will does not repel the temptations to sin which come to it. There are wicked impulses in the human heart. The co-operation of the many in various forms of sin leads to common habits and principles, and even to wicked institutions. Hence arises an almost irresistible power of temptation. Those who have not reached a mature age and development of character are especially exposed to this power, since they do not see through the web of base motives involved. Hence, also, a limitation of freedom to good by means of one's own sins and our entanglement with the world. Its effect is to separate us from God. Redemption is identical with the forgiveness of sins, justification.* By means of it that guilt which separates from God is removed. This redemption is not secured by any service which we can render, but only by faith in God.† In relation to this redemption or justification, reconciliation and adoption are but special features. Man is reconciled with God in the sense that in his faith and confidence he has made the purpose of God his own, and given up his opposition or enmity to God. In adoption God sets himself in the relation of Father toward the believer, and justifies his exercise of the full confidence of children. The assurance of redemption for the Christian communion is the death of Christ. The voluntary death of Christ has the value of a covenant sacrifice and of a universal sin-offering. His death is the foundation of the new covenant. Christ was obedient to his divine calling not alone for himself, but also with the purpose of setting man in the same attitude to God which he holds.

Light is thus shed upon his doctrine of the atonement. Sins are not in and of themselves damnatory. One is finally condemned, excluded from the kingdom, because he refuses to make the positive principles of that kingdom his own. So

* *Unterricht*, S. 32. † *Ibid.*, S. 31, 32.

that there is a deadly sin, but it is not any positive act, but consists in the refusal to harmonize with the purposes of God. Hence the atonement is not to take away sin in the ordinary sense of that expression, but to take away the root of sin, to set the soul in harmony with God. It cannot be unqualifiedly said that such a doctrine of sin and atonement, however incomplete, is shallow. Rather must it be said that it is most profound. If holiness and sin are to be defined as fundamentally attitudes of the soul toward God and his kingdom, then Ritschl is right, for his doctrines are nothing else than a consistent carrying out of that principle. On this supposition there is no difficulty in explaining how those Christians who die with grave imperfections clinging to them can enter heaven. Fundamentally they have been one with God all the time. Their acts of sin, their yieldings to passion, were only accidental, not essential expressions of themselves.

But, however one may incline toward that view of holiness, it hardly seems satisfactory. Is it not a fact that every act of sin, conscious or unconscious, deliberate or resulting from an overpowering passion, indicates a *condition* of the soul which lies back of and determines its *attitude* toward the purposes of God? The attitude of a soul endowed with free will can only be voluntary. If the will is not exercised there can be no "attitude" conceivable. No position has been taken. But every volition of the soul involves intelligence. When, therefore, intelligence is imperfect the attitude of the soul cannot be perfect. It is this fact which makes possible the union of thorough conscientiousness and sincerity with the gravest errors. The attitude of the soul, then, can be entirely unblamable, yet none of the fruits of holiness appear. If, then, such a life can be called holy because it is carried out in accordance with a favorable attitude of the soul toward God and his purposes, all distinctions of right and wrong as between deeds would disappear. The same deed would be right or wrong according to its connection with the attitude of the person toward God. On this principle one could justify and even glorify the horrors of the inquisition, Mormon polygamy, or any other of the many crimes committed in the name of religion in heathen or in Christian lands.

Ritschl has evoked much criticism in his discussion of the

communion of the soul with God, which he believes to be only through the mediation of the Church, and not immediate. He has even been accused of denying any real communion of the soul with God. The accusation is unjust. Yet he certainly is defective here. He leaves the impression that while the Christian can and does have fellowship with God, yet it is with his back to him. His face is ever toward the kingdom, considered as a purpose of God. When one reads Ritschl's earnest and thrilling description of how the soul adopts God's purpose and labors with God to realize it, one exclaims: Here is just what we mean by the highest consecration. But a sober second thought reminds us that the consecration is to God's purpose, and not to God. Ritschl would not deny a very near and intimate relation to God; but he makes God's purpose first, unintentionally, perhaps, but yet actually, and God second. In his analysis of love the element of service, appropriation of the purpose and welfare of the loved one, holds the chief place.* That this is deliberate is evident from the fact that he discusses the two forms of piety based respectively upon love and faith, and decides in favor of the latter, on the ground that the former makes no distinction of rank between Christ who is loved and the soul who loves. The relation is that of bridegroom and bride, where equality exists. But faith puts Christ and the soul in their proper relations of superiority and subjection.† Ritschl has also been unjustly accused of setting up a moral system instead of religion.‡ In fact, he grounds his intensely ethical system upon a divinely imparted purpose. It is God who imparts to us the impulse to realize the kingdom of God.§ His system, rightly understood, is profoundly religious. He even excludes much that we commonly include in theology on the ground that it is purely ethical or æsthetic. If it cannot bear the most rigid religious test it can find no entrance to his system of faith. But while his system is religious it is ethical rather than devotional. On the subject of regeneration he is weak. He defines it, not according to its source, but its effects, and these he states, strangely for him, negatively. Equally weak is he on the relation of the consciousness of guilt to our

* *Recht. u. Versöhn.*, Band iii, S. 263.

† *Ibid.*, S. 560, *ff.*

‡ Luthardt, *Kompendium der Dogmatik*, 5 Aufl., S. 62.

§ *Recht. u. Versöhn.*, Band iii, S. 491.

assurance of salvation. The feeling of guilt, so far from interfering with this assurance, is a certain evidence that we still possess the forgiveness of sin. This very forgiveness calls forth a tenderness of conscience which is possible in no other state. But his weakness here, and in some other lines, is not peculiar to him. The same ideas prevail in nearly all German theology, and widely in England and America. The reader need not be told where to look for them. Ritschl, in common with many others, would include the experience of the seventh of Romans in that of a converted man. If Ritschl has ever written with bitterness it is against the Pietists.* His opposition to them on principle, however, is sustained by Frank, of Erlangen, one of Ritschl's most active opponents. Scholtz (*Preuss. Jahrb.*, 1889, S. 574) says that the mysticism which Ritschl antagonizes is that which seeks intercourse with God by means of the renunciation of all earthly good, and which looks with contempt upon life both in joy and sorrow, in the care and in the blessings of toil. In other words, a sort of religion which has none whatever of the practical in it, but which finds its highest end in religious-æsthetic enjoyment.

Many features of Ritschl's theology were sadly needed in Germany. That it will prove a blessing and not a bane can hardly be doubted. There is too much dependence upon churchly functions and performances. Ritschl's earnest conception of Christian duty will help to correct it. It has as much moral earnestness in it as the Unitarianism of Channing, while it has a far more positive and religious basis, and is far less destructive. It by no means denies nor explains away the miracles. There is no purpose to deny the divinity of Christ, and Ritschl died in the belief that he had maintained it. In trying to break a new path the wonder is that he did not make more mistakes. He died with the words on his lips, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

*Scholtz, *Preuss. Jahrb.*, S. 574, says that to antagonize mysticism, as he understood it, was the most conscious business of Ritschl's life.

Charles W. Rishell.

Art. III.—THE CHRISTIAN SABBATH: A SYMPOSIUM.

THE DIVINE PURPOSE OF THE CHRISTIAN SABBATH.

The purpose of the Sabbath must be sought in man's nature —his nature as appearing in the powers and functions of his individuality, his nature as a constituent member of society, and his nature as a subject of divine moral government with immortal spiritual interests at stake. Aside from the light which Scripture throws on the question the problem belongs to inductive logic. The declaration of Christ, as he takes the Sabbath out from under the bondage of human exactions, that "the Sabbath is made for man, not man for the Sabbath," clearly, though in general terms, states its purpose. Man needs a Sabbath; therefore God gives him one. The interests of man are not to be subordinated to the Sabbath; the only reason for the Sabbath is that it is fitted to render man a service. There can be no innate sacredness in one period of time as determined by astronomical conditions that does not inhere in any other; but by putting one day in seven in special relations to his government for moral ends God thus imposes a sacredness upon it.

1. *The Sabbath as a conservator of our temporal interests.* In legislating for man God does not forget any of our interests. He is not so absorbed in our immortal future as to withdraw his care from us during the period of time. The physical is of less value than the spiritual, yet the very "hairs of our head are numbered." In the unity of our nature the body comes in for a share of his superintendence.

There are limitations to all the energies of our being, and one of the reasons for ordaining the Sabbath is found in the finiteness of these energies. Continuous employment of the voluntary powers of the body soon produces exhaustion. Hence night is provided to interrupt these activities. But more than this, sleep enforces inactivity lest the vital forces be depleted and life become extinct. One of the far-reaching problems of the day is the determination of the number of hours that may safely be devoted to manual labor. It is conceded that in most employments ten is the maximum number. But will the body endure the strain of ten hours of labor a day for years or even

months? Testimony is abundant that a diurnal rest secured by the recurrence of the night-time does not adequately provide for physical recuperation. The tone of the system is lower on Saturday night, after six successive days of work, than on Monday night, at the end of one day's labor. One day in seven does not seem to be too much time to devote to bodily rest. It is evident not only that a person will live longer by refraining from manual toil some fifty-two days in three hundred and sixty-five, but that he will accomplish more work by taking such rest.

It is also apparent that the mind comes under the same law of limitations. Intellectual toil is even more exhaustive than the physical. The nervous system suffers a greater strain, and with it the capability of vigorous mental activity is liable to be greatly impaired. This depletion is very marked when the intellect performs its work in connection with certain states of feeling. The student, teacher, professional or business man, finds it necessary to take frequent periods of rest. If this be not done the health suffers, and not infrequently mental disorders are engendered. For the largest success in the world of thought there must be a regular recurrence, at brief intervals, of periods of mental relaxation. Thus the Sabbath comes in to conserve the interests of our intellectual life, insuring a more vigorous manhood and supplying conditions favorable to the most rapid growth of civilization. This affects the world of industry, has its influence on the arts, and indirectly adds largely to the wealth of Christian lands.

We now speak of the Sabbath,

2. *As a necessary provision for the development of the moral and spiritual life.* The day comes as a check to our ambitions. Uninterrupted devotion to any form of temporal interests naturally engenders a frigidness of character in subordination to such interests. To strive for wealth with no relaxation of thought and desire—a continued strain of vision and unrelieved eagerness of pursuit—is to enslave the life to money. But if at stated periods, as on every seventh day, business be suspended, the mind called off from money-making, and some other and higher themes of thought rise up before us, the life becomes broadened, and business loses its power to shape our destiny. Under these conditions there is a chance for man-

hood. In this way God engineers the soul through the dangerous mazes of selfish ambitions, and worldly things become our servants rather than our masters.

In the complexity of our powers a strain may be relieved by introducing a new set of energies. Bodily activities may give place to mental, or the mental to the physical, or one class of the mental to another. In instituting the Sabbath and making it a sacred day God reached after the spiritual side of human nature, calling our thoughts to spiritual things, seeking, for the time being, at least, to lessen our interest in that which is temporal and increase our interest in that which is religious. A twofold object is thus accomplished—rest is gained and development of the highest energies of life secured. This brings us more definitely to the point that the supreme purpose of the Sabbath is spiritual. Something more than rest—physical or mental—was sought. It was to be a rest in which the less valuable should be supplanted by the more valuable, in which the higher activities should take the place of those that were lower. The great question in the divine government over man was this: How can the human race be brought into the nearest likeness to God, practically live the most perfect moral life, appreciate that which is highest and love that which is best, and in this sensuous world become most spiritual? It is very plain to every thoughtful mind that the Sabbath was ordained as a condition for this final result.

How does the Sabbath contribute to this end?

(1.) By securing a practical suspension of temporal pursuits, and hence withdrawing the gaze from temporal interests. Under the Sabbatic rule there is a general arrest of business, worldly affairs recede from the view, and a complete change is made in the environment of the life. The spirit of a true Christian Sabbath is wholly unlike the spirit of a week-day. The hush of business; the thought that the hours have a sacred office; the entire change in the conditions which envelop us, bring us into an experience quite unlike that which prevails during the other six days of the week. The interruption of worldly employments affords that which is much more than rest: it introduces new conditions of life, which awaken a new class of energies. Thus thoughts in harmony with the character of the day are stimulated, a special trend is given to the

intellectual forces, and a tendency is established to supply a foundation for the moral activities quite unlike that which is engendered by worldly pursuits. The atmosphere within which we dwell is often more transforming than the dogmatic teachings to which we listen. A nation that has a Sabbath, a sacred day, will and must work out a destiny largely dependent on the forces brought into existence by the day itself.

(2.) In supplying the most favorable conditions for the development of the spiritual life by means of public institutions of a religious character. It is difficult to see how public worship could be maintained without the restraints on business imposed by the Sabbath. But with the temptation to labor withdrawn; with state recognition of the sacredness of the Sabbath rendered by declaring business transactions on that day illegal; with enforced quiet, that public or associate worship be not disturbed, the people may be called together for acts of worship. Thus the Sabbath becomes an agency for the best culture and highest type of civilization. With the Bible, a volume of the most elevating truths, read to the people; discourses delivered to instruct the mind and stimulate thought; directions given for the perusal of the most wholesome literature, the Sabbath comes to man as an intellectual being, and insures conditions of scholarship and mental activity in harmony with his rational nature. The Sabbath, providing a place for the temple of worship, erecting the pulpit within reach of the swarming multitudes, calling the children together to study God's word, is rendering an incalculable service in the education of the nations of the earth. The civilized portions of the earth are such as have the Christian Sabbath. No land can be kept in ignorance that enjoys and reveres this day. The Sabbath, with its institutions, is doing for the intellect not less than any and all of our secular agencies of mental culture. And it must be borne in mind that the race cannot be made spiritual by simply stimulating feelings of a spiritual character. Waves of emotion might thus be engendered, but they would speedily die out, having wrought no radical change in our nature. It is only when that which is spiritual in the emotions exists as a product of truths which lie in a spiritual sphere that the life enters into a spiritual state as a fixed condition. The sensibility must be reached through the intellect. We may

designate such truths as spiritual that are fitted to lead into a spiritual state. Therefore the Sabbath, on the intellectual side, performs a service of incalculable value in laying the foundation in the truth inculcated—the special scholarship promoted—of a life removed as far as possible from that which is sensuous or secular.

(3.) The Sabbath not only makes provision for the declaration of truths which lead to spiritual thoughts, but it instrumentally introduces into the life of the people an element that is purely spiritual. Acts of devotion, for which it provides the occasion, perform a special work in stimulating the emotions. Religious emotions interest us in religious truths, and thus to the whole life is given a trend in the direction of the final purpose of our being. If the Sabbath were only a holiday, consisting simply of a period of relaxation from physical and mental toil, it would provide an occasion for a multitude of evil influences to undermine the moral life. A day is not made sacred by indolence, but by a prevalence of spiritual activities. It is apparent to every discriminating observer that those who discard the spiritual purpose of the Sabbath largely fall into social vices far more harmful than would be practiced were the hours given to labor. The office of the Sabbath is spiritual, and practically to make it less or other than this is to convert it into an agency of terrible demoralization.

It is germane to the purpose of this paper to say that the line which morally divided the Hebrew people from pagan tribes was dependent largely on the Sabbath. God's work to be accomplished through the Israelites was carried forward in the midst of idolatrous surroundings. This work was to build up a nation free from idolatrous practices; to draw forth from the depraved conditions of those early ages a people who would come into direct relations with the living God, developing a civilization into which would enter forces of a purer and nobler life than existed at that time on the earth. The family originally called must grow into a nation, not simply a great people. It must be separated socially, politically, and religiously from all others. And it could be separated religiously and socially only by establishing the sharpest lines of national demarkation. Far more than distinct national boundaries—geographical and administrative—there must be in the

spirit of the people the widest contrast, even to absolute antagonism with all surrounding tribes. Every possible form of coalescence must be abolished; the social and religious severance, not less than the political, must be complete. In nothing else was a greater contrast established than in the institution of a day so thoroughly non-secular, so religiously sacred, that no acts of a worldly character should be allowed. Thus there entered into the polity of the Hebrew state a religious factor which in making the Jews a peculiar people gave to them a consciousness of divine supremacy and led their thoughts up to divine realities. It is difficult to see how the strong exclusive nationality of the Hebrew people, in the midst of pagan tribes on every side, could have been built up without a Sabbath establishing conditions which helped to make religion the basis of the state, and securing a theocratic civilization in complete antagonism with the polity and life of all surrounding peoples. All the restrictions and ceremonials of this government looked to the establishment of God's kingdom on the earth. The special rigor of its acquirements and observances must be interpreted in the light of the special work to be accomplished—a work attempted and wrought out but once in the whole history of the race. Much that was specific and characteristic in the demands made in connection with the Sabbath terminated with the overthrow of the Jewish state, but the spiritual purpose of the day has continued and is recognized as essential to the moral and religious life of the people in all civilized lands. The Sabbath is as holy at the present time as it was under the Hebrew economy. It is less prohibitory, less pronounced on the negative side, but more positive in the rich spiritual benefits it brings to the race.

In ordaining this day God legislated for man with the purpose of making human history through spiritual forces grand and more and more perfect as the years go by, and of procuring the largest benefits of the atonement in the blessedness of the world to come. In harmony with all our other interests the supreme end was the perfection of man's spiritual nature.

L. R. Fiske

THE DANGERS THAT THREATEN THE CHRISTIAN SABBATH.

HAVE we a national religion, and is the observance of the Sabbath a part of it? Let us see. The mother-country was, in form, at least, Christian. Was the daughter trained to be less so? The Declaration of Independence, the act by which the colonies asserted their rights to self-government, recognized in its opening sentence not only "nature," but "nature's God." The second sentence asserted that certain rights were "unalienable," because men are in possession of them by virtue of endowment "by their Creator." In the construction of dependent colonies into independent States the patriots appealed to the "Supreme Judge of the world" for the justice of their cause, and expressed a firm reliance on "Divine Providence" for success. The fathers started their argument with God (as Creator, Ruler, and Judge) for a major premise, and with man (dependent on and answerable to God) for a minor premise; they reached the conclusion of Christian liberty—a conclusion that in its application to the State led to a republican form of government.

Two years after the Declaration the parts of the young nation were bound closer together by the thirteen Articles of Confederation. The concluding resolution that gave the articles authority expressed the conviction of the signers that God had moved the different legislatures to authorize their representatives to ratify the measures. The signers said: "It hath pleased the great Governor of the world to incline the hearts of the legislatures we respectively represent in Congress to approve of and to authorize us to ratify the said Articles of Confederation and Perpetual Union." Under these two Christian documents the revolution was fought and nationality realized. Nine years after the Articles of Confederation came the Constitution, whose religious spirit must be interpreted by the previous documents. No change had taken place in the religious sentiments of the people. By Article II, Section 1, of the Constitution, the President-elect must "solemnly swear (or affirm) that he will faithfully execute the office of President of the United States." Likewise by Article VI "the Senators and Representatives . . . and the members of the several State

legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution." These oaths carry the recognition of God and the obligation to obey him. The best exposition of the religious spirit embodied in the Constitution is that given by George Washington, who had studied it closely during the first eight years of its existence. In his Farewell Address he said:

> Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of the religious principle.

We have, then, by the fundamental law of the land a national religion, and that religion is Christian. The observance of the Sabbath is a part of our religious system recognized by law, as may be seen from Article I, Section 7, of the Constitution, which exempts "Sundays" from the "ten days" within which the President shall return bills to Congress. The codes of nearly all the States and Territories also lay upon their citizens the duty of resting on the Sabbath.

That the sanctity of the Lord's day is imperiled even by Congress itself is painfully evident. The increase in the mail service may be of advantage to business, but is surely breaking down the reverence that should be paid to the Sabbath. With no Christian Sabbath there can be no Christian worship; with no Christian worship no Christian religion; with no Christian religion no Christian liberty. The most fundamental principles in our national life are involved in the Sunday question. The dangers that beset us are both internal and external—those of the heart and those of the outward life. The most serious perils are those of the heart; "out of it are the issues of life."

Cupidity is at the bottom of much that appears on the surface. It is the mainspring that projects the Sunday paper, with its mission of demoralization. *The New York Herald*, unsatisfied with the profits of six days' work, added to its gains in 1841 by a Sunday edition. Other papers followed, coining

money at the expense of public morality, which is lowered wherever the Sunday secular paper is introduced. Sunday trains are run on account of the same craze for wealth. First came "through trains," then "limited locals," and finally "excursions," filled with riot and drunkenness. Trains that did not pay when put on have been advertised till the reverence of communities has been broken down and the excursions made to yield a revenue. In our manufacturing cities and towns repairs on mills that might be done Saturday afternoon or between the bell-hours of night and morning by employing a few more mechanics are postponed till the Lord's day, and if a workman objects he is discharged. Some mill officials seem to study how to promote work on the Sabbath. The protest against the cupidity of the rum-sellers of New York, uttered by nearly three thousand Germans in Cooper Union during the fall of 1887, condemning open saloons on the Lord's day, should be followed by protests against all forms of cupidity that menace our cherished institutions. Let voices all over the country be lifted to brand this conspiracy against national religion and liberty by the plutocracy of the land.

Frivolity seldom resists the appeals of her sister, cupidity. The gold of the former finds its way into the lap of the latter on account of pleasure received. The unrestrained desire for pleasure betrays cycle clubs into arranging for Sunday spins and elaborate dinners at the rendezvous. Public announcement of Sunday games seems to be taken as a matter of course. On the 13th of June, 1885, over two thousand were present at *The World's* Sunday playground to witness base-ball. During the same month the *Plymouth Rock* ran up the Hudson on Sunday as a "floating skating-rink." Horse-racing, boating, picnicking, gambling, and general debauchery on the Lord's day are increasing. Even Boston is falling in line with Chicago, San Francisco, New Orleans, Cincinnati, and St. Louis.

Irreverence is growing bolder every day; religion is ignored in the effort to get on. Walter Nordhoff gave the trumpet a certain blast when he declared: "Take notice that the soul of man should not obey the law of living, but the law of duty." Paris drops out of sight the law of duty and entertains its public guests on the Sabbath, illuminating the Champs-Elysées with fireworks and filling the Champ-de-Mars with panoramas, fly-

ing horses, low concerts, side-shows, and wine-stands. Germany likewise forgot God when she repealed the law forbidding Sunday work in 1878, and the law exempting pupils from the public schools in 1883. Bismarck trembled in the presence of German infidelity, closing his eyes to the ethical side of the question when he secured in 1885 the postponement of the bill to restrict the hours of labor on the Sabbath. Yet some misguided Americans imagine that the introduction of the continental Sabbath would be a progressive step. Dangerous hope! Secularism, on whose cheek no blushes ever come or go, proposes to look Christianity out of countenance and elbow her out of the land of the Pilgrims. Which shall stay and interpret the Constitution?

Indifference on the part of the Church to these evils must also be numbered among the perils to our Sabbath. Some of us have been thoughtlessly guilty of bargaining with railroad officials for Sunday camp-meeting trains. We have, moreover, been afraid of the enemy, forgetting that the members of the evangelical churches of the country constitute at least twenty per cent. of the population, and that church-goers number more than half of the people of the United States. We are strong enough to effect a reform if we only awake and let our voices be heard. If we will do so, and follow up our public protests by conscientious work at the caucus and the ballot-box, politicians will treat us in a very becoming and respectful manner. It is time that God's people should be making themselves felt in American politics.

Besides the perils suggested there is another class of dangers arising from unwise remedies.

Trying to make one class of amusements counteract another is a mistake. The effort to draw men away from the Sunday saloon by inducing them to go to the Sunday excursion has not been successful in the interests of sobriety; the pocket-flask goes with the pleasure-seeker, and the chosen resort usually has its own bar. The attempt to draw from both places by opening museums, art galleries, and libraries has not been more successful; the people that have been won from the varied forms of Sunday vice by Sunday amusements have been very few. "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." How can customs that tend to

draw men away from the sanctuary be helpful to Sabbath observance, and how can one form of disobedience cure another form of disobedience?

Another grave mistake is trying to make the Sabbath a day of rest on purely secular grounds. The assertion by the enemies of the Christian religion that the sanctity of the Sabbath rests on no religious obligation, and that rest should be "enforced by the State, on the grounds of public and general utility," has made some Christians doubtful as to the wisdom of placing the observance of the day on religious grounds at all. The trick of quoting and requoting Puritan strictness, and then confounding Puritanism with the Christian religion, ought to be detected at once. Christianity is broader than Puritanism or any form of church life. We must not be misled by infidel interpretations of the First Amendment, which declares: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The amendment does not bar religion from the fundamental law of the land, but declares that Congress shall establish none; the Declaration and the Constitution had already established Christianity and enthroned the Christian's God when the amendment was passed; beyond this Congress was forbidden to go. Indeed, by this amendment Congress is restrained from doing any thing that will prohibit the "free exercise" of the Christian religion. There is a difference between an ecclesiastical establishment, with a corps of ecclesiastics and a ritual supported by the State, and the embodiment of the principles of Christianity in the fundamental law of the country. Christian reformers may therefore step out confidently on the same platform as the framers of the Constitution and commence their argument where the fathers began—with God.

We shall make a dangerous blunder, on the other hand, if we imagine that the reform is purely moral, and so neglect to take the steps necessary to enforce moral sentiment by prohibitive legislation. There will not be a day of general worship unless the schools, courts, and places of business and amusements are closed by law on the Lord's day. The Christian religion, in its broadest sense, has a right to legal protection. Laws that permit customs which must in one way or another interfere with religious worship on the Sabbath are

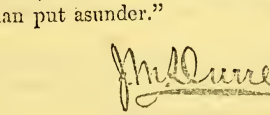
contrary to the spirit of the Constitution. No State has the constitutional right to be irreligious or to encourage its citizens in irreligion. The Massachusetts Supreme Judicial Court enunciated a sound principle in the case of "Commonwealth *versus* Dexter" when it said:

> Keeping open a shop or warehouse on the Lord's day for the purpose of doing business with the public indiscriminately is an offense of itself. The Legislature intended by this statute to keep the ordinary places of traffic, business, and work closed on this day, so that persons who desired to relax from labor and business and attend to private and public worship might not be disturbed by those who choose to pursue their worldly business and vocations in open shop.

The law ought not to compel attendance at church or the performance of any religious duty; but it is bound so to surround the citizen with healthful prohibitions that religion will be easy for him, and that if he choose to be irreligious his irreligion shall not interfere either by public business or public recreation with the worship of the community.

We must not forget that the pulpit is an important factor in the solution of this problem. The disease is in its last analysis a moral lapse; the only remedy that is thorough is the Gospel; this, and this alone, reaches the seat of the abnormal condition. Let uncompromising war be made on cupidity, frivolity, irreverence, and indifference by the old-fashioned preaching of "righteousness, temperance, and judgment to come." Let Sinai thunder with the majesty of the law; mercy has little meaning till the moral sense is aroused. Men must feel that they have sinned before the olive-branch has much significance. With a clear perception of the lines along which the reform is to be carried we shall not endanger the cause by expecting the law to do the work of the Church, neither shall we put on the Church the duties of the State.

The State and the Church are separate in our polity, and can never come into organic union; but the State and Christianity were married in 1776, and "What therefore God hath joined together let not man put asunder."



REMEDIES FOR SABBATH DECLINE.

The Christian Sabbath is in peril. It is menaced on every side by many foes. Its enemies are alert, bold, unscrupulous. Its friends are largely apathetic in their self-confidence. With a merely human issue there could be little doubt of the result. Defeat and disaster would seem inevitable. But the issue is not merely human. Vastly more than opinion is involved. Divine authority is challenged. The law of nearly sixty centuries is arraigned. The verdict of history is derided. The wisdom of many generations is counted as folly. Human rights are invaded. The sanctity of home is imperiled. The security of property is jeopardized. The stability of government is in question. National honor is at stake. The attempt to revise or reverse the fourth commandment is anarchy's last bold and desperate venture for the overthrow of the republic. When the American Sabbath becomes the continental Sabbath our glory will depart. We shall then be untrue alike to our sires and to God. It is time for counsel, for deliberation, for concerted action, for resolute defense.

The causes of this growing evil in our land are various. Immigration and imitation are chief. The vast volume of Old World life flowing annually to our shores is far from an unmixed good. The quality of this increment to our population is steadily deteriorating. It is marked by two characteristics: 1. It is un-American. 2. It is anti-Protestant. Both of these facts make against the sanctity of the Sabbath. The influx correspondingly lowers the moral tone of the nation. The habits, customs, usages of the Continent are imported with pauperism and crime. The foreigner remains an alien. The spirit of American institutions is little understood. Reverence is well-nigh an unknown quantity. Gambrinus commands homage rather than Jehovah. The sanction of ecclesiastical authority is made a warrant for evil-doing. A baptized heathenism would crucify the real Sabbath between the mass and the confessional.

Foreign travel is familiarizing multitudes of Americans with the license of the continental Sabbath. A weak affectation of foreign ways, with an underlying godlessness, leads many of

these to glorify continental freedom in contrast with Puritan restraint, and they echo the demand for a "liberal" Sabbath which will be a synonym for license and crime. Anglo-mania is not the only malady which the tourists bring home, nor the one demanding most vigilant quarantine. Worldliness, subtle infidelity, rationalistic compromise with evil, a debasing of current coin which bears the image and superscription of the King of kings—these things make return voyage in first cabins and in plutocratic company. Thus Old World influences are at work on New World morals.

What remedies can be suggested to arrest this Sabbath decline, and to restore the moral vigor which will lead to reverence for God's best gift and man's greatest boon?

We must define the issue. We need to draw the lines accurately. We should mark the distinction between the obligation to the Sabbath under civil law and that which is due under religious enactment. The first is purely exclusive; the second is inclusive as well. The first is negative and prohibitive; the second is positive and mandatory. The first is designed to estop evil; the second to foster good. The one is objective, and deals with actions only; the second is subjective, and weighs motives as well as deeds. The first honors the needs of men; the other reverences the commands of God. The obligation to observe the Christian Sabbath is rooted primarily in the divine revelation of duty in the Old Testament; that of the civil Sabbath in the equally divine revelation of need in human nature. We aim to secure the integrity of the civil Sabbath; we seek to promote the sanctity of the Christian Sabbath. To conserve the first falls properly within the function of organized human government; the last belongs solely to divine authority, whence issue alike its rewards and penalties. The maintenance of the civil Sabbath is a question for the nation to solve; the observance of the Christian Sabbath is one for the Church to determine. The civil institution provides a day of rest; the religious institution enjoins a day of worship.

To promote Sabbath observance we must begin at the right place. Four and a half centuries before the Christian era Nehemiah gave us a good example. The Sabbath was shamelessly profaned by secular labor. Jew and Tyrian were alike guilty. They wrought and trafficked as on other days. The

ruler dealt faithfully with both classes; but he began with the nobles of Judah. He first rebuked them for profaning the Sabbath day. He appealed to the religious motive. He cited the history of their fathers as a warning against their folly and sin. He pointed out the sure penalty of infraction of God's law. He wrought reformation from within. Unless God's people should first be set right there would be no good ground for censuring the heathen. Rebuke would provoke retort in the ancient proverb, "Physician, heal thyself."

So, to-day, "judgment must begin at the house of God." Sabbath reform has its chief stronghold, not in legislatures, nor in police power, but in the Christian Church. The responsibility rightly rests here. "Christian men fix the standard of morals for men who are not Christians." Their example is potent. Their influence is wide-reaching. Their lives appeal to multitudes whom they never reach with their words. Their actions speak a universal language. They will direct current thought as to a day of rest. While "the civil Sabbath cannot be made a standard for the Christian conscience," the fidelity of the Christian conscience and conduct will go far toward rightly determining the thought and conviction of the masses in reference to the day. The respect of Christian men for civic enactments, their abstinence from all secular employments on the Sabbath, their reverent use of the rest-day for acts of mercy and devout worship, present an impressive object-lesson which is neither overlooked nor forgotten. The refusal of an eminent Christian merchant to own stock in a railway whose trains moved on the Lord's day was a testimony no less to the value of the civic Sabbath than to the divine authority which enjoins the religious observance of the day. The law may not stop the Sunday trains, but they should have no support from the King's servants. It may not prohibit the Sunday newspaper, but the man who properly values his Christian character will not be its patron. Unless Christian example is consistent with Christian teaching neither the civil nor the religious Sabbath can be maintained.

Another remedy is found in the vigorous enforcement of righteous laws. Such law is to be found on the statute books of all our commonwealths save one. It is a declaration of judgment as to the value of the Sabbath and the importance of its

preservation. The present is no time to disguise or ignore the fact that this is a Christian nation. Sunday laws are the fruit of Christian teaching. Their object is not to defend or enforce Christianity. They were enacted in the interest of the State. They voice the convictions of the wisest statesmen of the republic for a century. Thus did the Legislature of New Jersey instruct their delegates in Congress in 1777:

> We hope you will habitually bear in mind that the success of the great cause in which the United States are engaged depends upon the favor and protection of Almighty God, and therefore you will neglect nothing that is competent to the assembly of the States for promoting piety and good morals among the people.

The relation of the Sabbath to good morals has rarely been questioned. "A corruption of morals usually follows a profanation of the Sabbath." It is Blackstone who thus speaks. Corruption of morals means increase of crime, heavier burden of taxation, diminished security to property and life. Does not the prevention of these fall within the province of civil law? The Sabbath "is of admirable service to the State considered merely as a civil institution," and as such is to be guarded as a national defense, while offenses against it are punishable as injuries to society. Law has a twofold function—the protection of virtue and the punishment of vice. Penalty is a protective measure. Law without penalty is verbal jugglery. Law is "for the punishment of evil-doers, and for the praise of them that do well." We greatly need to be impressed with the dignity of law, which "has its seat in the bosom of God."

Discussion of both the direct and the correlated issues is needed. The public should be enlightened and stimulated to thought, which may lead to moral conviction. Agitation is needed; popular discussion is in order; and the ardent advocates of a law limiting the length of a day's labor should be among the first to see the value of a regulation limiting the number of days in which men shall be required to toil successively for daily bread, and insist on the enforcement of existing law.

The pulpit can render effective service in both lines of discussion. It has been too exclusively content with the defense and enforcement of the religious claims of the Sabbath. The discrimination is unwise. The protection of the weekly rest-day is of vital importance; if the civic Sabbath be overthrown

there is little hope for the survival of religion. The Gospel is the *magna charta* of human rights. Whatever brings in peril the universal rights of man is a proper theme for discussion in a Christian pulpit. The alienation of the working classes from the Church is lamented by one party and excused, if not justified, by the other. It is averred that the Church is aristocratic, and does not care for the poor; that its sympathies are with capital as against labor; that the vital issues of to-day which so closely concern the welfare of the laboring men find little or no place in the utterances of the pulpit; that the forces which are struggling in "the battle for bread" have no helpful ally in the well-fed and well-clothed company who frequent the Christian churches on the Lord's day. The arraignment is not wholly undeserved, though it is not discriminating. There ought to be in it no shadow of truth. The true Church of Jesus Christ is the best friend of the poor and distressed. The Nazarene Carpenter forever put a crown upon honorable toil.

It was Paul, "the servant of Jesus Christ," who taught, "If any would not work, neither should he eat." The Church has been the barbacan of human rights. Runnymede had been impossible without it. The pulpit has been not only "the defender of the faith," but of assailed rights as well. It has been a leader in every moral reform. It should lead in this new crusade for the recovery of a holy day. It should champion the cause of man against the encroachments of avarice and lust.

The final appeal is to the word of God. On this basis all civil enactments rest. Divine authority is the warrant for all human government. "The powers that be are ordained of God." The Bible is the common law of England. "The statutes of King Alfred begin thus: 'The Lord spake these words unto Moses;' then follow the ten commandments, and sundry other laws from Moses, of a moral character." These laws have never been repealed; but for more than a thousand years the sovereigns of England have come to the throne only after a solemn oath to maintain the laws of God and the ancient laws of the realm. America is the child of England, the inheritor of her laws, usages, spirit; the roots of our national life run back to good Alfred's realm, and our laws through his to Sinai. The Bible is our national defense. True piety is the glory and safeguard of any nation. Reverence for human law will be

weak save as there is obedience to supreme authority. We need to magnify the law of the Lord. Its authority has been weakened in many minds. Its sanctions are lightly esteemed. Its admonitions are little heeded. Its threatened penalties are as an idle tale. Few can enter into the spirit of the 119th Psalm. Few can say with Job, "I have esteemed the words of his mouth more than my necessary food." A new instauration is called for—the enthronement of the Bible in human thought and conscience and life. "The entrance of thy words giveth light" no less to the nation than to the individual. Let God speak. The fourth commandment is his edict. The profanation of the Sabbath is defiance of God. The infraction of his law is sin; "and sin when it is finished bringeth forth death." The perpetuity of this republic depends on righteousness. For our safety both Ebal and Gerizim should be heard. Calvary as a motive needs Sinai in full view. The decalogue cannot be set aside with impunity. The Sabbath is not an arbitrary, but a moral, institution. Its physical and social benefits are for moral ends. The religious Sabbath is the crown and glory of the day of rest. Worship is man's noblest function and highest privilege. The law of the Sabbath is the law of God. Its fulfillment in its civil aspects is found in obedience to "the royal law," "Thou shalt love thy neighbor as thyself." Its religious claims are met when another mandate is obeyed, "Thou shalt worship the Lord thy God, and him only shalt thou serve." The complete remedy for Sabbath decline is the enshrinement of love in every heart; for "love is the fulfilling of the law." Then will be fully met the conditions which insure blessedness:

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

J. C. M. Coyle.

Art. IV.—THE TWO-HOUSE PLAN.*

The refusal of the Annual Conferences of the Methodist Episcopal Church to approve the proposition to largely increase the number of lay delegates in the next General Conference ought not to be construed into an unwillingness to give the laity a just and equal representation in the highest legislative assembly of the Church. Aside from the fact, by no means an unimportant one, that the body would thereby become an unwieldy convention in which fair discussions would be impossible, there is a general conviction that the plan submitted would not accomplish the end sought.

That the present plan is satisfactory to neither ministers nor laymen no one who has been a member of the General Conferences since 1872, when laymen were first introduced, will question. The conviction has increased with every successive session that we need a thorough reconstruction of the law of the Church relating to this representative body. The vast increase of our Church membership, now rapidly approaching two and a half millions, renders this work an immediate necessity, and there will no doubt be found wisdom in the General Conference, as in all times past, to meet this emergency.

We need not lose sight of the fact that the Methodist Episcopal Church was organized by the ministry. While her numbers were small it was not difficult for the whole body of elders to meet and accomplish all the work that the necessities of the Church then required. The first delegated General Conference in 1812 was a necessity arising out of the growth of the body. The gradual change in the ratio of representation was the result of the same cause. Previously to 1800 all the ministry assembled annually for such business as might be deemed important, and to receive their appointments. At the session of 1800 it was determined to limit the number thereafter to those who had traveled four years.

* *Principles of Church Government with Special Application to the Polity of Episcopal Methodism, and a Plan for the Reorganization of the General Conference into Two Distinct, Separate, and Concurrent Houses.* By the late William H. Perrine, D.D. Arranged and Edited, with a Life Story and a Review of the Lay Delegation Movement in the Methodist Episcopal Church, by James H. Potts, D.D.

In 1804 the number was further restricted to those who had traveled four years from the time of their reception into the Conference. In 1808 it was determined that the first delegated General Conference be held in 1812, and should consist of one for every five members of the several Annual Conferences. In 1816 the number was reduced to one for every seven. This remained the law of the Church until 1836, when the representation was changed to one for twenty-one. For twenty years the rule remained unchanged, but in 1856 the number was reduced to one for every twenty-seven. At the next General Conference the slight change was made from twenty-seven to thirty. In 1872, when laymen were admitted, the ratio was changed to one for every forty-five, where it now stands.

Although the General Conference of 1824 was composed of one out of every seven ministers the Church had increased so rapidly that one hundred and twenty-nine delegates representing twelve Annual Conferences were elected as members of that body, and all but five were present. Although the ratio has been gradually reduced until there is only one clerical delegate for every forty-five members of Conference there were two hundred and eighty-eight ministerial delegates elected to the last General Conference. Allowing only a moderate increase in the ministry for the quadrennium, there will probably be not less than three hundred and twenty clerical delegates in the General Conference of 1892; and yet it is doubtful if the Annual Conferences will soon consent to a less number of delegates than one for forty-five.

The question of lay delegation is outside of our discussion. The wheels of progress in such revolutions never turn backward. To the ministry of the Methodist Episcopal Church in 1872, in whom the power to retain all legislative authority in the Church was vested, must be accorded great magnanimity, as well as wisdom, in consenting to divide that authority with laymen.

The records of either Church or State are not often brightened with examples of voluntary surrender of prerogatives after this manner. Judge Story once said, "There is a strong propensity in all public bodies to accumulate all power, patronage, and influence in their own hands." And yet the vote of

over two thirds of the members of the Annual Conferences, and that of the entire body of the clerical delegates of the General Conference of 1872, with the exception of one, stand out upon the records of the Methodist ministry as proof that greed of power was subjugated to a desire for the highest interests of the Church.

No heartier welcome was ever extended to a body of Christian men than that which greeted the laymen of the General Conference of 1872. We are sure Heaven smiled when laymen and ministers shook the walls of the Academy of Music with the doxology. No one will suspect us of invidious comparisons when we say that these laymen as a whole were the ablest body of men which the Church could present. They were chosen without the restriction which rotation in honors made reasonable and just in subsequent elections. And yet there was early apparent a conviction that these able laymen were overshadowed by the superior numbers of the clerical delegates. Some of the laymen openly expressed dissatisfaction at what was regarded as their inferior if not helpless position. A meeting of laymen was called to determine what demands should be made. If there was any doubt as to the conservatism and good sense of laymen that doubt was buried deep before the meeting closed. While a few extremists assumed defiant airs and suggested wild and impracticable measures, the body by an emphatic majority of thirty-six to six accepted the proposition to allow a separate vote of each body whenever two thirds of either body should demand it, as a substitute for equal representation in numbers.

It may be well to state as a matter of history, however, that the plan adopted by the Church for the admission of laymen into the General Conference did not satisfy all the friends of the movement at the time, and least of all Dr. Perrine. The principal objections are embodied in the following extract from the *Religious Telescope* of March, 1873:

> Let us examine lay representation as instituted in the Methodist Episcopal Church. Its General Conferences will hereafter be composed of a minority of laymen. But these laymen are chosen by an electoral college which is elected by the quarterly conferences; and these quarterly conferences are largely composed of the appointees and nominees of the preacher in charge, as he is also an appointee at the absolute discretion of the Bishop pre-

siding at the Annual Conference. The stewards and trustees, composing a large part of the membership of those quarterly conferences, though elected by the Conference itself, are all the nominees of the itinerants; and the class-leaders are the direct appointees of the preacher in charge. So from the foregoing it appears that, while laymen compose the electoral college that chooses lay delegates to the General Conference of the Methodist Episcopal Church, the laymen of the quarterly conferences are mainly the appointees and nominees of the itinerant preachers. So that while the Church has a good portion of lay delegates in its General Conference it has little or nothing of lay representation in the true sense of that term. The great body of the people of the Methodist Episcopal Church have almost no voice at all in the selection of those who compose the quarterly, Annual, or General Conferences of that denomination. Those delegates are the representatives of a chosen few, not of the masses of the Methodist people. Then let it be remembered that the majority of delegates to the General Conference of the Methodist Episcopal Church are ministers elected by the Annual Conferences, which are composed exclusively of the itinerant preachers.

Dr. Potts adds:

It is worthy of note that Dr. Perrine anticipated all these objections and sought to provide against them. At the Brooklyn General Conference in 1872, nothing daunted by the fact that every member of that body had forsaken him in his opposition to the "plan," on May 9 he presented a memorial asking enlargement of the electoral basis of the present plan, so that all the membership outside of the quarterly conference might be represented in the body.

The logic of Dr. Perrine is sometimes confused and his argument greatly weakened by the attempt to show that laymen should be admitted into the Annual as well as the General Conference, and still further to prove that there should be a third house, which he would call the judicial body composed of the Bishops of the Church. He would especially give this third house the veto power in certain cases. Had he been content to accomplish one thing at a time, his work would have been less complex and his argument more convincing. Yet, as a whole, his memory will be held in grateful remembrance by a Church which we humbly predict will accept the conclusions which he presented with such force to a skeptical body.

Dr. Potts, the diligent editor of Dr. Perrine's book, collected, from the correspondence which he found, indorsements of the

two-house plan by men who will be acknowledged as representative men, both in the laity and ministry:

The speech by Dr. Perrine produced a profound impression. Many leading members of the General Conference gave it careful attention, and were convinced that it outlined the safest policy for the Church to pursue. Bishop Ames said: "Perrine has done the best thing of the General Conference so far. His theory of the constitution is historically and philosophically correct." Judge G. G. Reynolds said: "I have just finished reading your speech; it is magnificent, and I think I can say I can indorse every position in it." Dr. J. M. Buckley said: "Perrine, I have read every word; I believe every word of it; you have the facts and principles." General Clinton B. Fisk, in a note dated Baltimore, May 27, 1876, said: "I wish to thank you again for your able defense of the liberties of the Church." G. J. Ferry, chairman of the Committee on Lay Delegation, said: "Perrine, you are right; you are going to succeed; the best men in the Church are with you." Another delegate said: "That speech will shape the Church of the future." One of the Bishops declared: "It is much easier to speak slightingly of Perrine than to answer him." The late Dr. E. Wentworth gave this encouraging word: "You are making progress. It took Wilberforce thirty years to convert the British Parliament." The *Michigan Christian Advocate* said: "It was an able argument upon the necessity of guarding constitutional rights against the aggressions of legislative assumption, an object which he sought to accomplish by the division of the General Conference into two branches, lay and clerical." Rev. F. M. Searles, of Ohio, writing to a member of the Michigan Conference in 1879, said: "Dr. Perrine's speech at the last General Conference impressed me deeply. I hope his views may prevail, and that he may have the opportunity of being heard again at the next General Conference." Rev. George B. Fairhead, of New York, also wrote: "I have just finished a re-perusal of Dr. Perrine's arguments on the two houses. His arguments are solid rock of the granite order. He has made a masterly presentation of the question of church government such as I have never before seen equaled. His arguments compel deliberation, and force on the judgment the conviction that he is unanswerable."

At the very opening of the session, in 1876, almost before the organization had been perfected, Dr. Perrine commenced his masterly argument for the organization of two separate houses of co-ordinate jurisdiction. The time for such an elaborate argument was unfortunate and the Conference impatient, and yet the speaker was impelled forward by the most intense conviction of the soundness of his position. The Church

has long since pardoned him for his indiscreet selection of time for his argument. He obtained a sufficient hearing to arouse the Conference to an investigation of his positions. Dr. Perrine's favorite theory was that the clerical house should originate and take special cognizance of questions of a spiritual character and those which were connected with the administration of discipline in the Church. He stoutly contended that the ministry was a divine order and could not divide its functions with the laity. At the same time he maintained that all authority and power in the government of the Church originate with the people. He elevated his banner high above every thing else on which he had written in gold his motto, "The Priesthood of the People." Here all authority centers. The division into legislative, executive, and judicial departments is simply a matter of convenience or expediency. He condemns that feature of the polity of the Methodist Episcopal Church which deprives the Bishops from participating in the legislation of the Church. He quotes from Blackstone:

"It is highly necessary for preserving the balance of the constitution that the executive power should be a branch, though not the whole, of the Legislature. The total union of them, as we have seen, would be productive of tyranny; the total disjunction of them for the present would, in the end, produce the same effects by causing that union against which it seems to provide. The legislative would soon become tyrannical by making continual encroachments and gradually assuming to itself the rights of the executive power."

The constitution of the Methodist Episcopal Church evidently contemplates the integrity and perpetuity of the episcopal or executive power. Then why not grant to a majority or to three fourths of our Bishops present in the General Conference the negative that, in some form at least, is deemed essential to preserve the integrity and independence of every vigorous executive in every free State in Christendom? Why should our Bishops be compelled to listen to frequent reminders from the floor of the General Conference that "they are entirely at its mercy?" We commend to the general good sense of the Church the following apothegm of "Junius," that champion of liberty: "The submission of a free people to the executive authority of government is no more than a compliance with laws which they themselves have enacted."

The speech of Dr. Hamline in the General Conference of 1844 on the rights, prerogatives, and limitations of the episcopacy, which created such enthusiasm that the orator was swept

by it into the episcopacy, Dr. Perrine combats with but scant concealment of his impatience, and, we might add, his contempt:

But this free constitution is in danger. Do any doubt that it has been imperiled? Proof is too conclusive. Who gave the most popular speech ever delivered on the floor of this Legislature? Leonidas L. Hamline. What was the burden of that marvelous speech? The supremacy of the General Conference! We quote *verbatim:* "Its supremacy is universal!! It has legislative, judicial, and executive supremacy!!!" What followed? Was this body shocked at the utterance of this great libel on the character of our free constitution, at the application of the formula which "answers to the very definition of a despotic government?" The record tells us that "at its conclusion nearly every body was ready to shout." Aye, sir, that formula fell on "eager ears." It touched responsive chords in human nature. In short, it was in perfect consonance with what Chief-Justice Story calls so justly "the strong propensity of all public bodies to accumulate all power, patronage, and influence in its own hands." Sir, with the General Conference it was a very popular speech. Who wonders that they were "ready to shout"—were ready to smile on the author and utterer of so many most agreeable sentiments, so many exquisite and most acceptable compliments—were ready to do a handsome thing in return? The orator gave the Conference all he would—legislative, judicial, and executive supremacy," "universal supremacy!!" and the General Conference gave the orator all they could! Their suffrage made him a Bishop.

The division of a great legislative body into two houses of concurrent jurisdiction is in harmony with the almost universal practice of State governments. Pennsylvania and Georgia attempted to maintain State governments with a single house. Experience soon drove them to add a Senate in harmony with other States.

That the General Conference of the Methodist Episcopal Church is a very different body from a State Legislature we readily concede, but when the representatives of these bodies are assembled for the work of legislation there must be more or less of similarity in the methods employed in reaching results. Dr. Perrine has presented a large variety of selections from the best writers on the questions involved, and we place on record here a few of these as specimens:

In the great work of Curtis, entitled *The History of the Constitution of the United States*, quoted with deference as an authority at home and abroad, we find the following:

"The needful harmony and completeness of the scheme, according to the genius of Anglo-American liberty, *required the division of the Legislature.* Doubtless a single council or chamber can promulgate decrees and enact laws; *but it had never been the habit of the people of America, as it had never been the habit of their ancestors for at least a period of somewhat more than five centuries, to regard a single chamber as favorable to liberty or to wise legislation.* . . .

"The people of these colonies in general, therefore, saw that nothing was so important in constructing a government with popular institutions as to balance the legislative, executive, and judicial departments, each against the others, so as to leave to neither of them uncontrolled and irresponsible power. In general, too, they understood and had always been accustomed to the applications of *that other fundamental principle essential to well-regulated liberty—the division of the legislative power between two separate chambers having distinct origin and of distinct construction.*"

Hamilton, who, it is said, "most powerfully contributed to introduce into the Constitution of the United States every element of order, of force, and duration in it," says: "In a republican government the legislative authority necessarily predominates. The remedy for this inconvenience is to divide the Legislature into different branches and to render them, by modes of election and different principles of action, as little connected with each other as the nature of their common function and their common dependence on society will admit."

De Lolme, one of the very first constitutional writers of modern times, says: "In order to insure stability to the constitution of the State it is indispensably necessary to restrain the legislative authority; and the Legislature, to be restrained, must be absolutely divided, for, whatever laws it may make to restrain itself, they can never be relatively to it any thing more than simply resolutions. As those bars which it might erect to stop its own motions must then be within it and rest only upon it they can be no bars. But each of the parts into which the Legislature is divided can serve as bars to the motions of the others. . . . As a kind of point of honor will naturally take place between those different parts of the legislature, they will therefore be left to offer to each other only such propositions as will at least be plausible, and all very prejudicial changes will thus be prevented, as it were, before their birth."

Webster says that "if all legislative power rested in one house it is very problematical whether any proper independence could be given to either the executive or judiciary. Experience does not speak encouragingly upon this point. If we look through the several constitutions of the States we shall perceive generally that where the departments are most distinct and independent there the Legislature is composed of two houses with equal authority and mutual checks. If the legislative power be in one popular body all other power will sooner or later be there also."

Thomas Jefferson thus indorses it: "The concentrating of all the legislative, executive, and judiciary powers in the same hands answers precisely the definition of despotic government. It will be no alleviation that these powers will be exercised by a plurality of hands, and not by a single one. One hundred and seventy-three despots would be as oppressive as one. As little will it avail that they are chosen by ourselves."

Chief-Justice Story put his great name upon our yard-stick thus: "Whenever the executive, legislative, and judiciary are all vested in one person or body of men the government is in fact a despotism, by whatever name it may be called, whether a monarchy, an aristocracy, or a democracy."

It seems impossible to add to the clearness and force of the statements embodied in these utterances of distinguished statesmen and jurists.

During the formative periods of the Church the necessity of restriction upon legislation was less apparent than now. To-day Methodism has penetrated not only into every part of our own great Commonwealth, but Conferences and missions are found in every part of the world. The next General Conference will be made up of representatives of nearly a score of different nationalities and languages. Each one has peculiarities arising out of local and perhaps temporary conditions, and if the connectional system is to be maintained throughout the world new and perplexing questions will inevitably arise, demanding the most careful consideration. The time is not distant when the maintenance of the solidarity of the Methodist Church will be the most difficult problem ever presented for solution. Our rapid growth and world-wide empire will make assimilation more and more difficult.

In the coming years, when mission-fields are no longer bound to the home Church by the presence and service of missionaries from America and the assistance now required in the work, it can hardly be expected that they will consent to "Rules and Regulations" made by a distant and foreign Church. If the day for the apprehension of events of this kind is placed in the dim and distant future, it must be on the ground that the minority and dependence of the Church abroad are prolonged beyond the period for which the Church most devoutly hopes and prays. In the world's history colonies become empires. The tendency of acquisition of power and numbers is toward independency.

The argument for "two houses" may be condensed under two general heads:

1. Important questions will receive more careful consideration by two separate and independent bodies. These will be chosen by different constituencies and will represent the different views of each. They will look upon the measures from widely different stand-points. The division will not be on the favorite distinction of Dr. Perrine, "spiritual and material." The attempt to differentiate these will be a failure. All that is material and financial will be found to subserve the spiritual.

The building of churches, the maintenance of educational institutions and Christian literature, the raising of money for missions, are all to promote the one end for which the Gospel is preached—the salvation of the world. Yet the methods to be employed and the application of them call for an order of talent which business men are expected to possess.

The experiment of placing laymen on the various Church Boards to which are intrusted the management of financial affairs has been most satisfactory. We can trust the large body of business men who will be chosen to consider together the great questions which are sure to come before the Church. They will be able to discover the weak points in the measures brought forward by the clerical body. Herein will be found a safeguard against hasty or class legislation. Laws will not be as likely to be passed under the inspiration chiefly of an eloquent speech. Skillfully drawn measures will be considered by another body from that in which they originated, and possible harm to the Church prevented.

2. The division of the General Conference into two houses will forever settle the vexed question as to the relative number of lay and clerical delegates. The concurrence of both houses, however large or small, will be necessary to complete an action excepting in the case of elections. Although there is some restriction possible under the present rule allowing vote by order, the plan has never been satisfactory to either body. If lay delegation is to be continued by the organic law of the Methodist Episcopal Church, the power of the laity in legislation must equal that of the ministry. While they are in a minority in a single body they have a right to complain. They can be outvoted at any time by the large majority.

There are only two ways by which, in one body, equalization can be secured—by the reduction of the clerical delegates or by the increase of the laymen. From all the facts we can gather, the body of the ministry in whom all legislative power was originally vested will not under the present order of things consent to material reduction of representation. To increase the number of laymen so that the Conference will reach at least six hundred and fifty, with the prospect of reaching in a few quadrenniums one thousand, is preposterous.

The Conference would cease to be a deliberative body and degenerate into a convention or mass-meeting. A few men would monopolize the time, and these not always because of their superior statesmanship or wisdom, but because of their acquired alertness in obtaining the floor. Nine tenths of such a body would be spectators only. The expenses of such a gathering and the difficulty of finding suitable rooms for such an assemblage would necessitate its location in only a very few of our largest cities. We apprehend if one experiment of such a Conference was tried it would never be repeated.

We are driven back by the impracticability of either of these plans to that of two separate houses. Here there will be no longer any reason for demanding equality in numbers. A minority will not be overshadowed by a majority. The clerical house will be no larger than expediency requires. There will be no difficulty in adjusting numbers in either house so that the highest efficiency of a legislative body may be secured when competitions are no longer a factor.

On the fifth day of the session of the General Conference for 1880 Rev. J. W. McDonald, of Iowa, brought the question of division into two separate houses before the Conference by a resolution asking for the appointment of a special committee of thirteen, and the resolution was adopted. An able committee of thirteen was appointed, which, after two weeks of careful deliberation together on the whole subject, appointed a sub-committee consisting of Dr. Perrine, Dr. D. Curry, and Dr. S. F. Upham, to embody its sentiments in a formal report. The report of this sub-committee was approved with great unanimity by the main committee, and presented to the General Conference, as follows:

PART II.—GOVERNMENT OF THE CHURCH.

CHAPTER I.—THE CONFERENCES.

Section 1.—*The General Conference.*

¶ 62. The General Conference shall consist of two distinct, separate, and concurrent houses, to be called the House of Ministerial Delegates and the House of Lay Delegates.

¶ 63. The House of Ministerial Delegates shall consist of one delegate for every forty-five ministers of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference, yet so that such representatives shall have traveled at least four full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

¶ 64. The House of Lay Delegates shall consist of two laymen for each Annual Conference entitled to two or more ministerial delegates, and of one layman for each Annual Conference entitled to but one ministerial delegate, said delegates to be chosen by an electoral conference of laymen, which shall assemble for the purpose on the third day of the session of the Annual Conference at the place of its meeting at its session immediately preceding the General Conference.

¶ 65. The electoral conference shall be composed, etc. (same as in Discipline).

¶ 66. The General Conference shall meet, etc. (same as in Discipline).

¶ 67. Whenever the General Conference is convened each house shall be the judge of the election returns and qualifications of its own members, and a majority of each shall constitute a quorum to do business, but a less number may adjourn from day to day.

¶ 68. One of the Bishops shall preside in the House of Ministerial Delegates, but in case no Bishop be present the house shall proceed to choose from its own body, without debate, a president *pro tempore*. Said house shall also choose all its other officers.

¶ 69. The House of Lay Delegates shall elect from among its own members, without debate, the president thereof, and shall choose all its other officers.

¶ 70. Each house shall have power to originate and propose acts for the concurrence of the other.

¶ 71. Each house may determine the rules of its own proceedings, and shall keep and publish a Journal thereof; and the yeas and nays of the members of either house on any question shall be, at the desire of one fifth of those present, entered upon the Journal.

¶ 72. Neither house during the session of the General Conference shall, without the consent of the other, adjourn for more than one day, nor to any other place than that in which the two houses shall be sitting.

¶ 73. Joint sessions of the two houses shall be held for the hearing of the quadrennial addresses of the Bishops, the reception of fraternal delegates, and for the election of all the officers of the Church elected by the General Conference; but no legislation shall be valid except it shall be the concurrent action of the two distinct and separate houses.

¶ 74. All elections of Bishops, book agents, secretaries of church societies, and editors of our official papers and periodicals shall be invariably by ballot.

¶ 75. The General Conference shall have full powers to make rules and regulations for our Church under the following limitations and restrictions, namely (see 1, 2, 3, 4, 5, and 6, Restrictive Rules, in Discipline, without change, as now).

¶ 76. *Provided, nevertheless,* that, upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences succeeding who shall be present and vote on such recommendation, a majority of two thirds of each house comprising the General Conference succeeding shall suffice to alter any of the above provisions excepting the first restriction. And also whenever such alteration or alterations shall have been recommended by two thirds of each house of which the General Conference is composed, so soon as three fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

The report of the committee was ordered printed and made a special order after the Conference had time for examination of the matter. When the question was submitted there were 110 votes in its favor and 211 against it.

When the radical character of the change sought is considered, and the farther fact that this was the first time a vote had been taken on this matter, the vote in its favor was quite as large as could reasonably be expected. In 1862 the question of lay delegation was submitted to the Church. The ministerial votes were 1,338 for and 3,069 against the measure. The vote of the laity was 28,884 in favor and 47,855 against, and yet, ten years later, laymen were admitted to the General Conference by the practically unanimous vote of the ministry.

At the last General Conference, on the 17th of May, Dr. A. J. Kynett offered a paper calling for a commission on the "Constitution of the Church," to be composed of one ministerial and one lay delegate from each General Conference District, with four delegates-at-large and three of the Bishops, with instruction that the commission prepare a revision of the Discipline, to be submitted to the Conferences during the present quadrennium,

and, if approved by requisite vote, to be brought before the next General Conference for final action. On the 19th the rules were suspended to allow a motion to refer the above paper to a committee of seven.

In order that the readers of the *Review* may learn from the highest authority possible the action of the General Conference, we quote from the Journal, on page 300:

> On motion of A. J. Kynett, the rules were suspended, and he moved that a paper on the organic law of the Church presented by him, May 17, be referred to a committee of seven.
>
> Sandford Hunt moved, as an amendment, that the committee report to the Conference a plan for the separation of the clerical and lay delegates of future General Conferences into separate houses.
>
> The amendment was adopted, and the resolution, as amended, was adopted.

This committee was not announced until just before adjournment on May 22. The time was evidently too short for the consideration of the most important question brought before the body during the session, and the committee no doubt presented the only report practicable under the circumstances.

The Bishops were requested to appoint a commission to consider the whole subject and report its conclusions to the next General Conference. What those conclusions will be may not be known until the meeting of that body. Unless we misjudge the spontaneous vote by which the last General Conference accepted without discussion the amendment directing the above named committee to report a plan for two houses, the next General Conference will not be satisfied unless the plan is brought forward for its consideration.

Had the question been introduced at an early period of the last session, who is prepared to say the next General Conference would not have been composed of two houses? Our profound conviction is that the Methodist Episcopal Church will never be satisfied until this result is accomplished.

S. Hunt

Art. V.—TENDENCIES IN AMERICAN ECONOMICS.

No themes are of greater popular interest or of more vital significance than certain economic questions which are pressing for solution. The vital relation of these questions to our national and social well-being is attested by the patient study and fruitful labors of men like General F. A. Walker, President C. K. Adams, Professors R. T. Ely, E. A. R. Seligman, J. R. Clark, and F. H. Giddings, who are in the front rank of a band of investigators and helpful thinkers as able, earnest, and successful as any branch of science can furnish in any land. In vigor and originality they lead the world, while in patient research and philosophic grasp they yield only to Germany. In America alone are the factors of the problems at once so immense and so plastic. Nowhere else are the issues more momentous. To sketch three prominent economic tendencies is the purpose of the present article.

The rise and growth of the existing industrial system has developed well-marked tendencies which are of commanding importance in the work and life of our time. The first is the failure of competition as the sole controlling economic force. This failure is the most prominent and apparently the most misunderstood feature of our business life. General Walker defines competition as "the operation of individual self-interest among buyers and sellers of any article in any market." * Mr. Baker more definitely and better defines it as "that force of rivalry between buyers or between sellers which tends to make the former give a greater price for the commodity they wish to secure, and tends to make the latter offer better commodities for a less price." † The housewife finds that the price of sugar always goes up in the fruit season. On the other hand, the farmer buys better reapers and mowers for one third to one half less than their price ten years ago. Competition accounts for both. This familiar fact of business life has very obvious advantages. In an industrial organization controlled by competition President Adams, of Cornell University, finds such benefits as these:

> Men are guaranteed the full enjoyment of the fruits of their labor. There is an ease of movement from one grade of labor to another and from one business to another; to this mobility is due

* *Political Economy*, p. 96.

† *Monopolies and the People*, p. 145.

in large measure the material progress of the nineteenth century. The energy of modern society is due to the opportunity thus afforded in all forms of industry. Society has a guarantee that the goods will be produced at the lowest possible cost, and that they will be put upon the market at a fair price.*

The advantages of competition have been rehearsed by all the *laissez faire*, free-trade school of political economists. Even as able a man as James F. Hudson† claims that competition is the cure for all the evils of the railway traffic system. But it has some equally great disadvantages. They have been classified as follows:‡

1. "It forces the moral sentiment pervading any trade down to the level of that which characterizes the worst man who can maintain himself in it." This produces bad and cheap production, the grinding of the faces of the poor by long hours of labor, child labor, and labor of married women in stores, factories, and mines, and has a tendency to reduce wages. It creates speculation and increasing distance between social classes.

2. "It renders it impossible for men to realize the benefits that arise in certain lines of business from organization in the form of monopoly," as is seen in the case of the post-office, the maintenance of roads, bridges, light-houses, etc.

3. "It tends to render government weak, inefficient, and corrupt." The competition for franchises and reliefs before our legislatures and boards of aldermen is a sufficient illustration.

Add to these the natural monopolies, like street railways and gas companies, where competition means double the cost and no better service, which is as true of all natural lines of railroad as of canals, and applies as well to telegraph and express companies, etc., and we see at once why David A. Wells, a firm adherent of the Manchester school, says:

> It must also be admitted that the whole tendency of recent economic development is in the direction of limiting the area within which the influence of competition is effective.§

These are natural forces limiting competition. Competition, to be effective, must be free. It is opposed to all combination. In 1874 was organized the movement which culminated in the

* *The Relation of the State to Industrial Action*, pp. 36, 37.

† *Railways and the Republic*, pp. 309–311, 314.

‡ C. K. Adams, work before cited, p. 38. § *Recent Economic Changes*, p. 93.

Standard Oil Trust—a movement fraught with more weighty and momentous consequences to the trade and industry of the nation than any legislative enactment since the civil war. A list published in 1888 named fifty-seven leading industries which were controlled more or less by trusts, from beef and flour, sugar and salt, coal, iron, and copper, to lead-pencils and coffins.

No doubt any such wide-spread movement implies some strong impelling cause. Doubtless the chief economic cause named is the prevention of competitive waste—the diminution of officers, of agents, of commercial travelers, of the expenses of offices, of organization, and of competitive strife. But stronger far than this is the fact that such large amounts of capital have been lodged in so few hands that, with modern means of communication, the formation of combinations to control the manufacture and sale of the leading necessaries of life become at once feasible and immensely profitable.

Of course competition remains as a powerful factor in business life, but its old supremacy is gone. The trusts have come. The Iowa farmer sells his stock fed for market for one dollar and seventy-five cents per hundred pounds, but we pay in the East, as we have since the war, from sixteen to twenty cents per pound for steak. The sugar-trust has made a clean profit in one year of one third of the capital employed in the business. It is doubtful if we have less glucose; we do not pay less, and when the tariff has to be adjusted the refiners are protected. No careful student of the subject will merely rail at monopolists or declaim against trusts. The promoters of syndicates have simply adjusted themselves to present economic conditions, and done what all competitive business teaches the best for themselves in the circumstances. The means by which this has been done, and not the thing itself, determines the moral character of the act. Moreover, trusts have come to stay. Where they can resist disintegrating forces and produce more cheaply than as competitors they will continue in fact, whatever name they bear. But what is the effect on democracy of the control of manufacture and trade and hundreds of thousands of employees by these large and commanding aggregations of capital, many times of foreign ownership and control? Will it not intensify the commercial aspect of society and the corruption of government? Will great masses of the people be con-

tent to have their very means of daily subsistence controlled by a class whose tax upon the necessities of the poor causes the accumulation of the most overgrown fortunes the world has seen?

A second tendency of commanding importance is the extension of the functions of the State. In one respect the functions of the modern democratic State are more restricted than in the aristocratic forms which preceded it. The modern State believes that the intellectually trained citizen can do his religious thinking and perform his religious service more wisely than the State can prescribe it for him. But that does not mean that the State is either irreligious or immoral. It is, in Dr. Mulford's words, "a continuous and conscious organism and a moral personality which has its foundations laid in the nature of man, and its purpose is the welfare of the people."*

The popular conception of the State as existing only for the protection of the citizen, and legitimately exercising only police powers in times of peace, must give way before this broader definition. Accomplished facts and stable social and economic forces are compelling the recognition of this enlarged function and duty of the State.

It is acknowledged every-where in the democratic State that it must supervise and control the secular education of the people. It has a right to prescribe a moral level below which commercial competition shall not descend. The series of legislative enactments known as factory acts, prescribing the length of working-hours, prohibiting or regulating the employment of women or children, providing for the prevention of accidents, and defining the employers' liability when a workman is injured, as well as the acts forbidding and punishing adulteration and compelling the abolition of the truck system; all these are framed on the assumption that the State is a moral personality and its supreme end is the welfare of the people. In this relation it properly takes control of such natural monopolies as it can wisely manage. This is seen in the governmental administration of the post-office, of roads, bridges, and canals, etc. It can advantageously manage the railroads, as has been proved beyond question in Germany, and telegraphs, as in England. Public authority in cities and towns can profitably own and administer the water-works, gas and electric lighting, and control

* *The Nation*, pp. 3–24.

street railways, as well as care for its streets or parks. This means that the State must control and may manage natural monopolies if the community is to be well governed.

What a stride in this direction has been taken in twenty years railroad management will show. Then it was a question if any power were in existence which could control railroad corporations. Legislative corruption was rampant. Any control by the State seemed but another way of transferring power to the strong and unscrupulous hands which managed the railroad interest. Now President Adams says:

> The railroad problem has in this country passed beyond the stage at which the right of legal control is contested. That point was settled by the interpretation of the courts on the "granger laws," and the only question which at present remains has to do with the manner in which the needed control may be successfully exercised.*

Civil-Engineer Baker says:

> It is well established that the public has the right through its legal representatives to regulate the management and operation of the railroad in every detail, including the rates which it may charge for its services.†

No one will deny that this change has rendered legislatures less subservient to the railroad interest and more responsible to the people. Without power there can be no responsibility. The whole history of this class of legislation, from "granger laws" to the Thurman Act and Interstate Commerce regulation, shows that the State only can control powerful monopolies. The contest between the State and natural monopolies has been fought and won. It is the weak, not the strong, State or civil administration of municipalities that we have to fear. Can the State afford to let gigantic monopolies called syndicates or trusts go unchecked, and be true to the welfare of the people? An able and conservative writer has said:

> There is a natural and eternal enmity between the principle which underlies the conception of English liberty and monopolies of every sort.‡

What then can the State do? It can recognize these trusts as it has railroad corporations and control them. It should insist that they have a public character and are not merely pri-

* Work before cited, p. 10.

† *Monopolies and the People*, p. 219.

‡ C. K. Adams, work before cited, p. 82.

vate enterprises for gain. It should insist upon publicity of accounts and official statements of financial standing. It should insist that all monopolies are servants of the public, are bound to render their services without discrimination to all who employ them, and are under the control of the State to prevent or rectify abuses. With these safeguards the restriction of competition may prove of benefit to the people at large as well as to those who have inaugurated the era of monopolistic production.

The third of these commanding tendencies is the reform of our system of taxation. This does not mean the advocacy of the single tax system. Of all the vain schemes which have the support of good and able men this seems to have the least value. Yet no one is thoroughly informed on the subject but will echo the words of Professor Seligman, of Columbia, when he says:

> Practically the general property tax as actually administered to-day is beyond all peradventure the worst tax known in the civilized world.*

This is the tax system of the Empire State, and, indeed, with exceptions in some particulars, of all the States of the Union.

According to the report of State Comptroller Wemple, in 1888 the real estate of the State of New York was assessed at $3,122,000,000, and the personal property at $346,000,000. The comptroller says:

> I am sure that the actual value of the personal property of the people of the State of New York legally liable to taxation exceeds the real estate.†

Then three thousand millions are untaxed—nearly or quite one half of the whole. Who profit by this enormous tax exemption? The poor? The men struggling to support their families or to succeed in business? By no means, but men who are the largest property-owners in this country. In every community we exempt the class best able to bear its burdens. The exemption of the rich and powerful brought the France of 1789 to ruin, and we are treading in her steps. Our most dangerous social agitators are those who pervert the forces of government in the interest of a class best able to care for itself. No wonder that an Ohio lawyer, who holds estates in trust for several parties, says that whenever he goes to the tax-office to pay taxes he feels

* *Polit. Science Quar.*, March, 1890, p. 62. † Comptroller's Report, 1889, p. 33.

capable of committing robbery, arson, and murder—because he is obliged to pay taxes on the full value of estates of two, three, and four thousand dollars belonging to little orphan children, whereas he sees wealthy clients paying on ten or fifteen per cent. of what he knows they are worth.*

Professor Ely, in conversation with a former tax official of long service, said: "It seems to me, from what you say, there is not a wealthy man in the State of Ohio who is not a perjurer." † The official replied, "It is true." Of more direct importance than any measure pending at Washington is the fact that the poorer property-owners of this State are paying nearly twice their just proportion of the taxes, in order that their wealthy neighbors may be practically exempt. These facts are not recited for the purpose of denouncing men of wealth. Society and business have changed, and no adjustment of the present system can make it equitable. It is to be regretted that the farmers, smarting under grievous burdens, seek to perfect the general property tax. A complete re-adjustment must be made. Only with a progressive income tax in operation, and the increase and adjustment of taxes on corporations, will the larger holders of property pay an equitable tax.

This must come, and something more. Our fathers believed in a democratic as opposed to an aristocratic structure of society, as well as in equal political rights. By the constitutional provisions abolishing primogeniture and laws of entail they showed that they based the maintenance of that "democratic state of society upon the most general distribution of education and property among the people." ‡ So they made possible the history of American democracy for the last hundred years. How changed since their time! Mr. T. G. Shearman, in *The Forum* for November, 1889, estimates the total wealth of the country at $62,575,000,000. He names seventy men who own $2,700,000,000, none owning less than $20,000,000 each, and says one hundred persons own $3,000,000,000; forty thousand persons own over one half the wealth of the United States, and one seventieth of the people own two thirds, while in aristocratic Britain it takes one thirtieth of the people to own two thirds of the wealth.

* Prof. R. T. Ely, *Taxation in Amer. States and Cities*, p. 158. † *Ibid.*, p. 158.
‡ J. F. Hudson, *Railways and the Republic*, pp. 8, 9.

Our fathers thought they were forming a new and better state of society, and yet that acute and impartial observer, Professor Bryce, comments unfavorably on the increasing likeness of our society to that of aristocratic Europe.* The eminent Belgian publicist, M. Laveleye, says:

> I think that Montesquieu is right when he says that a certain equality of condition is essential to the continuance of a Democracy.†

What should be done? Men of English training and traditions—I had almost said language—will never form a communistic state. They will never realize Mr. Bellamy's dream. Individual effort, enterprise, and private property will always be the essentials of social well-being among men of this race and training. In spite of noble examples of the wise use of wealth, and that men of large means in this country are the most liberal and public-spirited of any the world has seen, it is not safe to let things drift. These individual examples do not do away with the urgent and increasing evils which threaten us. What should we do? Simply advance along a path already entered? The State of New York already taxes all inheritances and bequests which do not go by direct descent five per cent. This collateral inheritance tax yielded $736,000 in 1889, and can be depended upon to yield $1,000,000. The English government for one hundred years has levied a legacy tax on all personal property descending to all heirs, direct or collateral. The most eminent living financier after Mr. Gladstone, Mr. Goschen, in his Budget in April, 1889, introduced the principle of progressive taxation of inheritances by laying a special tax on the succession to all estates of over $50,000 in value.

Mr. Jacobson, in his *Higher Ground*, advocates the adoption of the French law of inheritance and bequest, which leaves to the disposal by bequest of the parent only an equal share with one of his children, the remainder to be equally divided among them. That is, if there were two children the parent could dispose by bequest of but one third of the estate.

The committee of the State Bar Association of Illinois on law reform made a report in 1887 in which they recommended the passage of a bill, subsequently introduced into the Legisla-

* *American Commonwealth*, vol. ii, pp. 674, 716.

† *Contemporary Review*, March, 1890, p. 312, art. "Communism."

ture, limiting the amount of real estate a child might inherit to 1,500 acres of land, and the entire estate to $500,000; those standing in the next degree of kinship to $100,000 each; if there is more than enough to satisfy those in that degree the overplus to go to the next, with a like limitation, and so on until the estate is exhausted. The committee say that their "recommendation is in harmony with the spirit of our institutions, and in the same direction as the present laws against perpetuities, entailments, and descent." They further say:

> As to whether the disposition of property upon the death of the owner was within the control of the legislative power of the State, it should be said that there never was a time in the history of the law when such disposition was not regulated by the State.*

With this agrees the certain trend of economic development in the judgment of the eminent author of *Primitive Property* in his latest word: "Property will become more and more a personal, and less and less an hereditary, right." †

It would seem that democracy must demand, if it survives, the division of large estates upon the death of the present owner. A limit should be put upon the amount to be given to, or bequeathed or inherited by or held in trust for, a single individual. This, with a progressive tax on all inheritances above $10,000 in value, would insure a distribution of wealth which would prevent the building up of an intrenched aristocratic society. It would make the wealthy more interested in the public weal and less intent to acquire great fortunes in order to found families. It would do much to render trusts and combinations of capital less dangerous and more easy of control. It would do for the next century what the founders of the Constitution did for ours in abolishing primogeniture and entail, and at less cost. The democratic society which takes this step and enforces this law has overcome the strongest and most corrupting force which threatens it.

* Ely's *Taxation in American States and Cities*, p. 520.

† *Contemporary Review*, March, 1890, p. 324, art. "Communism."

S. H. Dyer

Art. VI.—FROM EPHESUS TO ROME.

A popular conception of divine providence is that of coddled ease and smooth highways. Not finding that, many bearing the Christian name cast away the whole theory, and even half pity such as cling to faith in any providence except of the most vague and general sort. It is a most perplexing department of Christian theory. Common life holds us forever in contact with its mysteries, often painful and heart-breaking. Even "Topsy" discovers that "Providence lets dreffful things happen sometimes;" and profoundest scholarship has not and will likely never discover a theodicy. "Canst thou by searching find out God?" stands as the old challenge, with not a tremor of concession in the ring of its ancient note.

I. If the Lord ever had an heroic favorite on whom to lavish his most partial providence such must have been Paul. But nowhere do we find a more luminous proof that special providence works mainly by disappointments. Hear him announce a plan covering a section of his life's prime, including long-cherished hopes, far-reaching desires, and holiest ambitions. He was in Ephesus, then the metropolis of Asia. Great triumphs had attended his ministry. A public bonfire of soothsayers' books and shrines of Diana, falling out of market, were among the victories. His plans enlarge. He organizes a general relief for the poor saints at Jerusalem, and adds, "*After* [*this*] *I must also see Rome*"—then and now for two thousand years a thrilling purpose. Mistress of the world, her art, learning, prowess, and renown appealed to all that was best in this hero, scholar, and saint.

But her chief attraction was the saints there and those he was sure to add. He saw Rome at last, after a lapse of some half-dozen years, arriving over a way rough with the ruins of his plans, and in sorry plight, a footsore prisoner between two soldiers. From the eminence at the south-west he caught sight of the city and went to his quarters as a prisoner to answer for his life. Who would venture on life or any single year's journey could he see the way and the end from the beginning? Only such as Paul, and not even he without his faith. A glance at the way he came, by what detours, halts, hinderances,

outrages, ignominy, storms, perils, hunger, heart-breaks—this view may help to a clear sight of a special providence and may dispel some misconceptions.

While in Ephesus he was yet declaring his purpose. A storm was brewing which suddenly broke into a mob and a two-hours' uproar so murderous as to cut short his work and sweep him across the sea out of his intended line. The next stage was flight before a conspiracy, on the back track by a long detour through the north by Philippi. The tourist is a fugitive, and a fugitive is not a cheerful traveler. He then swings into line by way of the sea and Troas, going southward. From Miletus he calls the Ephesian elders to whom at first he had disclosed his purpose to see Rome. He now outlines in part his journey. No "tourist's agency" would have a rush with such an itinerary. "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." They kneel on the shore, and sorrow most of all "that they should see his face no more."

Foreboding is no light baggage, but he carried more of that than any other. More than foreboding, it is anticipation. The Spirit witnesseth to his "bonds and afflictions" to come. At Cesarea he cries, "What mean ye to weep and to break mine heart?" This in the very city to which shortly he will be brought in bonds to wait and suffer for two years. Nor can he retreat. He has prayed and requested the saints at Rome to pray that this journey might be granted him when he should pass by them into Spain. It is doubtful whether he ever so passed by. But now constraint is upon him to go on. In Jerusalem at night the Lord stands by and says Paul must bear witness at Rome; and on the ship amid the storm at night he is told by the angel of the Lord that he should "be brought before Cæsar."

No sooner is he in his cherished capital, Jerusalem, than he becomes a firebrand of the worst passions, a center of mobs and schemes of murder, an occasion of trouble to government authorities; is snatched by night from the danger of lynching and hurried under guard off to Cesarea; is held to tempt royal cupidity, to amuse morbid curiosity, to defend himself against skillful and malicious charges; is baffled, detained, confined through successive administrations and lengthening years, before

he journeys to Rome also. Escaping royal caprice at last, by appealing to Cæsar, he is off, under guard, by many a change of ship, over thousands of miles of slow sailing, into winter, wild seas, Syrtes, Euroclydon, Notus, cold, hunger, mutiny, wreck, barbarian coasts, vipers, fevers, and long, dreary months' waiting for spring. Then off, round the capes, up the coast to the road which, as all others, led to Rome, by the Three Taverns, taking courage from sight of the few Christian faces, to and into Rome, there to preach and write and suffer and die at last a prisoner. And this is the way of Providence; over years, by crushed hopes, broken plans, God's grandest hero is led, every step rugged with hardship, rough with ruin. For toil, talent, learning, love, zeal, loss of all, the answer is hunger, hate, slander, scandal, prisons, tumults, treasons, desertion, death. Providence has the look of perdition in this world and a peradventure for the next.

II. But we have missed something by the way, for this is the man who wrote and never retracted: "Our light affliction, which is but for a moment, worketh for us." "All things work together for good." "Neither death, nor life, . . . nor things present, nor things to come, . . . shall be able to separate us from the love of God."

We must, therefore, retrace the journey to see this counterpart of special providence. Sad as was the parting at Troas, when on the way to Jerusalem, a "watch-night" held them in sweet converse till midnight. At Miletus the "love-feast" and farewell could appropriately have closed with singing:

> "Soon shall peace wreathe her chain
> Round us forever;
> . . . . . .
> And fears of parting chill
> Never, no, never."

When he stood on the steps of the tower of Antonio in Jerusalem amid the howling mob and the quailing guard one wave of the small man's hand brought silence, and he stood as the one man whose regal spirit was supreme. When the council was assembled and the Seventy were against him a single turn of his sword of truth scattered them like chaff. When the four hundred footmen and the seventy cavalrymen marched him away by night toward Cesarea they were but his body-guard.

When arraigned before Felix, Festus, or Agrippa, he put court and king on trial, and they trembled under the arraignment. When on the storm-beaten vessel, amid the wastes of angry sea and the wild night, passenger, sailor, and soldier were out of heart and at their wits' end, this prisoner arose and took command, superior to fear and night and deep and death. When cast among barbarians their condition was made tolerable and even comfortable by this prisoner. When he passed the gate of Rome the invasion soon entered Cæsar's palace and was the most important which ever pressed amid the seven hills. When arraigned he stood in hearing of the lions' roar, hungry for his blood, and "no man stood with" him. In that court, crowded with Gentiles, his message rang out and all the Gentiles heard.

The phenix perishing in her fires but faintly resembles this preacher, forgetting his own defense, at Cæsar's tribunal, ready to exchange that splendid head for one fit to wear a crown laid up for him and all "that love his appearing."

III. In this survey of that providential journey we have seen that the way over ruined plans has been the highway of victory. But still we have given little attention to the main fact, or what is implied in the doctrine of special providence. We have noted the disasters and named the triumphs surmounting them. But these are only exponents, machinery, a scheme at work. These imply a schemer, a superintendent. Providence means a provider. It is no "fortuitous concatenation of superinducing circumstances," nor the now obsolete "survival of the fittest." Along with this, amid all providence, there is a Personality superintending, immanent, inherent.

Before this journey began, while Saul was yet a persecutor, there appeared One at the gate of Damascus announcing this presence, "I am Jesus of Nazareth." When in full tide of missionary work by night in Corinth this Person said, "Be not afraid, . . . I am with thee." In Jerusalem, within the castle, after the mob, and while the forty men plotted to kill Paul ere they would eat, "the Lord stood by" and said, "Be of good cheer, Paul: . . . so must thou bear witness also at Rome."

No doubt as the cavalry of Rome escorted him by night to Cesarea the Rider of the "white horse," who leads heaven's

armies, was leading the column; and when the prisoner lifted his chained hand to speak before Felix the governor trembled under the sword-thrusts of him of the "sharp two-edged sword." When at Rome he stood for his first defense it was probably in the basilica, oblong, open to the sky, above the nave, railed off from the surrounding throngs of spectators; in front the tribunal and the judge seated, flanked by his counselors. Cæsar, who occasionally came, may have been drawn by this notable prisoner to be there. As the lone man confronts the judge no friendly face is found in all the throng. He wrote to Timothy afterward, "All men forsook me." No, not all: "The Lord stood with me, and strengthened me; that by me . . . all the Gentiles might hear." Nor judge nor Nero saw the awful majesty of Him by whose presence the prisoner was arraigning them before the court of final appeals. Because of this fulfillment of his last promise, "Lo, I am with you," Paul would preach, though the heavens were falling and the earth on fire. Divine providence is the divine Presence.

Any providential scheme omitting disaster is delusive and productive finally of skepticism and despair. A scheme omitting the overcoming triumphs of grace and faith is no better. A scheme including both good and evil, but impersonal, presents a system of laws, a vast machine whose "ponderous hammers" so terrified Strauss; and includes forces uncontrolled playing upon man, often their victim, and his fate forever uncertain. The divine presence is divine providence. Before the light of this journey fades from sight notice four facts belonging to it:

1. Divine providence as here illustrated is seen to operate by a twofold method. Some things God does directly and actively, some indirectly and by permission, even when he does not consent. Why Felix and Nero should wear the purple and bear the scepter while Paul wears the chain and stands prisoner is dark and contrary to our feelings. But reverse it, and both Felix and Nero fail the world, and Paul in purple destroys the very splendor of his career as an example and wipes out the richest of his epistles. Permissive providence works for good, with results of measureless riches, while active providence makes sure that "every lie is on a rapid journey to exposure," and that the "everlasting arms" are beneath.

2. The trend of providence is determined by the character of its human subject. Felix and Cæsar cannot be ruled by the same sort of providence as Paul and Polycarp. Saul kicking against the goads is ruled differently from Paul counting his life not dear that he might win Christ. The Duke of Alva saturating the Netherlands with blood and William of Orange bedewing it with tears are crossing the field of providence at different angles. To an obedient Saul providence is a coat of mail; to a rebel it is that coat red-hot.

3. Providence does not exempt from heart sorrow. In the first stage of his journey Paul writes: "I had no rest in my spirit, because I found not Titus." There was trouble in a church. He longed for the messenger. His "spirit" was restless. Did he wake and toss, or pace his room and pray? "Fightings without, and fears within." He wrote "out of much affliction and anguish of heart." "Travailing"—awful word! So was it with Wesley, Luther, Knox, Moses, Job, Elijah. All who follow Christ are admitted to the fellowship of his sufferings.

4. Providence takes time. Because judgment is not executed speedily the wicked imagine it will be never. The righteous often cry, "How long, O Lord, how long?" It took Gabriel twenty-one days to dispose of the Prince of Persia ere the fasting Daniel could hear from heaven. From Ephesus to Rome is five or six years' journey to Paul. The world would be impoverished without their results. It required forty years to prepare Israel for the Exodus under the exiled leader whose discipline required as long. It took ten times forty years to prepare a people for Canaan and fill the iniquity of the Amorite. It took ten times four hundred years to bring in the fullness of times and the kingdom of heaven. The Lord, unto whom a thousand years are as one day, is not slack concerning his promises. "Though he bear long with" the saints he will avenge them speedily. Let there be faith that he may find it.

Isaac Crook

Art. VII.—HYMNODY OF THE CHRISTIAN CHURCH.

The hymnody of the Christian Church is a heritage of inestimable value. It has invoked the highest strains of poetic genius and the warmest effusion of devotional feeling. For many hymns it may be claimed that they have been touched by living fire from sacred altars. They are replete with the rehearsal of divine truth. They glow with electric flashes of poetic genius, and are mingled with the tenderness and sanctity of devotional utterance. They warble praises that seem to have come down to us from above the firmament, and are thus radiant with the glow of celestial imagery.

Cadmus was a great inventor. He discovered the art of arresting so subtle, volatile, and invisible a thing as thought and of imparting to it an existence more durable than marble. Sacred hymnody has employed the art to bear to successive generations the treasures of holy song in strains whose harmonies have shaken the breeze during the ages. They have solaced pilgrims journeying to the long-sought shrine, and, wedded to the concourse of sweet sounds, have enabled them to join with Moses and the prophets in *Te Deums* of adoration and praise to Him who sitteth above the heavens. In them the Church militant has listened to the harp the monarch-minstrel strung, to the unquenchable refrain of the noble army of martyrs, and to the devotional praises of the holy Church throughout all the world.

Sacred hymns are strewn like fragrant flowers along the pilgrim's pathway through the wilderness of the world, and exhale richer perfume as he draws near to the "sweet fields beyond the swelling flood." As they are sung the rejoicing heart rises from despondent thoughts of the things of time to the enrapturing contemplation of the glories eternal. Like the ladder in the patriarch's dream, they reach from earth to heaven, and angels are ascending and descending thereon. Sometimes they tremble with the very sighs we have heaved; and again they bear us upward to the palace of angels and God. They prepare aids to our devotions and enliven our contemplations as with rifts of rapture that seraphs sing. They are crowned with the grace of ever lasting truth; and for grandeur of con-

ception, splendor of imagery, inspiration of poetic fire, beauty of diction, and sublimity of expression there is nothing in uninspired language that can rival these deathless songs of the Christian Church.

Hebrew lyrics were solemn, stately, and grand. Their distant echoes have reverberated down the ages. Patriarchal seers and holy prophets, endowed with divine inspiration, uttered them over timbrel and lyre. The monarch-minstrel of Israel chanted them in devout aspiration to the accompaniment of his well-tuned harp. They are imperial productions that seem to have summoned the elements of harmony and the aids of inspiration. But dearer to the Christian's heart are the melodious rapture and the ecstatic joy that arise from the songs of redemption. They have both newer and sweeter charm, while they seem to bear in their flowing diction the fullness of the gladness of redeemed humanity. Their grandeur of utterance has a cadence that trembles with the Name all names above, and tells "how low he stooped, how high he rose, and rose to stoop no more." St. Augustine, the Doctor of Grace, as he has been termed, in his *Confessions* reveals something of the spiritual emotion they excite when he says: "How did I weep through the hymns and canticles, touched to the quick by the voices of thy sweet-attuned Church! The voices sank into mine ears and the truth distilled into mine heart, whence the affections of my devotions overflowed, tears ran down, and happy was I therein."

Since Moses taught his inimitable ode to Israel sacred song has thrilled the Church militant. The lyre of Hebrew bards, the prophet's glowing tongue, the psalmist's holy harp, the multitudinous voices on Zion's height have swelled the strains that will grow grander and higher until they commingle with the song of Moses and the Lamb in the Church triumphant.

A good hymn is not only loved for its scriptural sentiment, but, as well, for its devotional tendency, its simple words, and smooth-flowing diction. There are no unhewn phrases nor any lines that are not with jewels hung. Like the blooming flower, every part is natural, pure, and fragrant, and graced as with a mystic charm. The letter is in the spirit lost. The lines bend under the weight of sacred truths. There is no word of strife, no discordant note. An angel-guard has watched it from above. It seems to come from a land where beauty does not fade nor

sorrow wring the heart. True and tender and thrilling is the deep current of its pathos. Its spirit enters the soul.

When the Christian poets began their glorious work they struck a new key-note. It was touched by Isaac Watts in the first hymn that he wrote:

> "Behold the glories of the Lamb,
> Amidst his Father's throne;
> Prepare new honors for his name,
> And songs before unknown."

The earlier and later sacred poets of England have been faithful and fervent exponents of the piety of the Church. It is said that more than seven hundred English hymnists may be counted among the writers of the seventeenth and eighteenth centuries. They compose a mighty host, and have been aptly termed "God-anointed kings of thought." They have enriched their spiritual hymns with shining gems of heavenly hue. Many of those worthies were illustrious for sanctity and learning, and the deep tides of their Christian experience have gushed forth in song.

The earliest hymn of the Christian Church that has come down to us is that called the "Angelical Doxology." It contains a wonderful assemblage of triumphant praises to the triune God. It is invested with peculiar interest on account of its antiquity, and because, too, as historians say, it was sung by the martyrs while marching to the stake. In our rituals it is preserved under the head of the "*Gloria in Excelsis*," being prefaced with the words, "Glory be to God on high, and on earth peace, good-will toward men." Then follows the hymn:

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory. O Lord God, heavenly king, God the Father Almighty! O Lord, the only begotten Son Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only art the Lord. Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.

Geoffrey Chaucer has been called "the morning-star of English literature." At times he strung his harp to the high

themes of Holy Writ. It is related that he came from the university "an adept in logic, rhetoric, philosophy, mathematics, and theology;" and after traveling in France and the Low Countries he returned to enter the Middle Temple to study law. As to his attainments in the legal profession there remains very meager evidence, but there is "a fugitive, dateless record, setting forth that Geoffrey Chaucer was fined two shillings for beating a Franciscan friar in Fleet Street." So the priest must for once have yielded to the superiority of the lawyer.

The living flame of the Reformation was fanned by sacred hymns. The Bible had broken its chain in the monastery and was pouring out its truths full-souled, intense, and spiritual in popular songs. The reservoirs of supply were old and sacred—biblical, Greek, early and mediæval Latin. The pæan of the Reformation was thus sung.

Nor did Christian song afterward expire. During the Thirty Years' War the Protestant cause was aided by heroic war-hymns of Gustavus Adolphus and Martin Luther. They every-where kindled new enthusiasm. After the victory of the former at Leipsic he wrote and the troops sung his powerful hymn, commencing:

"Fear not, O little flock, the foe
Who madly seeks your overthrow;
Dread not his rage and power."

That stirring hymn and Luther's "Eine feste Burg ist unser Gott" were shouted along the lines of his soldiery on the opening of the last battle of Gustavus Adolphus. He fell on the field, but none doubts he heard that day over his final victory, quoting his own words:

"Saints and martyrs raise a mighty chorus in the skies."

A celebrated hymn-writer of that period was Paul Gerhardt. For ten years he was preacher of the church at Berlin, loved and honored by all. But, being too conscientious for the king, he was ordered to resign his living and quit the country. No affliction, however, could shake his confidence in God or quench the zeal for his divine Master.

While wandering destitute and suffering he and his wife paused at a village inn to tarry for the night. She could not restrain her tears, and he tried to comfort her. He repeated that verse of Scripture, "Trust in the Lord; in all thy ways

acknowledge him, and he shall direct thy paths." While speaking these words to his wife they so strangely warmed his own heart that he retired to a small arbor in the garden and composed his celebrated hymn:

"Commit thou all thy griefs
And ways into His hands,
To his sure trust and tender care
Who earth and heaven commands."

Our hymn-compilers have divided this composition into two hymns, and some of them have ascribed the authorship to John Wesley, the only justification for which is Wesley translated them from the German.

Since the Reformation sacred song has held high festival in Germany. Its themes were much derived from ancient Latin hymns. From the time of Notker (912) there was a continued succession of hymn writers in Germany. He composed his celebrated *Media in Vita* while watching some workmen, at the peril of their lives, engaged in building the bridge of Martinsbruck. It soon became universal in Germany, and was sung as a battle-hymn until it was forbidden on account of its magical influence.

The hymn-writers of Germany have profusely adorned the annals of the eighteenth century, and their influence seems to have reached other realms of poesy. Goethe sings a magnificent hymn to the universe in his prelude to Faust, where the measure seems to move on golden wheels by angels driven. F. Rückert, who died in 1867, wrote lyrics of rare beauty. One of them was set to music by the late Prince Albert and was sung at the funeral of the prince.

The devotions of Christian men wherever the English language is spoken have been assisted for more than a century by the hymns of John and Charles Wesley, Isaac Watts, Philip Doddridge, John Newton, and other great hymnists. Their genius, piety, and gifts were laid as free offerings on the altars of devotion. Their songs have attracted many thousands to the pathway that leads to heaven, and their melodies have made glad the margin of the dark river. How many glorious lyrists are now part of that great multitude which no man can number, seen in prophetic vision by John, who, with the angels and elders, fall before the throne, saying, "Amen: Blessing, and

glory, and wisdom, and thanksgiving, and honor, and might, be unto our God for ever and ever."

When Dr. Doddridge was nearing the margin of the dark river his song, like that of the dying swan, grew sweeter. He sang thus:

"Ye golden lamps of heaven, farewell, with all your feeble light;
Farewell, thou ever-changing moon, pale empress of the night.
And thou, refulgent orb of day, in brighter flames arrayed,
My soul, that springs beyond thy sphere, no more demands thine aid.
Ye stars are but the shining dust of my divine abode,
The pavement of those heavenly courts where I shall reign with God."

It is related of him that it was his custom to give out a hymn at the conclusion of his sermon that was a sort of epitome of his discourse, or bore a near relation to its subject. On one occasion he went into the country and preached to an assemblage of poor folk in a barn. When his sermon ended he gave out to be sung a hymn of Dr. Watts's. After he had read it and the congregation were endeavoring to sing it he observed tears trickling over the faces of many. They came up after service and said to him that they had been so much affected by the sentiments of the sermon and the closing hymn that they could not sing. We can divine the burden of the sermon, for the hymn was that whose first line is:

"Give me the wings of faith to rise."

Every Christian is a lover of sacred song, and he pursues his pilgrimage "with his garland and singing robes about him."

"Then let us sing while yet we may,
Like him God loved, the sweet-tongued psalmist,
Who found in harp and holy lay
The charm that makes the spirit calmest;
For sadly here we need the cheer,
While sinful fear with promise blendeth:
Till we, erelong, shall join the throng
Who sing the song that never endeth."

E. L. Fancher

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE INTRUSION OF THE HYPOTHETICAL SPIRIT in the investigation of biblical doctrines and of the origin of the biblical literature has not resulted in the illumination of the one or in the removal of the alleged obscurity that attaches to the other. The scientist employs theory in his study of the laws and phenomena of nature, being justified in its use by the absence of the data that are related to the facts he is seeking. Professor Huxley says the advancement in science is due to the invention of hypothesis. While the theories of spontaneous generation, protoplasm, and natural selection have suffered a collapse, it is true that Kepler's theory of the planets moving in ellipses has been vindicated by facts, and the discovery of many laws may be credited to the pioneering work of theorists. The same spirit is inseparable from the development of philosophy. The philosopher must speculate, theorize, assume beliefs or positions, and proceed in his investigations as if they were true, knowing that the test of his assumptions must be in the results he finally obtains. In the biblical realm the case is somewhat different, though no sphere offers more temptations to the theorist or has been the subject of wider speculation. Over the accuracy of its history, the divinity of its doctrines, the authorship of its books, and the supernaturalism of the biblical system there has been more theoretic controversy, more independent inquiry, more mechanical license than over all other systems, or histories, or religions. Here, where possibly there should be no theorizing at all, there is the utmost liberty taken in discussion, and every fact, teaching, person, and system is the victim of special and speculative examination. Here, where truth ought to be found as transparent as sunlight, we find it clouded and hidden in the thick net-work of rhetorical and fallacious theorizing.

The extent to which theory has been applied to the date, composition, and authorship of the several books of the Bible is startling when viewed in its aggregate result. Without pretending to exhaust the list we submit the following as our summary of the theories that have been invented respecting each book of the Bible since the rise of the Tübingen school, and as showing the untrustworthiness of the results of the critics who assume to be investigators of the books. As to Genesis, we record 16 theories; Exodus, 13; Leviticus, 22; Numbers, 8; Deuteronomy, 17—total on Pentateuchal books, 76. As to Joshua, 10; Judges, 7; Ruth, 4; 1 and 2 Samuel, 20; 1 and 2 Kings, 24; 1 and 2 Chronicles, 17; Ezra, 14; Nehemiah, 11; Esther, 6—total on historical books, 113. As to Job, 26; Psalms, 19; Proverbs, 24; Ecclesiastes, 21; Song of Solomon, 18—total on poetical books, 108. As to Isaiah, 27; Jeremiah, 24; Lamentations, 10;

Ezekiel, 15; Daniel, 22—total on the greater prophetical books, 98. As to Hosea, 13; Amos, 15; Joel, 18; Obadiah, 9; Jonah, 14; Micah, 12; Nahum, 10; Habakkuk, 13; Zephaniah, 9; Haggai, 6; Zechariah, 14; Malachi, 11—total on minor prophetical books, 144. *Grand total of theories respecting the Old Testament books*, 539. The work of the theorist as regards the New Testament is equally comprehensive and instructive. As to Matthew, we discover 7 theories; Mark, 10; Luke, 9; John, 15—total as to the gospels, 41. As to the Acts, 12. As to the Epistle to the Romans, 15; 1 and 2 Corinthians, 18; Galatians, 11; Ephesians, 8; Philippians, 8; Colossians, 12; 1 and 2 Thessalonians, 9; 1 and 2 Timothy, 12; Titus, 6; Philemon, 4; Hebrews, 8—total as to Paul's epistles, 111. As to James, 5; 1 and 2 Peter, 7; 1, 2, and 3 John, 13; Jude, 7; Revelation, 12—total, 44. *The number of theories applied to the New Testament books is* 208. Adding to 539, we have a total of 747 theories applied to the biblical books since 1850, or within forty years. *Of the* 747 *theories* 603 *are defunct, and many of the remaining* 144 *are in the last stages of degeneracy and dissolution.*

It will assist the reader in estimating the work of the critics to remember that nearly one hundred theories die annually, many of them never advancing beyond infancy, and others being stricken with leprosy as for the first time they have taken hold of the horns of the altar of the Lord. We have by no means recorded all the inventions of the critics since Baur's day, but we have given enough to show that theory is the chief instrument of the critic. He does not always seek facts or truths, but is wedded to his hypothesis of the biblical question. Of the large number of theories here given no two of them agree, every one being distinct and separate from all the others. We have little doubt, if a correct enumeration of the theories that have been proclaimed during the last forty years could be obtained, it would be found to exceed two thousand, for we suspended our examination long before the end had been reached. In these startling facts the orthodoxist finds abundant reason for refusing to follow the leadership of men whose chief business is to contradict truth, fact, history, and the fundamental principles of the Christian religion with no stronger warrant than their own fancy or the limitations of their special education.

With the great epistles of Paul before us it is easy to overlook his brief but instructive letter to his Christian friend and helper, Philemon of Colossæ. Reading it hastily one might conclude, as more than one third of it is devoted to the recognition of the personal character of Philemon, that it was designed as a private communication on business that concerned themselves and occupies a place in the canon, not for literary merit or any supernatural mark, but by courtesy, or as the result of the enforced plan of the early fathers. To many it may not read like an inspired document; it reveals no essential doctrine of religion; it does not aim to exalt Christianity; it is not addressed to a church, or a Christian community, or an officer either of the city or of the Christian society in Colossæ. It pur-

ports to be an intercessory letter in behalf of Onesimus, the fugitive slave of Philemon, urging, not the restoration of the slave to bondage, but his admission into the Christian brotherhood to which the ex-master belonged, and his recognition as a man no longer in bonds or service, independent in his relation to others, standing in his own natural right to freedom, and residing as a true citizen of the important city of Colossæ. The significance of the letter is its indirect and disguised manifesto on the subject of human slavery. Onesimus, seizing his master's goods, fled the city and rioted in Rome, until, in distress of conscience, or meeting Paul, whom he recognized, he confessed his sins and received the salvation of Jesus Christ. Paul, seeing his sincerity, and unwilling to retain him in Rome, persuaded him to return to Philemon, to whom the apostle addressed the epistle in the interest of the converted ex-slave. "Receive him," says Paul, "that is, mine own bowels," but "not now as a servant, but above a servant, a brother beloved;" and "if thou count me therefore a partner, receive him as myself." He means to say that as Philemon would not think of receiving Paul as a servant, so he must not think of returning Onesimus to slavery. The epistle ends the slavery of Onesimus and the slave-holding spirit of Philemon. It turns out to be the great emancipation proclamation of the apostle and the Christian charter of human liberty. It lifts up the standard of Christianity against the reduction of man to a chattel, and is in favor of the freedom of the human race. It is not doctrinal, but it is logical; it is not spiritual, but it is human; it is not rhetorical, but it is a plain vindication of the average instincts of humanity; it is not sensational, but it smites the iron fetters of the ages and turns the feet of the millions into the highway of independence and the large redemption of Jesus Christ.

The missionary movement of the Methodist Episcopal Church in foreign lands is dependent for its financial maintenance on the benevolent contributions of its membership in the United States; but for its stability and progress amid the heathenism that surrounds it, for its spiritual conquest over superstition, caste, and the legerdemain of ancestral and traditional worship, and for the quiet but certain substitution of the Christian system of faith for the aged systems of paganism in the eastern hemisphere, it is dependent on the faithfulness, integrity, and life-long consecration of the missionaries and their native allies in the field. The time has come for a discussion of the relation of the missionary to the success of the great enterprise of saving the world. In its historic aspects the success of mission work, so far as recorded, is fairly due to the incessant devotion of those who, abandoning the privileges of civilized life, have spent their years in loyal service to the Master's cause among the degraded and unenlightened of pagan countries. Instead of impeaching, compromising, or discrediting the missionaries of the past, we reserve for them our most appreciative regard and our sincerest eulogy. But a new spirit, quite un-Pauline, quite the contrary of the old idea

that such service requires all the resources and all the possible sacrifices of the missionary, prevails to too large an extent among those who claim to be called to the rescue of the pagan world, and it is quite proper calmly to consider whether the old idea shall longer have any force in securing recruits, or whether the new custom of temporary enlistment shall be regarded as adequate to the consummation of the missionary movement. It should not be overlooked that missionary service involves more than one kind of labor, and that as it broadens, as it progresses, taking in ultimately all the processes of civilization, it will require more time and larger familiarity with its necessities and conditions in order to accomplish the moral and civil changes contemplated by the gospel movement.

Mission work is not exclusively religious or evangelical. It is in part also educational, as in Korea, Japan, South America, and Mexico. It is also in part medical or philanthropic, as in all our mission stations. In other words, it is the aim of the movement to educate, heal the sick, and civilize, as well as preach the Gospel to the unchristian populations of foreign countries, whether pagan or civilized. It has in view schools as well as churches, and the health, industrial habits, and the ideas and appliances of civilization, as well as the richer endowments and results of the Gospel of the Son of God. Such a work cannot be done in a day, nor can it have any promise of fulfillment if missionaries content themselves with a brief service in those lands for whose deliverance from the chains of error they have been sent. We are confronted with the fact that short-service missionaries are on the increase, and instead of aiding in the work of evangelization they are rather jeopardizing the result secured by the more patient and life-long labors of their predecessors. Our note on this subject in a previous issue of the *Review* has excited not a little consideration both at home and abroad, and we trust it will bear fruit in arresting the present tendency of temporary service. From India comes the word of approval of our position, the older missionaries demanding that something be done to check the exodus of young missionaries from that land of falling idols and declining heathenism. One of the oldest missionaries writes: "Of our Conference in 1889 four of the young men present have already left us. *The number of men who have left India during the past two years is alarming.* We at the front are alarmed. No work can stand such a drain and succeed." The remedy for this state of things is with the Church at large, but in particular it is with those young men who claim to be consumed with missionary zeal, which secures their appointment to a foreign post, but which seems to expire in two or three years after their occupancy of it, notwithstanding the urgency of their continued labors and the imminent peril that threatens the station by their withdrawal from it. It is impossible to require all such missionaries in this country at once to return to their posts, but it is possible to require of future candidates such evidences of consecration and such assurances of permanent service as will guarantee to our work a fair degree of stability and the certainty of final success.

THE PROPER USE OF WEALTH is a theme of commanding interest, statesmen, political economists, and religious teachers considering it from their special view-points and in its several relations to the organic structure of society. Neither law, nor custom, nor religion forbids the accumulation of money by honorable methods; but its distribution in philanthropic, patriotic, and religious directions is authorized both by the highest religion and the ever-recurring necessities of human condition. The ignorance, degradation, and general infirmity of the race, the suffering, squalor, and misfortune of the multitudes in every land, the paganism, superstition, and wretchedness of Old-World nations, and the criminality, dishonor, and brutality in our best civilizations condemn the consecration of wealth to personal ends and demand its use in improving human environment and elevating humanity above the low level of its history. Personal luxury is forbidden by the cry of the race and the voice of God. While neither the Church nor State may impose a limit to the accumulation of wealth or direct with penalty how it shall be used, the individual himself is bound to regard the interests of both Church and State and adjust his benevolence to their teachings and requirements. He must not overlook the fact that "no man liveth unto himself," but is responsible to his conscience, his country, his race, and his religion for the use of his means of usefulness. He must be patriotic, not in word only, but also in deed, contributing his wealth to the public welfare, endowing colleges, establishing city libraries, opening art galleries, founding hospitals, and comforting the distressed on every hand. He cannot evade the claims of benevolence by embarking in great public enterprises, such as railroads, manufactories, gas companies, metropolitan newspapers, and whatever else may absorb time and money; for he engages in these, not from the philanthropic, but the acquisitive, motive. The highest motive that should regulate the prosperous man is that society, the Church, and the divine kingdom shall share in some way and to some degree the results of his prosperity. He must be linked with the race in all his plans; his heart must beat with the heart of the continents, and his hand must ever be open in blessing and love. He must be religious in seeking and acquiring worldly power and possessions and turn his life into the life of mankind, cheering them with his smiles and enlightening them on the way to redemption. He must believe in education, the missionary movement, and in Christian sacrifice, sacrificing first what he has, and then himself, on the altar of the common good. He cannot attain this high grace of complete consecration to holy ends by studying theories or following others, but rather by a practical observance of all that is implied in consecration. He may learn what benevolence is by being benevolent, as one learns how to talk by talking or to write by writing. Giving, he is transformed into a consecrated giver. Giving as often makes the giver as the giver the giving. We experience consecration by performing the consecration, and realize high ends by being devoted to them. In this way wealth will find its outlet, and the earth will be made glad on account of the presence of those who, having treasure on the earth, lay it up in heaven.

CURRENT DISCUSSIONS.

WAS JESUS THE SUBJECT OF OLD TESTAMENT PROPHECY?

Historic humanity, with its spasmodic swings toward a divine altitude, has furnished but a single example of moral perfection, the reverential Figure of the New Testament, the Jesus of Nazareth. We do not now inquire as to the sources of this unique character, but at once fix the thought upon the stupendous fact that he existed and in a marked way accomplished the provisional salvation of the race. Supreme in his lofty and splendid nature, he has been heralded throughout the world as the great atonement-maker for sin, and the authorized revealer of the secret will of God. Claimed by the New Testament writers to be the Messiah, the Son of God, the Divine Teacher, the self-sacrificing High-priest, and as possessing all the fullness of the Godhead bodily, he is of striking interest to mankind, and appeals by virtue of his position with exalted persuasion to their intelligent sense and confidence.

The chief question we raise does not pertain to the validity of any of these points or the integrity of the New Testament records, but it relates to the nature and consummation of Old Testament predictions hitherto applied to him by the Christian Church. Does it make any difference, however, as to the real value of his priestly work whether he was predicted or not? Would he not be as powerful and transcendent a Saviour unpredicted as predicted? Was prediction necessary to the atonement? Was it necessary to the development of his character? In other words, does any thing that we find in the character of Jesus, or any thing that he accomplished in his offices of priest, prophet, and king require that such character and acts should have been revealed in the Old Testament period, and have been the subject of meditation by the chosen prophets of the older dispensation? In the abstract and intrinsically, it is evident that Christ was not dependent for the success of his Saviourship or the evolution of his mission or the manifested sinlessness of his character upon any thing that may have been said respecting him by prophets of a former age; but, viewing the problem in its concreteness, we hesitate to say that his mission did not involve the prophetical integrity of the old dispensation, and that the *one* was absolutely independent of the other.

Without discussing the origin and development of the Old Testament religion, and without controverting W. Robertson Smith's theory of its place among comparative religions, it is sufficient, if we keep in view the significance of the religious cult of the ancient Hebrews, the most conspicuous feature of which was the sacrificial system. From the time of Abraham to that of Herod's temple on Moriah, the altar and the victim constituted the chief factors of Hebrew worship. Through all the centuries, wherever their lot was cast—in Egypt, Assyria, or Babylon—the Hebrews offered sacrifices for sin, and through a special priesthood ordained for that purpose. Without this sacrificial element in Hebrew history it

would be worthless, if not meaningless. But what was its worth? Did it secure personal salvation? Conceding that such offerings found acceptance with the Father, it is not to be supposed that in themselves they had any redemptive efficiency, for the offering of bulls and goats was an offense rather than a delight to the Most High, and was tolerated because of its symbolical futurism. The usual interpretation of the ancient sacrificial system is that it was typical of the sacrificial system of the New Testament, and that it derived its immediate value from its reference to something to come. Certainly, if Christ is not foreshadowed in the Old Testament the sacrificial system of the Jews loses its typical significance, and it must be interpreted from local considerations altogether. In this connection we may also inquire as to the fate of the so-called predictions respecting Christ. In such case they, too, must be explained from another view-point, and be regarded as having been misunderstood, or they must remain as proofs of a supernatural revelation. In the event, therefore, of a rejection of the belief that the Old Testament contains Messianic predictions, we must be prepared to abandon the long-cherished idea of the typical value of the ancient sacrifices and of the supernatural character of the prophetical books. This means a modification of the character and meaning of the Old Testament, as well as a reconstruction of the religious system of the Hebrews.

Equally important will be the effect of this change of view on the interpretation of the New Testament. Hitherto it has been the common and unchallenged faith of the Church that Jesus Christ was the fulfillment of many Old Testament types and predictions, and that in a very comprehensive sense the New Testament is literally a fulfillment of the Old Testament. If this view can no longer be maintained we must seek another method of interpretation, and study the New Testament in a purely local light. We must also look upon Jesus Christ as in no way connected with Judaism, ancestrally or religiously; we must also interpret him as the spontaneous appearance of a local character, without reference to the past, and entirely disconnected with the old faith. The immediate consequence of this new position is the dissolution of the bonds connecting the Old and New Testaments, and of those ties that naturally hold together the ancestral faith of Israel and the richer faith of the Christian saints. By one act we separate the organically related religious institutions of the Jews and Gentiles, and force the Old Testament to stand alone and the New Testament to justify itself as a religious innovation. We may, therefore, hesitate to say that it is of no importance whether Jesus was predicted or not, though it may seem that his work could have been accomplished if a single prediction had not been uttered, and that the New Testament can triumph without the Old Testament.

The supposition that Jesus was the subject of Old Testament prophecy is old, very old, and it has been employed from the time of the establishment of the Christian Church by apostles, theologians, philosophers, and critics to the present time as an adequate proof of the divine origin of the Christian system of religion. Prophecy is spoken of in all true Christian

literature as a "pillar of Christianity," with its foundation in the heavens.

Bishop Foster, expressing the opinion of believers, proclaims that the chief elements of the biography of Jesus as the Messiah may be found in the Old Testament prophets, and he insists that this furnishes an argument for Christianity that cannot be overthrown. It is pertinent to inquire, What has occurred to imperil this evidence, to shake the pillar of religion to its base, to discredit so commonly received an opinion that to Jesus gave all the prophets witness? We must remember that we live in a new age, vacillating because investigating—such an age as refuses to be guarded by the ideas of the past; an age breaking away from tradition, superstition, fable, and old-time customs and methods of life. As compared with former times, we live in an age of culture, of progress in knowledge, and the critical and investigating spirit is testing all philosophy, all science, all religion, and all truth. We would not have it otherwise. If we have been in bondage to cherished errors; if we have idolized many superstitious doctrines; if we have held to false interpretations of truth; if we have misunderstood Christ and his apostles, it is time we knew it. The new spirit of inquiry that is now in the world is claimed to be neither vicious nor unkind; that it will relieve the world of its burdens of errors; that it will deliver Jesus from the clouds; that it will restore his transfiguration; but it is not an unmixed good. Bent on its high purpose of expelling error, it is as indiscriminating as it is zealous, and dethrones truth without recognizing it, and with the same enthusiasm that it attacks error. It is this indiscriminating critical spirit that has assailed the prophetical literature of the Old Testament and objected to the standard interpretation of the prophets. Here, then, is the source of danger and the way to finalities as well. Among the critics there are those, such as Pfleiderer, who reject the supernatural element in the Scriptures; and as any prediction relating to Jesus Christ must be of supernatural origin and is a proof of the supernatural character of the Scriptures, they at once discard such prediction or give it an entirely local significance. Not going so far as these, there are others who find underneath nearly all prophecy an historical basis which, incompatible with the supernatural origin of such prophecies, serves to limit them to the Jewish period, and to invalidate them in their larger reference to the Messiah and his work. Of this class is Dr. Driver, who says that "it is a fundamental principle of prophecy that the historical situation of the prophet should be the basis of his prediction." Of many prophecies this may be true, as Elijah's prophecy of drought, or the small prophecies of Agabus, or Ahijah's prediction of Jeroboam's sovereignty, or Obadiah's prophecy of the destruction of Edom; but the Messianic prophecies were not based on historic phenomena that were visible or potentially existing. What history justified Micah in predicting Bethlehem as the birthplace of our Lord, or of Zechariah in foretelling his crucifixion? If history should account for all the prophecies uttered against nations it would not account for a single Messianic prophecy, which is the great point in issue. Dr. Driver's posi-

tion is not that of Bishop Foster, who holds (*Studies in Theology*, vol. iii, p. 74) that "it is essential to an event of prophecy that it should be strictly future—that is, that there should be no present means of inferring it. It must not be a possible deduction from any knowledge of mere present facts. There must be that in the predicted outcome which cannot be traced to any thing which we could know as now existing." Bishop Foster does not look for historical horizons in prophecy, nor is it the habit of theologians to regard the great predictions as based upon the prophet's sagacity, but rather upon direct revelation from God. However, it is the reduction of prophecy to an historical basis that has involved the Messianic predictions in suspicion.

We are told, too, by several writers—Archdeacon Farrar, Dr. Cheyne, and others—that prediction was not the function of the prophet, but that his main business was to declare moral verities, to thunder the necessity of righteousness in the ears of the people, and to threaten with wrathful punishment the nations that would not obey God. Dr. Farrar discovers a sublime duty in the prophet who stands for law, but he maintains that prediction occupied a very subordinate and non-essential position in the prophetical office. In common with many critics he also sees that the prophet was a "forth-teller" rather than a "fore-teller;" but it is just as easy to see that the prophet was both. In proof of the subordinacy of prediction he says that the prophets do not indulge in minute and detailed description of events, which would be necessary if their predictions were to have any force. But is not this deciding the conditions on which a prediction will be received? What authority has he to declare that a prediction shall be minute and descriptive before he will receive it? The character of a prediction does not depend upon its extent, nor does its fulfillment require that its particulars be foreknown. We shall not tarry to defend or expound the power of vaticination in the prophets, nor shall we controvert the theory of the incidental relation of prediction to the prophet's mission; for the only question worth considering is whether the Old Testament contains Messianic prophecies. It is immaterial whether the function of the prophet was to announce them, or how he came to make them; *are they on record?* It is unimportant whether they were incidental to his mission; *did he declare them?* We do not care whether he understood or misunderstood them; *are they in the Old Testament?* Our position does not require us to answer theories of their origin, or to do any speculating whatever, but simply to discover if genuine Messianic prophecies were uttered by the ancient prophets, irrespective of why they uttered them or what they thought of them.

The next step is an examination of the prophetical literature of the Hebrew religion, that we may ascertain if it forth-told the incarnation of the Son of God, his personal characteristics, his special mission, his teachings, his uneclipsed life, his vicarious death, his marvelous resurrection, and his perfect redemption. If it can be stablished that in the Old Testament there are the germs of a complete biography of Christ the critics may hold all the theories respecting the origin of the biographical germs

they can invent without being disturbed by a challenge from a Christian believer. Give us the predictions, and the theorists may have all the rest. We are met, however, at the threshold of the investigation with the statement that the prophets themselves had no realistic conception of the future, and that in the sweep of their vision, however wide and remote, they did not discern the era of the incarnation, and entertained no thought of a personal Messiahship such as Jesus Christ developed. We do not even controvert this statement, because the character of a Messianic prophecy is in no way dependent upon the intelligent construction of its meaning by the prophet. It is highly probable that the prophets did not understand all their prophecies; but an inability to interpret them even if it existed would not compromise them or render them invalid. Daniel was often astonished and overcome by the revelations he received; and other prophets, as Ezekiel and Isaiah, did not foresee the manner of the fulfillment of their own declarations; but the prophecies were just as true as though they were transparent to the prophet's mind. If, in order to understand a prophecy, we must be governed by the conception of the individual prophet we shall be embarrassed, for seldom is the prophet's individual opinion given. The prophecy is given, but not his opinion of it. If none of the prophets had a conception of a personal Messiah, and if the Jewish people had no thought of the advent of any, it does not follow that there is no Messiahism in the prophecies; but it does follow that they did not perceive it. If the prophets were inspired to forthtell things to come, then there may be hidden meanings, obscure teachings, Messianic foreglimpses in the old books which the Jewish people of the old period were incompetent to interpret; for the prophets spoke for all ages, and not for one only, and heralded truths for the Messianic as well as for the Israelitish period. If such truths did not instruct the ancient people they instruct us in these days of advanced inquiry, and prove their function in the divine system of truth in their adaptation to our age. Jonah did not intend to furnish a sign of the resurrection, but Jesus pointed to the episode in Jonah's life as a prophetic sign of his own resurrection. It makes no difference if Jonah did not so interpret it; it makes no difference if the critics refuse to interpret it that way; Jesus calls it a "sign" of a great fact in his history. We are not, therefore, to be governed by any prepossessions of the prophets or by any theory that seems to relieve the ancient people of having a literal conception of Messiahship.

Notwithstanding the autocratic assumptions of negative critics, and their rejection of prediction as a feature of the ancient economy, we accept Delitzsch's division of the prophetical books into the prophetico-historical and the prophetico-predictive as discriminating and justified by an analysis of their contents. Samuel was a prophetico-historical writer, but Isaiah, Daniel, Joel, and Malachi were historico-predictive writers, and connect the two dispensations by the bond of a necessary inspiration. If some of the prophets based their predictions on the moral law, or on existing political conditions, so that they do not possess the dignity of supernatural revela-

tions, we merely say that we are not examining that class of prophetico-historical teachings, because they do not belong to the Messianic question. There are prophets, however, who sounded a Messianic note, chanted a Messianic song, and shouted over the anticipations of the royal reign of a Messianic king in the distant future. These we prefer to consider.

In such a discussion it is all-important in the beginning to ascertain if a specific so-called prophetical book is essentially predictive, and if its allegories, visions, and symbols are of Messianic import.

That the general argument for the predictive character of the prophetical literature may rest upon a safe basis it must be established beyond question that one of the great books is indeed, and was intended to be, decisively predictive in its teaching. It may strike the negative critics as a presumptuous conclusion when we inform them of our selection of the book of Daniel as the critical book on which the fate of the discussion may rest. They in their haste have imagined that the theory of the origin of the book circ. B. C. 165 was triumphant in every quarter, and that evidence to the contrary would avail nothing. The object of the theory was not merely to deprive Daniel of the authorship of the book, but to overthrow its predictive character, and therefore its supernatural history. It is true that Delitzsch, Keil, Hengstenberg, Davidson, and others disposed of the supports of the theory, but the critics pressed it as eagerly as if it had not been demolished. It is true that the first challenge of Daniel's authorship was not made until seven hundred years after his death, when Porphyry, a pagan writer, in order to confuse the Christians, disputed the authenticity of the book and pronounced its origin of late date. Neologists and unbelieving critics have repeated the accusation, until many of them have been induced to believe a falsehood. On the supposition that a pious and patriotic Jew of the second century wrote the book it is inconceivable that, or at the least unexplainable why, he would go back nearly four hundred years, take a pagan ruler, and make him the instrument of divine revelations to the Hebrews, as Nebuchadnezzar by his dreams proved to be.

As Daniel resided in Babylon in the life-time of that pagan ruler, and was an officer under him, it was natural that he would come in contact with him, and record what actually happened; and such a record is proof of its genuineness and authenticity.

Again, if Daniel did not write the book, and was not a prophet of any reputation, it is singular that a schemer, if not forger, nearly four hundred years after Daniel's death should deem it important to prepare a book and circulate it as the prophecy of Daniel. The antecedent conditions of the success of the scheme were such as to render unnecessary the scheme itself, because under those conditions the book could have been produced by the original Daniel, and without them the schemer could have done nothing. If, then, the "second century" theory requires a prophet of the name of Daniel living at the court of Babylon in the time of Nebuchadnezzar, it is preposterous to assume that Daniel, with his relation to the events, visions, and interpretations recorded, wrote nothing, though he

was an eminent scholar and statesman, but that a Maccabean Jew composed it and succeeded in passing it off as Daniel's record after all. This taxes credulity a ton's weight too much.

The book of Daniel has recently had a most triumphant vindication against negative criticism from the hands of Professor Margoliouth, the Laudian Professor of Arabic in Oxford University; and to his scholarly achievement we would call special attention.

The argument of the distinguished philologist is complex and learned, and yet neither intricate nor obscure. It rests upon the facts of language and the facts of history, both of which are indisputable. It is conceded that the ancient Hebrew ceased as a living or spoken language during the Captivity, or was so modified by the Chaldee as to lose its individuality and general national characteristics. Some of it survived, but only among the cultivated classes. It is also conceded that at a later period, either when the Septuagint appeared or still later, a new Hebrew also appeared, and that it became the vehicle of a new national literature. The new, or rabbinical Hebrew, with few remnants of the old Hebrew, was distinct in its forms of speech, contaminated with Greek idioms, and contained what was conspicuously absent in the old Hebrew, a multitude of philosophical and metaphysical terms and phrases. The point now is to ascertain when this new Hebrew was in vogue. Professor Margoliouth, after most careful study of *Ecclesiasticus*, one of the books of the *Apocrypha*, concluded that it was not originally written in Greek, as has been supposed, but in rabbinical Hebrew, and that as Ben-Sira, its author, lived 200 B. C. it follows that the new Hebrew was then the literary vernacular of the Jews. Not satisfied with this disclosure, he proceeded to investigate the *Book of Wisdom*, another apocryphal book, and found that it, too, was written in rabbinical Hebrew. Not yet satisfied with his conquest, he took up the *Targum*, and soon discovered that it was written in rabbinical Hebrew.

From these important discoveries certain conclusions are inevitable: 1. The new or rabbinical Hebrew was the language of Jewish literature from about B. C. 200 to the Christian era. 2. As the great Jewish books of that period are written in the new language it follows that Jewish books not written in that language were not written in that period. The application of these results to the book of Daniel makes it impossible for it to have been written in this period, for *it is not written in the rabbinical Hebrew*, and therefore *belongs to a prior period, or the period of old Hebrew corrupted by Chaldeeisms.* The only book in late Jewish literature philologically analogous to Daniel is the book of Ezra, which, having been written in the fifth century, is a key to the date of the book of Daniel. Both are written in the older Hebrew, with foreign corruptions; neither is written in the new Hebrew, with its Greek affinities. In the presence of this conclusion the critics of the "second century" theory must acknowledge themselves overwhelmed with facts, and their foundation entirely subverted. This demonstration of Daniel's authorship did not pass unchallenged by such eminent scholars as Driver and Cheyne, but they have finally succumbed to the argument as unanswerable. What becomes,

then, of Ryle's statement that *Daniel* is an apocalyptic interpretation of contemporaneous history, molded into its present shape in the second century? What becomes of B. C. 165? What becomes of Baudissan's assertion that the Messiah of Daniel (ix, 25–26) was a local personage living in the second century? The theory, the date, the arguments—all are laid in the dust.

As Daniel, therefore, is the author of the contested prophecies, and as they are unqualifiedly futuristic in their outlook, it is established that there is *one predictive book* in the Old Testament, and with this beginning it is easy to pass to a vindication of a similar element in Isaiah, Jeremiah, Ezekiel, and in many of the minor prophets. As Daniel is precise in his references to the Messiah, indicating the period of his crucifixion, the basis of Messianic prophecy is well established, or has an indisputable beginning; and so the argument, once commenced, will, as it is unfolded, include the general sphere of prophetical literature.

Respecting the predictive element in Old Testament prophecy and allusions to a coming Messiah, the German critics hold many and variant views, some of them indicating estrangement from all supernaturalism, others a compromising spirit in dealing with a troublesome question, while some affirm a true faith in the Messianic teaching. Wellhausen repudiates the predictive element entirely, declaring that events were not foretold, nor was the Messiah in any sense promised. If the Jewish prophets said the Assyrians were coming, they said it as the Persians today say the English or the Russians are coming, reducing the announcement to a general expectation based upon existing signs and conditions. With this leader of negativism Socin of Leipsic is in perfect agreement, uttering more fiction than the Marburg critic. On the contrary, Strack is pronounced in favor of a large predictive element in the Scriptures, and holds that the Messiah is clearly fore-announced. As if wavering between the negative and positive views, Kleinert admits prediction as a fact, but as it was employed to arouse the people religiously and politically, to excite belief and to console in trouble, it was a subordinate instrument, and not often used. He, however, sees a king foretold in Isaiah, and a sacrifice in Isaiah liii; but the prophet did not connect the king with the sacrifice. It does not occur to this professor that as history connects the king and the sacrifice he should interpret the two prophecies accordingly. Kaftan's theory is, that the prophets predicted in a very general way, with no distinct conception of the future. However, he holds that the "servant of the Lord" in Isaiah means (*a*) Israel as a nation; (*b*) the ideal Israel; (*c*) a person, as in chapter liii. Dillmann, restraining his rationalism, affirms a predictive element in the prophetical books, and that an ideal Messiah is foreshadowed, though the prophets had no conception of a personal Christ.

Among the more positive theologians we name Luthardt, who claims that Isaiah vi, ix, and liii are direct predictions of the Messiah; Köstlin, who also affirms the supernatural revelation of the future Christ; Harnack, who, while limiting prediction to a small proportion, holds to a

foreknown and foredeclared Messiah; and Baudissin, who sees in Isaiah liii a prediction of the suffering Redeemer, and claims that Jesus Christ fits all the prophecies relating to a Redeemer. With this classification of critics, and pointing out shades of difference in their interpretations and divergence of views on the fundamental issue, it is clear that the prevailing opinion is that Isaiah predicts the Messiah and Redeemer. If now, without further argument, it may be accepted that Daniel and Isaiah abound in Messianic predictions, there is sure footing for the Christian faith; for if we had the space to inquire of every prophet if he had said any thing respecting the Messiah he probably would answer in the affirmative. What would David, the lyric poet of Israel, say? Though DeWette denies any Messiahism in the Psalms, would not their author refer to the Christological songs, i, xxii, cx, in response? What would Abraham say? He saw the day of the Lord and rejoiced in it. What would Moses say? A prophet like unto me shall be raised up among you, unto whom ye shall hearken. What would Micah say? Bethlehem. What would Zechariah say? Crucifixion. What would Jonah say? Resurrection. What would Job say? Though the critics deny that he said any thing he would shout "Redeemer" from the ash-heap. What would Amos say? The Messianic age is coming. What would Hosea say? In the "latter days" look out for Messiah. What would Malachi say? The messenger of the covenant shall appear in his temple, and the Sun of righteousness shall arise with healing in his wings.

This is enough in the way of suggestion as to the probable discoveries in the prophetical books on the subject of Messiahism. Whether the prophets speak with the "Cassandra-voice" of Hosea or Jeremiah, or sing the hopeful notes of Joel and Isaiah, they all tell of the Messianic deliverer and Saviour. No one has better expressed the conclusion than Dr. Farrar when he writes:

> The star of Messianic hope was kindled when man lost paradise. It burned brightly in Moses; waxing and waning, it once more shed unwonted luster over the aspirations of the psalmist; in Isaiah it reached its fullest and most unclouded splendor; it shone less brightly in Ezekiel and his post-exilic successors; in the interspace between the two dispensations it waned into the blurred and twinkling glow of a vague rational abstraction, until at last it hardly existed except in the breast of the prophet of the wilderness; and after becoming for ages little more than a formula among the Jews of the dispersion it is now avowedly set aside by many rabbis as a metaphor or a delusion. It was reserved for Christian insight to see that the whole life of Israel is in some sense a Messianic prophecy; that their law was, as Tertullian says, *gravidi Christi*, and that of Christ even when they knew it not all the prophets spoke.

It is needless to affirm that the New Testment reads as though its religious system were a fulfillment of the religious system of Judaism, and that in particular Jesus Christ appears as the anticipated Messiah of the ancient prophets. No other view has been possible to the faith of the Christian Church. No other interpretation has been entertained or supposed to be conceivable. Yet in these very particulars the New Testament has been so interpreted by negative writers as to contradict the established opinion of the ages. Kuenen says that "the New Testament

Christ is another than the Messiah of the Old Testament," forgetting that the prevalent notions of the ancient Hebrews are not factors in the problem, nor even the conceptions of individual prophets, but only *inspired predictions* respecting him. The chief question is not whether Jesus met the expectation of the Jews, but whether he fulfilled the supernatural predictions respecting a Messiah. In this respect he does not differ from the Messiah of the Old Testament. Few there are who attempt to point out any discrepancy between the Figure of New Testament history and the suffering Redeemer of Isaiah and Daniel. Kuenen, as is common to his class, asserts differences without indicating them. If Christ is another than the Messiah of the Old Testament it is so not because he is a contradiction of that Messiah, but because he is a richer, larger, more magnificent person than the most idealistic prophet was permitted to portray or foreshadow. He is not less but more than the Messiah of the prophets, rising to the sublime height of the Son of God.

If reference is made to the quotations of Christ and the apostles from the Old Testament in support of this view, the critics reply that the passages quoted had no original bearing on Messiahship, but that Christ, discovering that they fitted his purpose and his time, used them in his own behalf in projecting the new religion he came to establish. It is denied that any Old Testament passage had any intended reference to Jesus, but that he made use of all he could find in support of his claims, and adjusted himself to the descriptions and demands of the prophets. Even though he fulfilled every one of them it does not follow that they were spoken with reference to him, and they cannot, therefore, be quoted as predictions which were fulfilled. Can critical frenzy go further?

In denying Messiahism in the Old Testament and rejecting a predicted Messiah in the New Testament, the theory has an embarrassment which we are anxious to see it overcome. If there is no Messiahism in the Old Testament it becomes interesting to know how the idea of Messiahism originated, who originated it if the prophets did not, how it came to pass that Jesus nursed it in his own life and sent it forth as the triumphant idea of all religions and civilizations. Do the critics mean that Jesus, misinterpreting the Old Testament, conceived the project of playing the part of a personal Messiah, organized a party to propagate it, and took all the chances of the great assumption? It begins to look as if they mean that Jesus committed a stupendous crime in asserting this doctrine, and that the apostles, in participating in its circulation, were as guilty as the Master himself; for if Messiahism was unknown to the Old Testament it can only be the product of the New Testament, and its originators are our Lord and his apostles.

On the assumption that Messiahism is an Old Testament doctrine, receiving its consummation in Jesus Christ, the New Testament passes for a creditable record of the career of the Founder of the Christian Church, and his incarnation and resurrection may be preached as the glorious facts of his history. Otherwise they are fables, and the religion of the apostles falls into decay.

In this rapid glance of the subject we discover the importance of having correct views of the principles of interpretation, and some system in reading the sectional parts of the Old Testament. Some of it is historical; another part is poetical; still another prophetical; and, if not entirely distinct from these, prediction is deeply imbedded in all. We must recognize in particular the Messianic trend of the Old Testament system if we would comprehend it from its initial stages through its ever-varying development to its consummation in the grander mysteries of the New Testament. We must believe that Jesus Christ is the supernatural fulfillment of the Messianic hope, not only of the Jewish race, but of all the Gentile nations, and that his religion, based upon his supernatural character and the supernaturalism of his teachings, is the direct consummation of all antecedent signs, preparations, symbolizations, and anticipations, whether found in the old Jewish ritualism or the equally old or older forms and types of the ethnic religions associated with it; and, accepting Christ as such consummation, the Christian believer may be indifferent to the assaults of negativism on the one hand and to the repugnant processes of skeptics on the other. We therefore conclude with affirming that Jesus Christ was the subject of Old Testament prophecy, as he is the substance of New Testament teaching, and occupies the radiant position of Saviour of mankind and King of glory because he fulfilled all things in himself and united the two dispensations in one, that in the fullness of time "he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

EDWARD BELLAMY'S NEW CIVILIZATION.

An ideal civilization, freed from corruption, poverty, ignorance, and oppression, is the animating hope of mankind. So vital an element is it in human thought and aspiration that it is no longer the dream of sages, the whim of prophets, or the musical declaration of priests; but it controls the race in its evolutions of progress, and constitutes the cause of its tumultuous activities. The later Greeks taught that the golden age was behind them, and that the future, so far as they could outlook its boundaries and phenomena, only promised inferiority, supineness, and decay. Of an entirely different mind was the ancient Hebrew, who foresaw, after many lapses and decadences, after strifes, wars, and earthquakes, the glories of a kingdom that should fill the world with peace, and quiet the revolting tendencies of the nations; and this larger, richer, and more beneficent expectation of the Jew has passed into the Christian world, and become the guiding principle of governments, social tendencies, and the manifestations of individualism.

With this hopeful view of the future, and with what it implies of political and social reconstruction, of moral reformation, of affinity with

the elements of religion and of harmony with the laws of progress, we are in entire sympathy, and indorse without hesitation any movement or any theory of society, or any principle or policy of action, that promises to contribute to the general advancement. It is evident to all observing and thoughtful men that the civilization of the world is still imperfect, and that it must undergo some reorganization, or modification, or transformation, before it may be regarded as fully adapted to human conditions, and especially before it may be pronounced perfect and final. If it is superior to the barbaric and effeminate civilizations of other ages; if its inherent principles are those of justice, equity, and morality; if under its influence the individual finds it possible to attain to his maximum development, nevertheless there are in it the remnants of the duplicities of the past, and such possibilities of evil, such attractions and repulsions in the general mechanism, as compromise it and threaten it with disintegration. Nations are on the rim of a volcano whose fires are likely to break out any moment, causing anarchy, disruption, and wide-spread moral confusion and distrust. The world is not at ease, and righteousness is not universal. It is believed, therefore, that it is on the eve of a general revolution that may result in the introduction of a new civilization, and that the old system of life will give way to something better, more humane, more ideal. Every one is familiar with the historic fact that the last decade of a century is usually a period of calamity, revolution, political change, and social reconstruction; and it is probable that the last decade of the nineteenth century will not prove an exception. Already the signs of upheaval and ferment are visible among the nations; but they do not signify the end of the world; they signify the opening of another seal of the Apocalypse. It is altogether probable that with Nihilism still confronting Russian tyranny, Socialism still intensifying itself in Germany, and anarchy still menacing the American republic, great changes in laws, rights, systems, and ideas may obtain every-where, and the world be advanced toward its ideal.

The most popular theory for the reconstruction of society is that proposed by Mr. Bellamy, who, as an idealist, is certainly entitled to some recognition, though it is well known that the germ of his theory may be found in a French author of the last century. The book bearing the title *Looking Backward* is a phenomenon in American literature, and must stand alone until another genius with equal philosophic discernment shall appear on the stage of action. It is remarkable for its literary style, its captivating suggestions, its plausible explanations, and its fascinating philosophy. In none of these particulars should it be depreciated. Since, however, the book has had an unprecedented sale, and is exerting a wide-spread and, as we believe, mischievous influence in American society, it is our duty to study its proposed method of reconstruction, and estimate its value according to sound ethics and religion. Were it read as one of Hawthorne's fictions or Baron Munchausen's tales we should not deem it necessary to consider its fantastic conceptions; but as it is accepted in some quarters as a sober solution of the Social Question we propose to

state some objections to its expediency, practicability, and potentiality, and without prejudice.

The palmary error of the author is his failure to recognize the moral integrity of the civilization of the nineteenth century. He starts wrong in assuming that our civilization is essentially an inherited depravity, and, like the idolatry of Israel, must be annihilated. He has no eyes for the beauty, or philanthropy, or education, or religion of the present day; but he sees defects in every thing. The commercial system, based on competition, is, in his judgment, a crime against human interest; the educational system fails of its purpose and leaves the people in ignorance; religion is a dogma, and the Church is the instrument of a decaying sectarianism; the social system is built on antagonisms, resulting in jealousies, frictions, disasters, miseries, and crimes; and the legislative spirit is employed to propagate the divisions, hates, and woes of social life. He pronounces every social condition abnormal, illegal, and mischief-making; he strikes at all the principles, laws, customs, and habits of the people as intrinsically unsound and based on selfishness and corrupt teaching. He is pessimistic to the last degree, because his theory of reconstruction requires just such an attack on established institutions and the economy of civil government. Schopenhauer never poured forth a criticism of the government of the world equal in severity, or breadth, or genuine *nonchalance* to this assumed judgment of modern society. Instead of proving the disorganizing and cruel tendencies of society he states them as if no one would dispute him, and thus gains half the battle. The surest way of winning in an argument with those who are not accustomed to the intricacies of logic is to "beg the question"—that is, assume to be true what is alleged, and declare it as if no one doubted it. This Mr. Bellamy has done with a degree of coolness and adroitness, and also with an effrontery and a rhetoric, that are unusual in the realm of criticism.

In this assumption the author has one advantage, and that is, thoughtful people know that it is partly true; but few extreme critics go so far as to pronounce a doom upon the entire system of civil life with the principles that underlie it because the system is not integrally perfect. Not a few disabilities and infirmities attach to the system, but it is not in principle absolutely abnormal and diabolical. Because of corruption in the body politic it is not wise to pronounce the sentence of death upon it. Reformation, not death, is the remedy. Because the illiteracy of the country is vast, it is not wise to overthrow the educational systems in use in the several States. Because the business spirit is competitive, resulting sometimes in bankruptcy, it is not wise to annihilate competition as an evil principle or condition. Because the Church has not introduced the millennium, it is diabolical to remand the Church to an incidental position, and preach the Gospel through a telephone if any body wishes to hear it! The author, discovering certain defects and blemishes in the system, proposes, instead of reforming, revising, and correcting, to demolish the system and substitute an untried experiment that reason repudiates and the instincts of humanity resist. It is as if discovering a broken pipe in

Beethoven's organ the musician, instead of replacing it with a perfect pipe, should demolish the organ. It is as if observing a speck on Raphael's "Transfiguration" the artist, instead of removing the speck, or permitting it to remain, should cut the canvas into fragments. What would be unwisdom, if not insanity, in other spheres of life Mr. Bellamy would regard as superlative wisdom if adopted in reconstructing society. Taking a partial view of the system and magnifying its defects, he does not propose to remove them, but rashly demands the annihilation of the system. This is the heroism of a fiction-writer, but such heroism in practical life would be impossible, and, if possible, destructive.

Objecting to the social structure as it is in all its parts and in all its principles, the author is bound to offer a civilization which, omitting all the difficulties and disabilities of the present one, shall practically commend itself as ideal and superior in its spirit, methods, offices, and results. Even to attempt this shows great boldness, but the vigor of the author never fails him, and he never loses sight of his ideal. So far as the fundamental principle of the new civilization may be discovered, it is in opposition to the controlling spirit of the nineteenth century. In every department of life he substitutes the principle of co-operation for the principle of competition, which, he declares, is eating its way into the heart of society and threatening it with paralysis and ruin. It is easy to overlook and even to forget his false judgment of the present century; but when he urges the displacement and annihilation of the main principle of our civil economy it is time to pause and inquire if he really means what he says. All through the book there is the constant criticism of the competitive principle, as though it were diabolically dogmatic and detrimental to every human condition. It has no explanation, no advocacy, no generous treatment, but is condemned as the cause of the distress and wretchedness of society. No other cause is so branded with infamy; no other so held responsible for the evils of life. To extinguish it, therefore, is the proposition, and to substitute the fraternal spirit of co-operation is the whole duty of man. We have, therefore, to deal with a very bold, a very revolutionary proposition.

It is admitted that the competitive spirit, dominating every impulse, every business interest, may promote oppression, exaction, and selfishness; but every trait, every faculty of human nature, must be branded as infamous if the standard of judgment applied to it must be its excesses when exercised, or the possibilities of excess. The acquisitive principle is doomed by such a rule of judgment, for while it is the explanation of the commercialism of modern times it often tends to excess and injury. The spirit of courage is right within limits; wrong beyond them. Philanthropy, patriotism, humility, and many of the adorning graces of humanity flourish within prescribed boundaries, but are unauthorized and in some instances become offensive if developed abnormally, or are manifested as the exaggerations of honest souls. The competitive spirit belongs to human nature, and is the moving cause of its largest external activities. Without it stagnation is inevitable. To assail it is to assail

human nature; to criticise it because it may be excessive is to justify a war upon all the virtues because they may excite to excess. We owe too much to legitimate competition in all departments of life to consent to its annihilation, especially on the plea that the opposite principle of co-operation will guarantee to society a larger and more healthful development of its powers and functions. The principle of competition, however, does not necessarily exclude the principle of co-operation, for they may co-exist in the same community and to the general advantage of the country. It is difficult to detect, when in full operation, any more merit in co-operation than in competition, except that the former may for a time appear the more beautiful, but not more aggressive, or more conspicuous in producing general happiness. We cannot, therefore, discover any possible gain to society by the substitution of co-operation for competition.

Mr. Bellamy seems to forget, as socialistic theorists generally forget, that his proposed scheme of reconstruction is in the interest, not of the people at large, nor of a majority in the commonwealth, but of a class supposed by many to be in the minority, and with no right to claim a reorganization of the social system in their behalf. The truth in this respect has been hidden or ignored, and entirely too much sympathy has been expressed with a class of people who, stimulated by over-attention, are now demanding from the majority such changes in the social structure as, if granted, would practically destroy it. It is true the author in his scheme seems to provide for the professional, literary, and commercial, as well as for the so-called "laboring" classes, but in no such way as to guarantee their highest interests. The scheme is in the interest of the "laboring men" of the country, and only incidentally secures the rights of those who are not included under that generic term. If, however, we may understand just what classes or groups are signified by the term, we may discover their relative strength numerically and their relative right to be heard in the social controversy they have inaugurated. But it is next to impossible to approximate the facts and figures required for the argument. Recently we addressed a letter to a gentleman intimately related to the labor movement inquiring the meaning of the term "laboring men," and received the following in reply:

"Laboring men" originally referred to skilled artisans and unskilled laborers who worked for day or weekly wages, and did not include clerks, book-keepers, farmers, and other salaried or independent persons. But of late years the pressure of competition has been so felt by all classes of employees that clerks and others of their class are identifying themselves with the struggle for maintenance and increase of wages and the reduction of the hours of labor. For instance, the Knights of Labor have an assembly in Cincinnati composed of retail salesmen, through whose efforts several of the leading stores have adopted early closing, except on Saturday night. There is a sense in which the term "laboring men" now includes all employees, for the field of organized labor is extending so that it provides for nearly all, the Knights of Labor excluding only liquor-dealers, lawyers, professional politicians, and capitalists.

This is a sweeping definition of the term "laboring men," including, as we see, clergymen, poets, editors, physicians, artists, the small business dealers of the country, officers in the national and State governments, and

millions not included in the final restriction above named. To apply the term to all these classes is not only misleading, but it has no justification in fact or in the state of society. It is a misuse of the term to apply it to clerks, book-keepers, farmers, physicians, ministers, editors, and business men. They do not belong to the laboring classes, so called, nor have any special affinity with them. The laboring classes were so called because they did not belong to the other classes of society.

Taking the definition, with or without restrictions, it would be interesting to ascertain the exact number of "laboring men" in the country, so that an argument for or against these claims may have a solid numerical basis. Even here we are doomed to disappointment. It is reported that the Knights of Labor have a membership of 300,000; the Trades Unions, 500,000; the Federation of Railroad Employees, 100,000; the Farmers' Alliance, 1,500,000—total, 2,400,000. This is not a large showing if it only embrace the organized labor of the country; but that the argument may have fairness we shall extend the figure to five millions as the probable representation of the "laboring men" of the country. Many of these are unmarried, but, allowing all to be married, and assuming that one laboring man represents three persons, all of whom "labor," we have a total of fifteen millions of people included under the term used. According to the census of 1890 the population of the United States exceeds 62,000,000; deducting 15,000,000, there are 47,000,000 who are not "laboring men" in the right use of the term. On this showing of statistics, perhaps not liberal enough, we claim that the "laboring men" do not constitute *one fourth* of the population, and are making demands upon three fourths entirely inconsistent with the interests of the latter, and should henceforth be resisted. It is time to say the plain word that one man should not be allowed to dictate to three men, and that the laboring man, urging himself to the front and proposing to reform and reconstruct society, should take a back seat, and feel the pressure of reason, law, and religion. He is demanding too much; he is trespassing upon the rights of the majority. The "striker" should be branded a tyrant, and the "reformer" should be reformed. It is time that the majority speak. It is time that culture, refinement, and the spirit of unity, order, and progress should combine against the ignorance, jealousy, hatred, and lust of the laboring classes; for the vices of the land inhere in those classes. It is time that the labor movement, so far as it contemplates legislation in its own interests and reconstruction for the minority, should be rebuked and forced into silence. Mr. Bellamy's scheme is in the interest of a minority.

Equally fatal to the author's idealism is his total disregard of the highest forces of civilization in his scheme of reconstruction. He never intimates just how he will overturn society or by what methods he will introduce the new *régime*. He assumes that it can be done, but whether he favors the leavening agencies of sentiment, education, and religion, or the terrific method of an abrupt revolution, no one can tell. As neither education, temperance, nor religion plays any prominent part in his new society, it

is not warrantable to infer that he would employ them in the initial or introductory movements; and so we are left to conjecture that he might approve a sudden overthrow of the social system under the leadership of sanctified and skilled anarchists, who understand the process. We do not charge this method upon the author; but as he does not recommend the existing agencies of the nineteenth century he is open to very grave suspicions as to the methods he would indorse.

The inconsistency of the proposed reconstructive scheme is very patent in that, objecting to the mechanical form of society as it exists to-day, the author suggests a mechanism huge, despotic, and more monopolizing in its tendencies and effects, and more ruinous of all individual aspiration and social quickening, than any thing ever invented or conceived by the human intellect. His theory converts society into a vast machine, more complex, cruel, and crushing in its workings than the caste systems of the Old World, or the tyrannies of history. It converts the government into the capitalist, endowing it with ten thousand more functions and prerogatives than all the capitalists of the world ever exercised. It abolishes the republic, destroys individuality, reduces every man to a slave of the State, and by a system as inelastic as it is impracticable enforces uniformity of wages, prices, and customs, and controls society by the ceaseless energy of its aggregated power, defiant alike of the rights of the individual and the obligations of religion. No scheme has ever been suggested that equals this for impracticability, unwisdom, mechanical uniformity, and suppression of individual instincts.

With all the disadvantages of the present social system man is free and is working through philanthropic and educational forces for the deliverance of the race from the disabilities and inheritances of the past. The nineteenth century, with all its sins, has not dispensed with gospel agency for the improvement of men, and will recommend the Church, the schoolhouse, and the family institution to the consideration of the twentieth century. The ideal civilization is yet distant, but it will not be hastened by social revolutions, by the use of the wine-cup, by government monopoly, by suppression of the individual, and by the abrogation of those laws, principles, and customs that have given safe direction to society through the ages and rendered it stable in times of immorality, revolution, and the decay of the civil virtues. The New Testament, once adopted as the text-book of the nation, obeyed by the individual citizen, its spirit incorporated in general legislation, and the new life it enjoins experienced by the people, will not only transform the republic into the kingdom of God, but do it so thoroughly, so easily, so permanently, as to obscure the inconsiderate idealism of the reconstructionists, who have nothing to offer for the ills of man except the impracticable visions of disordered intellects and the vagaries of fruitless speculation.

THE ELIGIBILITY OF WOMEN NOT A SCRIPTURAL QUESTION.

So long as the question of the eligibility of women to membership in the General Conference of the Methodist Episcopal Church was pending before the laity, the *Review* was silent, partly because it preferred that the laity should vote unembarrassed by ministerial influence, but chiefly because its relation to them was not sufficiently close to justify an effort to turn their thought the one way or the other. Now that the subject will have consideration by the ministry, and the vote cast this year by the Conferences will have legal force, perhaps determining the result, it is incumbent on us to participate in the discussion, at least so far as to aid in stating the question and in guarding it from confusion and from methods that may be employed either to enforce or defeat it.

Principal among the arguments used by both parties to the issue, and therefore, in their judgment, of primary importance, is the assumption that the Scriptures clearly reveal the status of the apostolic Church, and by implication decide the position of woman in her domestic relations and in her more public attitude as a Christian believer. If this is really so, further discussion will be useless after we shall have ascertained exactly what they teach, for believers are apt to adhere closely to the written word, or to their understanding of it, when it seems to affirm certain tenets, or ethics, or commandments. If it is true that they speak as plainly either for or against woman's right to assist in the legislation of the Church as they do for such doctrines as incarnation, atonement, regeneration, sanctification, resurrection, and a judgment, we shall surrender to their teaching and act accordingly. It is singular, however, that on a subject of such alleged importance the Scriptures are neither clear in revelation nor decisive in suggestion; and as many wise men, schooled in the art of interpretation, may be found on either side, it furnishes ground for believing that both parties may be mistaken, and that another view is possible. We therefore propose to show that, so far as the Scriptures are concerned, they may not be quoted on either side, and are not in any way whatever involved in the issue before the Church. We are not aiming to change the aspect of the question; but we would assist in relieving it of incumbrances and embarrassments, and at the same time influence the ministry to a more intelligent consideration of the duty that is imposed upon them by the General Conference.

However other denominations may interpret the Scriptures, the Methodist Episcopal Church indisputably holds that no specific form of Church government was prescribed by our Lord or his apostles. With them even it seems to have been an open question, for there is no account of the specific organization of a New Testament Church in accordance with Episcopal, Presbyterial, or Congregational ideals or types of government. It was a minor matter, left to circumstances or providential indications, the main idea of the Church being its spiritual function. That the Church of Rome embodies a different notion, *regarding the clergy as the Church*, is not surprising, for upon this hierarchical basis it is easy to

perpetuate its iron-clad authority, and especially if it can show that it represents the apostolic type and ideal of the divine institution. Nor is the Protestant conception, while adverse to the Romish interpretation, wholly in accord with the liberal construction of the Methodists. The advocates of such vagaries or fictions as an "historic episcopate" and "apostolical succession" are compelled to bend the Scriptures to their support in order to give a reason for their existence as a Church based on such ideas. Many Calvinistic bodies are equally firm in the belief that the government of the Church by elders is ordained of God, and attempt to vindicate their existence and add renown to their history by claiming an alleged conformity to the apostolic type of ecclesiasticism. On the supposition that there is a single type authorized by apostolic teaching and example, we should have difficulty among so many forms that now prevail to select the conforming type, for nearly all claim to be scriptural, and each insists upon a divine warrant for its particular form. As a Church we interpret the Scriptures on this point in a very liberal way, holding that no form is prescribed, and that any form is legitimate provided it have providential authority, and is adopted for the promotion of the interests of the divine kingdom. We do not stop with this general statement, but add that while some Churches claim a scriptural warrant for their forms the Methodist Episcopal Church makes no claim whatever in this respect, but merely affirms its legitimacy both as respects its existence and its type of legal machinery. We do not attempt to vindicate our form from any apostolic teaching, except to say that such teaching is general and unrestricted, and elastic enough to allow of any form whatever. In affirming the position of the Methodist Episcopal Church, both as respects its interpretation of the Scriptures and its interpretation of its own validity as an organization, we do not mean to imply that there is any doubt as to its being a scriptural Church, but merely that the Scriptures do not determine the question of Church government. *Government is a question, not with the Scriptures, but with the Churches*, whose chief limitations relate to the ministry and the doctrines they propagate.

Holding that the eligibility of women as delegates in the General Conference is a governmental question, it is clear that its solution is within the province of the Church. It is in no sense a scriptural question, and cannot be decided for us by the Scriptures. Undecided by the apostles, the living Church of to-day must decide it. It is noticeable that all questions of government, civil as well as religious, have no settlement either in the Old or New Testaments. Respecting civil government, Jehovah preferred a theocracy to a monarchy, but this preference was limited to the Jewish people for a particular period and for a particular purpose. No one will claim that a democracy, aristocracy, or despotism is prescribed in the Scriptures, even with the definite Jewish example of a single form as an inducement to such a claim. As touching ecclesiastical governments the Scriptures are equally unauthoritative in their teachings, leaving the choice of form to the ecclesiastical bodies themselves. We are explicit in this statement, for we are anxious to fasten the thought that a govern-

mental question is not a scriptural question. There are problems which, if they were before the Church, would receive attention because of their peculiar scriptural character; but they in no sense are governmental problems. If such questions as woman's induction into the ministry, or woman's ordination to deacon's or elder's orders, or woman's appointment to the pastorate were before us, we should pronounce them scriptural. If also the establishment of doctrine or the reconstruction of articles of faith were the question, we should hold it to be scriptural. Neither of these questions is governmental, but belongs to another sphere in which the voice of divine authority must be heard.

It must be allowed that if eligibility is in any aspect scriptural it certainly is only a New Testament question, inasmuch as the point is the nature, character, and offices of the Christian Church, with the rights, prerogatives, and privileges of its members. We cannot, therefore, be instructed by any teaching or examples recorded in the Old Testament, for the problem dates from the time of Christ, his teachings and the practices of the apostolic Church being the sources of our information. Limiting the inquiry to the New Testament, we find on examination several passages in relation to husband and wife, or the family institution, which very strangely have been perverted to the support of the belief that they exclude woman from the legislative or governmental department of the Church. We are amazed that any thoughtful person would employ expositions of, or references to, domestic relations in favor of any belief or theory respecting the abstract question of woman's eligibility to other spheres. As constituted and warranted, man is regarded as the head of the family, because there cannot be divided authority in the family; but the domestic relation is as unlike the relation between governors and the members of the Church as the family is unlike the Church. We may therefore mildly protest against the misuse of such passages as refer exclusively to the family institution in support of a theory respecting the admission of women into the General Conference. For example, Peter in his First Epistle (iii, 1–6) ordains the subjection of the wife to the husband, citing Sarah's obedience in illustration of his teaching; but he says nothing about the Church and nothing as to the legislative authority of man or woman in the Church. Let it be noted, too, that while Abraham had apparent authority over Sarah he had no authority over other women such as a legislator exercises. His rulership was within, but not beyond, the family. Paul (Eph. v, 22–33) discusses distinctly the relations of husbands and wives, and also the relation of Christ and the Church, illustrating the latter by the former, and the former by the latter; but in not the remotest way does he allude to the ecclesiastical polity of the Church, but attempts to set forth Christian experience or the Christian life in the light of the marriage institution. Thus it frequently happens that the marriage relation is seized by a New Testament writer to illustrate some profound fact in the divine economy, as the mysterious unity between Christ and the Church, or the equally mysterious relation between Christ and the believer; but no instance can be quoted

in which it is used to illustrate the governmental order of the Church. They must therefore be set aside as irrelevant in this discussion.

Equally irrelevant are all those passages that directly bear upon the Church, whether in respect to its activities, its ministry, its ordinances, its origin in Christ, or its far-reaching plans for the conquest of the world. Paul (Col. i, 18, Eph. i, 22) exalts Christ as the head of the Church, but he does not invest man in any way or to any degree with headship in the Church as he invests him with headship in the family. In 1 Cor. xiv, 34, 35, he reproves the social disorders of a particular Church, under the circumstances commanding women to be silent and confer with their husbands on such matters; but this is not a question of government, and was not used by Paul, and should not be used now, with reference to woman's right to a share in the governmental polity of the Church. Equally strained and misapplied has been Paul's teaching in 1 Cor. xi, 3—κεφαλὴ δὲ γυναικὸς [ἐστιν] ὁ ἀνήρ—wherein he reiterates the common doctrine of the family headship of man, but with no intended application of it to church government, but rather to church services or ordinances. Even headship may only imply executive function without any legislative power whatever. Man is executive in the family, but not necessarily the law-making power, for he must rule his family "in the Lord." It is important to remember that the headship of man, according to the New Testament, does not extend beyond the family, and does not imply absolute sovereignty even there. It is not ordained, nor proclaimed as a fact in church or civil government. It exists nowhere but in the family, except as it has been selfishly and wrongfully seized and exercised. We confess that after most careful examination of passages adduced in reference to man's relation to woman we discover no ground for applying them to the question of woman's eligibility to legislative rank in the Christian Church. Some of these passages refer to woman's domestic life; others to her social position; others to her prophetical office; others to her philanthropic work; but none is involved in the question of church government.

If to these general considerations we add the result of an examination of those passages that bear closely on the church constitution, giving due weight to the interpretations of Calvinists and others who find a type of government in the New Testament, the conclusion is the same. The selection of men as apostles is of value only in a discussion of candidates for the ministry. The fact throws no light upon the ecclesiastical form of the Church. Apostolic injunctions with reference to deacons and elders are of importance in a discussion of ministerial functions, but they do not indicate any thing on ecclesiastical authority. Such passages as Acts xiv, 23; 1 Tim. iii, 1–16; 1 Pet. v, 1–3, and Acts xx, 17–35, relate to the duties of elders and deacons, the chief of which is to "feed the flock" of God. They are not appointed governors of the Church, but are teachers and preachers. We are bound to distinguish between the ministry or the spiritual department, and the government or the legislative department, of the Church, because Paul, in 1 Cor. xii, 28, enumerates

"governments" as distinct from the ministerial office, or the office of apostle, evangelist, pastor, and teacher; and all passages that relate to the one must be separated from all passages relating to the other. The government of the Church is as distinct from the ministry of the Church as law-making is distinct from preaching the Gospel, unless we are prepared to accept the Romish theory that governmental authority resides exclusively with the clergy. As to the ministry, the New Testament is explicit; as to "government," it is silent and not to be quoted, or if quoted, then rather in favor of than against the right of either sex to legislative authority; for, so far as the examples are suggestive, the *entire* membership participated with apostles and elders in the general direction of the Church.

In considering the proposition to be submitted to the Conferences we have been impressed that it in no wise involves the scriptural phase of the subject. We are not to decide whether the New Testament admits of woman's eligibility to legislative rank in the Church, nor should the question by any legerdemain be made to revolve around that point. It is not a question of exegesis or interpretation that the Church is to decide, but a simple question of whether woman's eligibility shall be recognized by law, which the General Conference is competent to enact, because there are no scriptural barriers or instructions on the subject. Conference action is legal action, pure and simple. It is not sitting in judgment on the Scriptures, because the Scriptures are not in the case.

If the general position of this paper is correct, then the conclusions based on it must be correct. While we affirm that the eligibility of woman to a seat in the General Conference is not a scriptural question we wish to emphasize our belief that it is a providential question. As the Methodist Episcopal Church is a providential Church, so its revolutions, changes, methods of progress, general history, and its more immediate movements, have been providential, or seemingly ordained of God. This great question is to be determined by the providential indications that exist, just as we have determined other issues in the past, as lay delegation. We should study the times in which we live, the necessities of the Church as they appear, the expressed desires of the membership regarding their rights, and act upon an intelligent conviction born of the requirements of the case.

We think it also apparent that as this is not a scriptural question it is not so much a matter for the conscience as for the judgment. It may involve expediency, necessity, ethical relations, and mere advantage or disadvantage; hence it appeals to sober inquiry, candid thought, and the exercise of wisdom and knowledge in the things deemed best for the prosperity of the Church. With this view of the movement, though perhaps not in harmony with that of others, we urge the ministry to carefulness, prudence, and a broad and liberal interpretation of the rights of woman and of the necessities of the Church as a preparation for casting their votes, which may determine an issue of some importance to the future of Methodism.

PROGRESS OF CIVILIZATION.

Reverence for the law is one of the chief foundation-stones of the social structure. All other provisions made for the perpetuity of the body politic must be regarded as insufficient unless there be due veneration for the written statutes and a consistent enforcement of their provisions. The foresight of pioneers who bring forth a new civilization out of barbaric rudeness, the heroism of warriors that expel invaders from the national boundary, and the wisdom of legislators in halls of parliament and senate-chambers, resulting in the framing of the soundest legislation, all count for little unless the law be vigorously and impartially enforced in its application to the social life. Only this stable foundation makes possible an enduring social superstructure. It is also highly satisfactory, as we make the familiar yet necessary appeal to history, to notice the general veneration for the law which obtained among the nations of antiquity. So soon as men banded together in corporate associations the reign of law began. Cain feared that the avengers would slay him as he went forth with blood-red hands over the earth. What meant such a fear but that men already realized the heinousness of murder, felt the insecurity of life unless hedged about with provisions for its continuance, and had spoken their formal condemnation of bloodshed? From that earliest time we find the continued expression of man's felt need of legal safeguards in written codes and in officials empowered to enforce the statutes. The Grecian archon, with his considerable authority, the Roman proconsul of wider rule, and the earl of the early English were thus the embodiment of the idea of justice as the desert of every man and as the condition of social perpetuation. Shylock had at least the force of human statutes behind him when he cried, "I'll have my bond," and made his ill-timed protest against the loss of his pound of flesh. From the most nomadic to the most established people, and from the most ancient to the most recent races, the law-making and the law-enforcing instinct has had its perpetual manifestation.

Some of the conditions that contribute to hearty acquiescence in the digests of law which regulate the community seem worthy of passing enumeration. Clearly, the employment of legislators of high intelligence and unimpeachable integrity is a fundamental prerequisite to equitable and beneficial statutes. The former qualification is a prime essential. Ignorance of national history, narrowness of view, and in general a low quality of mental endowment cannot but injuriously affect the grade of legislation. Unintelligent congresses make poor laws inevitably. Nor is stanch integrity a less necessary qualification for sensible law-making. The reminiscence of Gouverneur Morris regarding the Second Congress of the United States was couched in the emphatic utterance to John Jay, "What a set of scoundrels we had in that Second Congress!" Whatever of truth there was in the old-age retrospect of these distinguished continental statesmen lends emphasis to the point we seek. The supplanting of incorruptible

and self-forgetful representatives of the people in their legislative halls by meretricious and vacillating spoilsmen is an offense before the altars of a nation that will surely yield its evil harvests in monopolistic, immoral, and cruel statutes. Cromwell dismissed the Rump Parliament for the "weak, pusillanimous way" in which it exercised its power. To clothe some arbitrator with such Cromwellian powers in this modern day would be subversive of good government; and yet the sincere students of public affairs must deplore the time-serving spirit of the modern legislator and devoutly hope for such a re-adjustment of the parliaments and congresses of the day as shall tend to the more general and reverent observance of the statutes. But condemnation should not pass to diatribe. We may not ignore the excellence of much of the legislation that is now operative, and should rejoice in that wide-spread reverence for the law which obtains. The impartial enforcement of bad measures is the surest way to their ultimate abrogation; the enforcement of the good must ever be the delight of all lovers of justice and contributive to the public weal. The observer is, surely, not disheartened for the maintenance of the majesty of the law as he scrutinizes the national life. Across the seas the claims of justice are fairly regarded. Throughout the American domain such wholesome facts are noticeable as the execution of murderers who have been found guilty of the crime alleged, in spite of all influence brought to bear upon the executive authority of the State; the conviction and imprisonment of forgers, notwithstanding the large and sometimes over-sentimental interest excited in their favor; the frequent enforcement of legislation involving public morals; and the usual acquiescence of men, with passions kindled to white heat, in the results of municipal, State, and national elections, as the verdict of the majority of electors. In such facts as these, and in the general spirit of obedience which is abroad, may we read hopeful signs of the continued veneration for the law, wherein is safety and perpetuity.

Statistics are not always an uninviting study. The results of the Eleventh Census of the United States, so far as announced, are replete with life and interest. To look broadly over the national domain, each successive decade, in a thorough scrutiny of the population, fertility, manufactures, fiducial investments, educational appliances, religious preferences, and other interests of the republic, is a labor of surpassing magnitude, whose accomplishment calls for general congratulation. The preliminary report of the Superintendent of the Eleventh Census gives emphasis as well to certain great principles of national growth to which no student of public affairs may be indifferent, prominent among which is the law of relative increase through different decades. It is a significant statement that the per cent. of growth between the years 1880 and 1890 is 24.86, in the grand total of 62,622,250 population, while the corresponding per cent. of increase in the preceding decade from 1870 to 1880 was 30.08. In other words, the general law governing the increase of population would seem already operative, the essence of this law being that the increase, when unaffected by

such extraneous causes as war, pestilence, or emigration, seems to proceed at a constantly diminishing rate. So fundamental a rule as this should consequently enter into the anticipations of prophets concerning the national advancement of the future. The principles which regulate the growth of population in particular sections are likewise brought prominently to attention in the scrutiny of the census returns. In the region of the Dakotas, Nebraska, and Kansas the changed conditions of rainfall within the last three years have led to the abandonment of this section by thousands, and their emigration to Oklahoma or the Rocky Mountain region. In Nevada the failure of its mines has led to a decrease of its population and its reduction to the end of the list of States. Man's alliance with nature is the inference. So are the thousands dependent not alone for luxuries, but also for very necessaries, upon the clouds, the earth, the elements; and so in endless flux does the tide of population move up and down the land, to satisfy, if it may, its search for creature comforts. The principle of the orderly succession of industries in the national development also receives emphasis in the recent census reports. This law of succession is usually the pioneer work of the prospector, hunter, and trapper; next, the herdsman, with cattle-raising as the leading industry; then agriculture, as settlement increases; and, finally, manufactures and the massing of the population in cities. Such a law is visibly operative in our national growth, as shown by many concrete illustrations. But it is with the weighty principle that we are rather concerned. Through such a tendency to centralization, already instanced by the collecting together of more than half the population of the United States into cities, the city of the future is the key of moral and religious reform, and the force that wins the city wins the republic. Whatever else is taught by the statistics which have been recently announced, they are at least freighted with such significant lessons touching the principles of national growth.

Hypnotism is occult, spectacular, attractive. Antecedent to any inquiry concerning its essence or its place in scientific classification, its mystery is an unfailing charm. That men are drawn by its phenomena is in keeping with their general love for the miraculous. In earlier ages they bowed before the spell of Egyptian magic and Assyrian astrology; mediævalism appalled them by its black art, its alchemy and astrology; more recent centuries have awed their spirits in the Salem witchcraft, the boisterous demonstrations of religious enthusiasts, and the wonders of mesmerism and spiritualism. In line with all these previous mysteries is the latest appeal to men's interest and credulity in the strange exhibits of the hypnotic power. An air of enchantment is upon these subtle manifestations. Like some *terra incognita*, which waits for the explorer, the hypnotic state lies along the border realm between waking and sleeping, wherein the soul walks forth in weird speech and in irresponsibility for its deeds. But the subject is not always to remain shrouded in mystery. As every occult fact of nature is a challenge to inquiry, it is in the order of events that investigators have already taken preliminary steps

to give hypnotism its accurate definition, to differentiate its methods of operation, and to assign it its scientific value. The recent inquiries in Italy, Germany, and notably France into the general subject of mesmeric and hypnotic influence are an index of this wide scientific interest. The discussion of hypnotism, as the chief subject of review, by so august and conservative a body as the Congress of the British Medical Association, at its late session in Birmingham, further establishes the growing conviction in the exceeding importance of the subject. Such preliminary deductions as have been reached are, moreover, of moment; for illustration, the possible hope that hypnotism may prove of value in certain cases as a substitute for anæsthetics and as a curative force. It is no trifling claim that pain may be alleviated, surgical operations performed without suffering, and even certain instances of insanity benefited by the hypnotic trance. Should further search and experiments prove the validity of this representation, and at the same time reduce to a minimum the "deterioration of brain and nerve function," which it is asserted follows the repetition of the hypnotic state, a forward step will have been taken in curative processes that as yet seems improbable.

But moralists and legislators, as guardians of their times, are also deeply concerned in the inquiry into the relation of hypnotism to crime. The claim that the frequent subjection of the patient to influence of the hypnotic state induces "moral perversion" is sufficiently grave to merit the closest investigation. Hypnotism, on this basis, opens up new possibilities of wrong-doing because of its very passivity, since that passivity is not lethargic sleep, but a somnambulistic state altogether under the control of external suggestions. This line of defense, as recently followed in the trial of a celebrated French murderess, intimates the special pleadings at the bar of the future in extenuation of the graver offenses against the law. Nor is the weight of this consideration lessened by the alternating claim that through resort to the hypnotic test crime may also be prevented, detected and punished. Nevertheless the lofty interests of public morals and of statute observance are closely bound up in the alleged production of crime through hypnotism. The whole matter of its study is therefore sufficiently grave, both from physiological and moral considerations, to justify the prohibitions that have been put in certain quarters upon the miscellaneous exhibits of the hypnotic power for entertainment or for hire. It is as play with edged tools. We must approve the recommendation of Charcot in France that hypnotic experiments be restricted to medical men; the prohibition of public exhibitions of hypnotism in Prussia; and the similar inhibition soon to be enforced in Belgium, with punishment, by fine and imprisonment, for the hypnotism of girls and of persons demented. Truth is not to be reached through miscellaneous and prurient seances. Rather upon scientific authorities falls one of the weightiest of responsibilities; and through this same medium the world may hope for a full interpretation of this latest psycho-physiological manifestation. Hypnotism, we may think, is ultimately to emerge from the realm of the mysterious into the full sunlight of scientific definition.

THE ARENA.

FATE AND FREEDOM.

We use the term fate to designate, not a sovereign decree, but the fixed and unchangeable realities of nature. The terms law and necessity are used in the same sense. The words freedom and liberty imply the existence of a self-active agent which constitutes a part of the structure and constitution of nature.

For ages has the human mind stumbled over these words, fate and freedom. That they should suggest but a single problem is regarded as an irresolvable paradox. Most speculators have extended the realm of fate till it embraces the whole universe, leaving no room for liberty and virtue. To obviate this dire result others have abolished fate and made God the author of all things, good and bad—a relapse into heathenism.

Had investigators ignored metaphysics, and with child-like simplicity observed solely the facts of nature, the beautiful harmony of fate and freedom would have become apparent long, long ago. We can think of nothing in this world which affords us a clearer exhibition of the wisdom and benevolence of the Creator than the laws of fate and freedom when examined in connection with each other, as branches springing from the same source, like the poles of a magnet—Nature.

As required by the law of necessity a straight line is the shortest distance between two points, a part is less than the whole, every point in a circle is the same distance from the center, the angles of an equilateral triangle are equal to two right angles, and $2 \times 2 = 4$. The wisdom and benevolence of these facts of fate appear in this, that were the law of necessity repealed in any one particular the constitution of nature would be changed, creation would be resolved back into irredeemable chaos, and intellect wrecked to madness. Mathematics would be abolished and business rendered impossible. Permitting the elements of necessity to stand, let us glance at the use freedom can make of it. If man, the being who mostly embodies in himself the realm of freedom, needs the triangle he freely *selects* it; if the circle will better serve his purpose he appropriates that, and so he discriminates and uses what suits him best of all the principles and things of fate. Were things as shadows, mere appearances, or changeable without a necessary existence, they would be of no value. That two and two always make four, and never any other number, is a blessed fatality. The things and facts of fate for which man has no use in any special emergency he lets alone, and they are to him as if they did not exist; and at the same time he is at liberty to use such as will serve his purpose. Freedom and fate in all these particulars are equally conspicuous, and it is a matter of fact as well as fate that neither can invade the realm of the other. In this order of things the wisdom and benevolence of the Creator are equally manifest.

Though freedom is unable to repeal or change the laws of fate, yet

genius can, to some extent, limit and modify the sway and application of them. Gravitation is a law of nature, or an element of fate, and when I would have huge rocks tumble down the mountain-side or apples fall to the ground I commit them to the certain operations of this law. It is also a part of the constitution of nature that water heated to a certain degree expands into steam, in so doing generates force, and this may be utilized to overcome in a specific case the law of gravitation and scale mountains with railway trains. Here genius with freedom subjects one element of fate to the dominion of another.

Nature's laws can also, in obedience to man's will, be brought into collision with each other. The atoms of an immense block of granite adhere together with great tenacity, and, on the contrary, the repulsive forces of gases require a vast deal of room for their accommodation. Availing myself of natural law, I bring together the gases carbon, nitrogen, and hydrogen, forming of them a liquid called dynamite. I have now in hand, in a gallon can, the gases which, as gases, are sufficient to occupy ten thousand cubic feet of space. Drilling a hole in the rock, I deposit there this liquid and by a spark of fire liberate the gases, and the law of attraction which held the atoms of the rock together gives way, and the mass is shivered by the expansive power of the gases into a thousand pieces. In such a transaction nothing is more conspicuous than the law of freedom manipulating the laws of fate to this result.

The law of fatality, happily, extends also to some of the functions of the mind. Of necessity it must think, and to a certain extent it is compelled to think according to truth. A line, a circle, and a triangle are the same figures to all sane minds. Because all men know that this law of thought as a necessity exists and is universal intelligent communication is possible. Within certain limits what one thinks another will think, and the same idea—as the form of a square—may exist at the same time in any number of minds. A kind, considerate necessity is thus placed at the base of human intercourse. It is thus that we see in the element of fate, as incorporated in nature, as related to freedom, an expression of infinite wisdom and benevolence.

In the mind of man there is a power at the same time to do this or do that. His will is the antithesis of fate. He does not passively yield to law, for he is endowed with the power of self-direction and resistance. As lord he thinks, he reasons, he judges, and determines what *shall* be done. His will, considered as a faculty or a power, is a permanent reality, but there is nothing *in it nor outside* of it one day which decides fully what its action will be the next day. The realm of fate is self-limited, and from every part the decree has gone forth that the realm of freedom shall not be invaded. Fate is one unit, freedom another unit. And there is nothing in the one element of nature that is in the other. There is a line, on the one side of which all is fate and on the other freedom, and neither can trespass upon the territory of the other. Man may utilize both for his good and for the glory of God.

H. H. Moore.

Emlenton, Pa.

THE WEAK SPOT IN THE FOREIGN MISSION ENTERPRISE.

In the "Opinion" department of this *Review* for September-October, 1890, there are certain statements about missionaries and mission work deserving sincere reflection and worthy of further consideration. As missionaries we can readily agree with the statement that "the Pauline spirit of consecration to the Christian plan of saving the world is much required in these times." We fear, also, that "too many enter upon missionary service with too little apprehension of its magnitude or meaning." Ungracious as it may seem, it may not be out of place to probe "the motives that led them into the service." "Returned young missionaries" must submit to criticism by the home Church, although it will be exceedingly difficult for it to understand the merits of all the cases. As intimated of Paul "as the typical missionary," perhaps it is true, while open to doubt, that "it cannot be said that he is duplicated in the average modern missionary." But it may help us to a fairer estimate of this matter if we remember that Paul was much above the "average missionary" of his own time. Did he not write of the apostles, while putting it with very great delicacy and humility, "I labored more abundantly than they all?" Paul, to be sure, was consumed with a grand "mission-hunger;" but what a Church it was that sent Paul out! Here we reach a deeper diagnosis of any difficulty there may be in this very grave matter. Let it be emblazoned in the boldest characters on the Church's missionary banner: *The zeal and tone of the home Church determine the zeal and tone of its missionary work.*

The Church at Antioch, which sent out Paul, was a Church full of the Holy Ghost. We gather much from the few hints where it is mentioned in Acts. The fact of such names being in it as Paul, Barnabas, and Luke shows that it was a live Church. It "ministered to the Lord"—"fasted and prayed." It was a Church in which the Holy Ghost spake. It was a Church that received back the missionaries with hearty joy when they returned (Acts xiv, 26, etc.). Such a Church would produce earnest missionaries, "recommended to the grace of God," and would maintain in them zeal and enthusiasm by the warmth of its own sympathy. If the history of evangelism be studied it will be found that the home Church is the center of power. It is the fountain, higher than which the missionary stream is not likely to rise. The modern missionary movement began after the Wesleyan revival. The little Moravian Church, full of the love of God and of the "enthusiasm of humanity," as the author of *Ecce Homo* calls the love of man, does more for mission work according to ability than any other Church in Christendom. Its missionaries are noted for their self-sacrifice; they seek the hardest fields and go where others are not likely to go. Theirs is a true "mission-hunger." The Society of Friends, in awakening to a more earnest type of holy life, is now sending out some most excellent missionaries. The Salvation Army movement illustrates the same point. It is a true Holy Ghost movement at home, full of fasting and prayer. From the home center it has pushed out into many lands missionaries of the same zealous type.

The assumption is not untrue; if there is something wrong in the average type of the foreign missionaries there is something wrong in the average home Church. "If we write plainly it is because" the real seat of this defection should be laid bare. If we find a type of missionaries enlisted not of the highest type, not influenced by the noblest motives, we may depend upon it they are so far *representative* men. "Without judging a single case," is it not a fact that where you find a pastor full of the enthusiasm of humanity, with a heart that yearns for the salvation of the world, there in time, under his ministrations, you will find faith and prayer for the salvation of the nations, you will find liberal giving, and it may be from that church, as from Antioch, more than one zealous missionary will go forth. Yes, it is the living, zealous, self-sacrificing Church that makes living, zealous, self-sacrificing missionaries. This subject is one to awaken very serious reflection. It touches the great mass of the Church; it touches the leaders and captains of the host. Brave, gallant officers make brave soldiers and gallant fighting. Napoleon said he could inspire masses of men with the glance of his eye. Such must the leaders be—ministers, bishops, editors, secretaries. We are not losing faith in the Church at home, but merely suggest for prayerful consideration the thought that if there is some declension in the more recent type of missionaries there must be some declension in the type of things at home. If there is not self-abnegation and self-denial enough in these missionaries where are they to learn these, and where have they acquired a *type?* "Without judging a single case lest we misjudge," it becomes us all to betake ourselves to our knees. Holy, zealous, consecrated churches, led by holy, zealous, consecrated leaders, will produce worthy successors of Paul.

Bareilly, India. T. J. Scott.

THE QUARTERLY MEETING.

The division of the Conference year into periods of three months each is suggestive and advantageous. It seems necessary to have some objective point up to which we may lead the subtle forces of our desires and purposes. Monotony tires. The old-fashioned three-day services were pregnant with holy possibilities. Nor may we loosen our grip upon the quarterly visitation by the presiding elder and the peculiar services incident to that occasion without suffering loss. This direct supervision is one of the most prominent causes of Methodist ascendency upon this continent. The Methodist Episcopal Church cannot be successfully managed by eliminating this arm of power. Our strongest stations will do well to make the quarterly meeting a time for rallying the combined forces of the congregation and of celebrating a great victory in soul-saving.

We deem it of great importance that the announcements for the special exercises be clear and emphatic; that the meeting itself should be epochal in its character; that it should be a subject of conversation and prayer, and if there be several appointments on the charge that provision should be made for attending the services. If a schedule of exercises be

prepared the Friday and Saturday preceding can be utilized in the use by prayer and discussion of pertinent themes, such as "The Holy Spirit as an indwelling power renewing the nature, witnessing to our adoption, and illuminating the understanding;" "The Holy Spirit as an inspiration in prayer, the source of hope, and a leading factor in conviction;" "The descent of the Holy Spirit upon the Churches of the New Testament;" "The soul—its capabilities, its perils, its Saviour;" "Winning men to Christ—secret of the power, personality in soul-saving, the motives for immediate consecration to the work." Important as is the financial business of the quarterly conference, it should not overshadow all other questions, especially the spiritual work of the Church. It may be that a reform in financial methods is necessary to save the quarterly meeting from degenerating into a secular occasion.

And is it not a cheap ideal that relegates the quarterly conference to a mechanical exercise or to a nominal hour for asking a few stale questions? The New Testament reading, the calling of the entire roll, the fresh, original, and comprehensive *written* reports by pastor, leaders, Sunday-school superintendent, exhorters, local preachers, with a comparative statement of the financial standing of the charge, will not only cover the whole range of Christian activity and progression or retrogression, but will give a decided flavor to the exercises and produce legitimate fruit. Slipshod methods of reporting are despicable. Verbal reports are often the veriest farces. Accuracy, frankness, and dispatch have much to do with official accountability. And why shall not additional questions be thrown open to the Conference? What could be more pertinent than the following: "How many of our young people are in search of a liberal education?" "What method can be suggested for placing some one of our church papers in *every* Methodist home in the congregation?" "Are the standing committees organized?" "What of the young people's movement?" "Shall a committee be appointed from the board of stewards to perfect the financial plan?" "Has the tract committee knowledge of the large and beautiful assortment of tracts now published for our Sunday-School Union?"

The early morning love-feast is entitled to its place in our modern Methodism notwithstanding the introduction of so much machinery. Nor can we improve upon the simple and blessed methods of the fathers in setting forth the time and manners of our adoption into the kingdom of God, the developing processes of grace in the soul, the well-defined convictions in regard to the perfecting of our love, the intense yearning for the outpouring of the Holy Spirit and the salvation of dying men. The after discussion in the pulpit of the great doctrines of the Bible, the discriminating references to our distinctive beliefs and methods, together with the practical application of the truth to the violent times upon which we have fallen, and, later, the joyous celebration of the eucharist as the pledge of our fealty to the cause, will carry the trend of holy endeavor clear out into the secular days of the week and make anxious the thoughts for the possibilities of to-morrow.

Harrisburg, Pa. HILES C. PARDOE.

EPWORTH LEAGUE—ITS PLACE IN METHODISM.

We need to keep constantly in mind the fact that Methodism was not originally an ecclesiastical device, but a spiritual evolution. But in order to be perpetuated and extend and multiply its influence in saving men it required an organism. As new fields have opened before it and it has encountered new and varying conditions of society its work has become more complex, requiring an increase of mechanical appliances. This has necessitated from time to time the work of readjustment.

Since the last quadrennial inspection and revision of the ecclesiastical economy of the Methodist Episcopal Church a new society has sprung up—the Epworth League, exhibiting remarkable vigor and promising great usefulness.

This, the youngest of our spiritual agencies, supplies a long-felt want, and turns as naturally and strongly toward the Church as the ivy to the oak. Promising so much in loyalty, love, and service, it must be given the right of way and held responsible for its action. While its functions seem to be manifold, yet in one of its most important features it closely resembles the class-meeting. As we wish to guard that venerable institution that has contributed so much to the spirituality and growth of the Church against displacement or injury, what shall be done with this sprightly rival? Shall it be suffered to undermine the class-meeting and carry off its honors or employ such methods and become so assimilated with it as to make the marriage of these parties an inevitability? It seems to the writer that this question admits of but one answer.

Assuming, then, that the legitimate work of the local chapter, on its spiritual line, constitutes it a class-meeting, *de facto*, the logical sequence is that its officers shall not only be indorsed by the quarterly conference, but also held responsible to it in the matter of reports, while the chief director of the spiritual exercises of the chapter should hold a membership in the Conference. And, furthermore, where the local organization can sustain a "junior" department let it be invested with the character of a children's class, "formed for religious instruction," and thus become an aid to the pastor in the performance of this important but difficult service in behalf of the children of his charge.

By such use of this new agency it will not become an excrescence upon the body of the Church, but a part of it, and the glory of the one will be the glory of the other.

In less than eighteen months the rank, work, and responsibilities of this youngest member of our Methodist family must be officially determined. The suggestions hereby presented may or may not be regarded as sound and feasible, but if they may serve to elicit thought and discussion and contribute any light in the proper application of this new agency of evangelism and Church prosperity the writer will be content.

Topeka, Kan. G. S. Dearborn.

THE ITINERANTS' CLUB.

WITHOUT BOOKS.

A MEMBER of our Itinerant Club whose home is among the mountains or on the sparsely settled plains is troubled that he has no books, or only such as have been re-read and are even thumb-worn. His circuit-life, too, affords but little time and only few opportunities for the uninterrupted reading of the few books that come within his reach. "What am I to do?" he asks.

The reply most easily and frequently made is this: Get what books you can; use in reading every moment at command; read as others have read, on horseback and by candle-light, for you probably have the advantage of good eyes.

These directions are good as far as they go, but there are other things that can be done, and there are many reasons why our itinerant friend need not despair. Every position and condition, even the circuit appointment and a life in the saddle, have their compensations.

One should resolve to take or even snatch every advantage from one's lot which will make for one's development and usefulness, provided one thereby prevents no neighbor from advancing.

In what we are now to say let no one infer that we speak against books, or the good that comes from their use, though the name of those books that are good for nothing is Legion, and though some of our preachers would better not read a book for the next twelve months; we mean that there are men who already are quite sick with book-dyspepsia and book-paralysis.

In some future articles we may speak of the art of selecting and reading books, but what we at present wish to emphasize is this, that the destitution of books is not or need not be an unmitigated evil, and that in such destitution one need not stop learning. We presume, of course, that our itinerant, wherever he goes, has with him a Bible, a hymn-book, and some of the latest tracts for distribution, which he has read and intelligently can recommend; he, therefore, is in no danger of forgetting the twenty-six letters of the alphabet; with this amount of material all knowledge is possible.

What then is our itinerant student to do? On horseback or on foot, in the public house or in the dug-out, by daylight or by candle-light, or in no light, in company or alone, and with not a book at command, he can study human nature; and this is one of the books of books. The Bible, physical nature, and human nature are the all-comprehensive divine revelations, nor is there much besides. What is there in the world's literature that has not been pilfered therefrom?

It will be apparent, on a moment's reflection, that the contents of one's mind, under the eye of consciousness, are a most convenient library, portable, and easily consulted in any place, day or night. It is, too, this

world of insight that best interprets and gives us knowledge of the world out of sight. Few mistakes, therefore, are greater than for preachers not to study themselves; while each sermonic subject is under investigation they should make a constant use of *insight*. And in other respects these mental possessions are of great value. When one looks within one sees not only the operations and possessions of one's own mind, but also those of other minds, with, to be sure, certain modifications growing out of differences in surroundings, disposition, brain texture and structure. That is, every man belongs to a universal community, bound together in a common sense. A person by gaining a knowledge of himself becomes, therefore, more or less familiar with his entire generation and neighborhood; indeed, with people of all times and places. Professor Tholuck extends the thought much further: "Only by descending into the hell of self-knowledge can we rise to the heaven of divine knowledge."

The Jesuits are probably better acquainted with human nature than are any other religious teachers. They are careful and constant in their study of men and hand on what they learn from one generation to another.

In this "school of life" Methodist ministers, for two reasons, are thought to be the next best informed: first, as compared with other preachers, they study books less, but men more; second, the itinerant polity, as compared with the polity of other denominations, brings its preachers into contact with a larger number of different people and classes.

Without what is termed a practical knowledge of men no preacher can command the respect of his parishioners. No criticism, perhaps, is more damaging than for the people to say, "Our preacher does not understand human nature;" it is almost equivalent to saying, "Our preacher lacks common sense."

And, further, it is perilous for a man to attempt to deal with human nature if unacquainted with it. It would be like a novice going into a laboratory and handling chemicals of which he knows nothing. Indeed, the preacher deals with elements with which the chemist's materials, in point of danger and delicacy, hold no comparison.

Again, the preacher without this knowledge cannot reach the people; he is at constant disadvantage. Clergymen who have had the privileges of a liberal and professional education sometimes fail, while uncultivated exhorters are often remarkably successful. Lack of the knowledge of human nature in the one case, and the possession of it in the other, afford ample explanation. Men in all professions have learned that nothing goes to men's hearts like that which comes from their hearts. To the "masses" most subject-matter not in the realms of human nature partakes of a foreign accent; these materials of human nature are in a home vernacular. "Humanity is the heart of man," says the Chinese proverb. "Man is man's mirror" is a Turkish proverb. Facts related to or evolved out of human nature are, therefore, a sort of mediation between the pulpit and the pew. They afford a common ground of interest and of knowledge. Well supplied with this sort of ammunition the preacher, in a double sense, *mans* his guns and sweeps the field.

A saying of Confucius reads thus: "The ode says, 'As we cut ax-handles we grasp one handle to hew another.' So the wise governor uses what is in men to reform men. . . . Grieve not that men know not you; grieve that you know not men." Almost inevitably, therefore, must the preacher, though familiar with the sciences and the tongues of men, fail of success if he does not have and use this human wisdom, this common sense, this ordained mediation.

The analogies between fishing for fish and for men are numerous and often commented upon. The following parable is in part borrowed. A certain one who would be a fisherman bought, at considerable expense, a patent pole, with lines, reels, hooks, and flies. The contrivances were very artistic and curious, but it required so much time to master them that the man had no time left in which to learn the nature of the fish. The wonders of the pole and all other such matters were thoroughly mastered, but he caught no fish.

Along with him was a ragged lad who had cut a fishing-stick from the thicket on the shore; he knew very little about flies or reels, poles or lines, but he understood fish; long before sun-fall his string was full. The moral is simple:

If the fisherman would be successful he must have knowledge of fish as well as of poles and lines.

How shall I know or learn human nature? As every body thinks he knows human nature, and as the one who thinks he knows the most of it usually knows the least, we recommend that the student of human nature begin his study with the supposition that as yet he knows comparatively nothing of either himself or of his neighbor. When this conviction is well established, then, in beginning one's study, one first of all is to be introspective. The person in this instance looks at and studies himself precisely as if he were an object outside of himself. Though the materials are subjective, the method is objective. He must define and then give thought to his experiences, temptations, motives, purposes.

But the student is not to stop with himself; he is to study man in the various conditions and walks of life.

The student of human nature may begin, perhaps should begin, with the study of children. Childhood is unmasked humanity, and therefore very easily can be inspected. It is a book, too, which is found by every roadside and in almost every household; doleful the household without it.

A distinguished clergyman of Boston has in his study a small case of books adapted to children. They are invited to read and study those books; but he is busy meanwhile in studying the children. Macaulay took great delight in studying children. An old friend of the family wrote thus to Lady Holland:

I well remember that there was one never-failing game of building up a den with newspapers behind the sofa, and of enacting robbers and tigers, you shrieking with terror, but always fascinated, and begging him to begin again; and there was a daily recurring observation from him that, after all, children were the only true poets.

Says a friend of Guizot, "He [Guizot] assured me that his constant intercourse with the little ones had given him some of his best inspirations."

The child, however, must not suspect that he is an object of study; the moment he has that suspicion he will put on a mask or lock his door. Henceforth you will see not nature, but art. Children, when conscious that the quizzing-glass is turned on them, often become sticks and stocks.

Next, the student should frequent the common walks of life. Rich stores of the world's wisdom are found among the intelligent though illiterate people. "The common mind," says Bancroft, "is the true Parian marble fit to be wrought into a god." The teamster, the fruit-vender, or the lout, who is seen every day on the street, though in rough garb and careless attitude, has thoughts as sublime as any waking to the consciousness in the mind of a Shakespeare; he cannot put them into words; you can help him.

It has been the habit of most distinguished men to seek wisdom among the illiterate.

Socrates is said to have been the best-known man in Athens, and a master in the realms of human nature. His method was to seek all classes and talk with every body he met. Shakespeare, too, listened to men in all walks of life, then spoke or wrote in their speech. Burke talked with men by the roadside and in wood-sheds, made them understand his speech, then spoke their thoughts in the halls of Parliament. "I dined with Burke and others at the Ton," says Rogers. "At dinner Burke was missed, and was found at a fishmonger's, learning the history of pickled salmon."

Sir Walter Scott talked with any body. He remarked, "A boy watering my horse by the roadside gives me a new idea." He took great delight in stage-coaching, because it brought him into familiar contact with different classes. "I have read books enough," he says, "and have conversed with men of splendid genius, but have heard far richer thoughts from the poor and humble in life." Another suggestive remark of Scott is, "No men are so insipid as a company of literary men at a dinner-table." Like Burke, he often left this kind of company for that of the common people.

Dr. Johnson held much the same view. "I would rather sit," he says, "next an intelligent man of the world than a scholar." Fox and Mirabeau were indolent with books, but apt and enthusiastic in their study of men. Bonaparte was not a literary man, like his successor, but he was a remarkable student of men. He says, "I know men," and on one occasion suggestively added, "I know Jesus Christ was not a man." Charles Dickens could never have written as he has but for his mastery of human life as found in the places and haunts he describes. The statement may not be extravagant, that the romances of both Scott and Dickens "are the only true histories, while all other histories are but romances." "Had I a carriage," says Richard Porson, "and did I see a well-dressed person on the road, I would always invite him in and learn of him what I could." Emerson, too, was wont to admit every body who

called at his door. To him there was something divine in the poorest and most illiterate of his neighbors. He says:

> If you would learn to write, it is in the street you must learn it. Both for the vehicle and for the aims of fine art you must frequent the public square. The people, and not the college, is the writer's home. A scholar is a candle which the love and desire of all men will light.

Our Lord was a very close observer of men in the common walks of life. His most impressive discourses are full of illustrations drawn thence rather than from books. In agriculture he refers to the sowing, cultivating, harvesting, and storing the crop; to the culture of fig-trees and the pruning of vines. With all departments of domestic matters he also seems well acquainted. The relations between servants and their masters, stewards, and their employers, the kneading and baking of bread, the patching of garments, the destructive work of moths and rust, house-sweeping, lamp-lighting, and the watch-dog under the table, with him were familiar matters. He knew likewise much of the different trades, such as the building of houses, the purchasing of pearls, the catching of fish, the loaning of money, the collection of taxes, and the various relations and evils of debt and credit. All these matters suggest that he was far from confining his attention and presence to the higher and royal classes of society. He preferred to dine with men of the world, and thus more than once gave offense to religious teachers and civil rulers, who at first were disposed to patronize him.

This practical suggestion, however, should be borne in mind, that success in studying men depends on a judicious concealment of your purpose. Men must be watched when off their guard. Their involuntary movements and their instinctive and impulsive expressions are the windows opening to their inner nature. Socrates was ever seeking to look in at those unguarded windows. It is said that Napoleon, Wellington, Beethoven, Burns, Scott, Washington Irving, Goethe, and many others, liked to go into company in out-of-the-way places and pass for *nobodies;* had they been known the majority they met would have been hushed to silence. Sir Walter in *The Pirate,* in the speech of Cleveland to Minna, illustrates this idea. After stating that his civilized ways made the nations hate him he says: "I bargained with myself then, that, since I could not lay aside my superiority of intellect and education, I would do my best to disguise, and to sink in the rude seaman all appearances of better feeling and better accomplishments."

The preacher, as a student of human nature, should study carefully all the experiences of humanity and converse freely with all classes, and would better follow the rule to inquire the way of every body he meets. Every other man at least has a clew, or a cross-cut, or some item of information not generally known.

My itinerant friend among the mountains or on the plains, that is a wonderful university you are in; make the most of it until the doors of another one are opened.

FOREIGN RÉSUMÉ.

A BRACE OF PHILOSOPHERS.

PROFESSOR WILHELM MAX WUNDT, OF LEIPSIC.

It is somewhat remarkable that as Lotze forsook medicine to give himself to philosophy, so Wundt, if he has not forsaken physiology, with which he was originally occupied, has at least made it tributary to the purposes of psychology. The first who consistently undertook to develop psychophysic was Fechner. Both he and Wundt have adopted the monism of Spinoza. Accordingly, Wundt's system is sometimes called "Neo-Spinozism," which is not exactly descriptive of his cardinal idea. Wundt has attempted to widen and deepen our knowledge of psychology by means of physiological investigations. His doctrine makes the soul to consist in a sum of various functions accessible to observation and invariably connected with definite physiological processes. The soul is not to be regarded as an independent unit along with or in the body, as, on the other hand, the body cannot be thought of except as united with the psychical nature. As a method of psychological study some advantages are here presented. Processes of the brain and processes of the soul can be studied side by side, and each sheds light upon the other. It has the further advantage of doing away with that troublesome dualism which usually infects philosophy. There are not, according to this theory, two kinds of being mutually exclusive of each other, accidentally or temporarily united only to be forever separated after a time. All that anti-biblical form of argumentation concerning the resurrection and immortality which asserts that the soul, the spiritual nature alone, is the real man, must come to an end if this form of physiology prevails. We shall be obliged to come back to the old-fashioned idea that man is a being essentially composed of soul and body, but we shall no longer think of them as separable. Man will be *all* immortal or not at all immortal. On the other hand, there is a serious difficulty in the way of the doctrine inasmuch as it seems to deny the unity of the soul. Whether this is a necessary result of the method it is impossible at present to say, yet such is the form in which it is taught to-day, and Wundt is accordingly charged with being a materialist. On such a supposition all personal immortality is impossible. But there is no predicting what the progress of the method may reveal in the future. When the defects of present results are pointed out new lines of investigation will have to be started or the method will be compelled to confess its inadequacy. As yet it is only a method and not truly a psychology, but as such it is already a fact with which Christian thought has to reckon. To condemn it now would be premature. Most of the difficulties which theology has experienced in connection with philosophy and science have arisen from a premature adoption or rejection of proposed theories. It is sufficient to point out their bearing upon religion and then wait to see whether the theories themselves will stand.

PROFESSOR FRIEDRICH PAULSEN, OF BERLIN.

HERE we have a philosopher who is all the more interesting to Americans because of his faith in American scholarship. He looks to America as the land of promise for further service in the higher ranges of thought. In a recent conversation he said to the writer that while America had all the freshness and vigor of youth Europe was old and exhausted. He gave no reason for so dark a view of future European scholarship; but the reasons are evident to any one who is at all familiar with European thought. The ground here has been so thoroughly gone over that almost nothing new can be produced except something so extravagant as to border upon the sensational and the incredible. Professor Paulsen, in recent lectures, has declared in favor of the view that all nature has an inner power essentially like that of life as observed in plants and animals. Crystallization, gravitation, and chemical action are but so many evidences of inner impulse in the inorganic as in the organic world. In order to attribute soul to every thing it is necessary to suppose that soul is not originally manifested in intelligence, but, as Schopenhauer, in mere impulse, blind will. Soul may exist where there is absolutely no intellect. It is a proof of the strange infatuation of philosophy that, while it vehemently rejects the pessimism of Schopenhauer, it as powerfully clings to his idealism, and is ever attempting to weave it in its new inquiries, and substitute it for the old notions it abandons. Professor Paulsen is an independent thinker, and if accused of affiliation with Schopenhauer would probably deny it; but he certainly has yielded enough to the idealism of the pessimist to warrant the belief that he is molded by it. As a philosopher Paulsen prefers his view to that which limits soul to intelligence, and hence to man, and perhaps the higher animals. For philosophy ever inclines to a spiritual view of the nature of being. The doctrine, however, can never satisfy the physicist, whose realm is thus invaded and despoiled. Nor can it satisfy the psychologist who does not confine himself to the physiologic-psychologic method. For it is perfectly evident that if the mere impulse of the animal, plant, or inorganic body is sufficient to constitute a soul, then man's intellect is something which lies outside of soul, unless the word has a special sense. Will and intellect do not thus belong at all together, but have separate existence. There is a possibility thus of mental harmony in man, but not of mental unity. Such a view leads to some strange conclusions. The man who consciously determines to control his impulses and succeeds in doing so has always heretofore been supposed to have most of will. But if this view were to prevail we should have to reverse the doctrine and say that he has most will whose impulses are most powerful and uncontrolled. Thus where there is much will there can be but little room for intelligence, and *vice versa*. Man's crown of glory, an intelligent will, is gone. The idea that every thing is full of soul thus tends to lower man, not to lift up the inorganic world. It can only serve the interest of those who deny that God governs the world. Grant this, and there is no need of soul in an apple to make it fall to the ground.

RECENT THEOLOGICAL LITERATURE.

THE THEOLOGICAL LETTERS OF PROFESSORS DELITZSCH AND VON HOFFMAN.

This is one of the very newest and most interesting of the books of Germany. The correspondence is indeed thirty years old, although it has only been published since the death of Professor Delitzsch. The subjects discussed are partly exegetical, especially with reference to 1 Peter iii, 19; partly methodological, in which many interesting questions are treated. As a contribution to the knowledge of the characters of the two great men it is valuable. It shows Von Hoffman self-possessed, deliberate, confident; Delitzsch almost sentimental, as he himself confesses, anxious to be understood, sometimes impatient. Von Hoffman's distinction, somewhat ambiguous, between human presuppositions and the teachings of the Scripture is here made more clear. According to him the Scripture teaches only that which relates to salvation, while the presumptions are those things which man brings with him to the revelation. He also distinguishes between the true purpose of Scripture and those matters of geography, science, etc., which are only subordinate. There can be no doubt of the reality of such a distinction, and in one form and another it is being much emphasized. The difficulty in its practical use lies in the fact that no two minds bring to the Scripture equal degrees of knowledge or the same knowledge. Nor can all men see alike as to what is pertinent to the real purpose of Scripture and what is not. Hence no theology which bases itself upon such distinctions can at present be satisfactory. The application of the principle, however, can be made useful to theology, since every attempt of the kind serves to define a little more clearly just what the real object and content of revelation is. It is indeed a sort of higher criticism; but it does not propose to reconstruct the Bible according to preconceived ideas of men, and in harmony with the limited information they have, overlooking the fact that there is a large margin which they do not know, but which is necessary to a correct judgment. Rather, taking the Bible as it is, here is an effort to find out what it contains, not by an exegesis limited to texts, but by a comprehensive study of the whole book. It deals, not with the external form, but with the inner character and contents. Very certain it is that for all the practical uses of Christianity it is a much more fruitful method of dealing with Scripture than the other. If it shall do nothing more than root out that pernicious proof-text method, it will deserve the thanks of every one who believes that the whole Bible is better than any one text or series of texts it contains.

WORKS ON THE GOSPEL OF JOHN.

From the noise which the higher criticism of the Old Testament makes one might be led to suppose that this department of biblical research absorbs the German biblicist's mind. But it is a great mistake. *There are more books and articles issued in Germany on questions relating to the*

gospels than on the whole Old Testament together. Dr. H. K. Delff has recently published two little works on the fourth gospel, in which he defends the Johannean authorship. A number of the most active theologians of Germany, as Holtzman, Weizäcker, Weiss, and Harnack, are studying these questions and giving their results to the world. It is most interesting, too, to note that the tendency is decidedly toward the acceptance of the Johannean authorship. Weiss, of Berlin, unhesitatingly pronounces in its favor. But he finds it necessary, on the other hand, to reject the generally accepted authorship of Matthew, Mark, and Luke. A theologian in Germany would hardly feel that he had done his duty if he did not reject something. One who reads and weighs the reasons given for accepting and rejecting the various books of the New Testament is not likely to be impressed with the idea that it makes much difference what these critics believe, since their conclusions are so arbitrary and so contradictory. Harnack, also of Berlin, is distinguished from Weiss in that he denies the Johannean authorship of the fourth gospel, but he admits and emphasizes the opinion that it was written by a pupil of John and that it fully represents his conception of Christ. It does not make much difference who wrote it if it is virtually John's own testimony to Christ. But that this should be admitted and then the Johanneau authorship denied on account of certain difficulties which raise only an infinitesimal probability against it is merely a specimen of how lightly these critics deal with weighty matters. Unfortunately, space does not admit even the statement of some of the trifles upon which such tremendous results are supposed to hang. These critics themselves have a habit of accusing one another of professing to be able to "hear the grass grow"—that is, of professing to have a critical perception impossibly minute. Indeed, while it is perhaps a necessary evil for the theologian of to-day to look into these things, it cannot but excite a question as to how some of these critics can "look each other in the face without laughing." Still, for those who have been troubled by the critics it may be some comfort to know that even they are gradually coming to the same conclusion which the majority have held from the beginning, namely, that Matthew wrote the first, Mark the second, Luke the third, and John the fourth gospel.

PHILOSOPHIA DIVINA—THE THREEFOLD PERSONALITY OF GOD.

What the German does not undertake in the way of philosophy and theology others may as well not attempt. Here we have a serious effort on the part of Döderlein to prove the Trinity by an appeal to the fact that every thing has power, space, and time. Power is the Father, space the Son, and time the Holy Spirit. Among other proofs that Jesus corresponds to space is Jesus's saying, "I am the door." He argues that as the human trinity of body, soul, and spirit is dissolved by death we can only be happy in the certainty of a trinity which cannot be dissolved; this is found in the triune God. It must be confessed that the man or men in need of such a proof seems to have lost all confidence in revelation and is

grasping at any straw in the hope of salvation. As to those who believe in God, but not in the God of the Bible, such proofs are of no value whatever. No one would ever have thought of the doctrine of the Trinity had it not been revealed. One wearies of this kind of support for Christianity, and feels like praying to be delivered from those who would befriend it. If the doctrine of the Trinity rests upon such recondite proof as this it can only be available for those who have reached the highest stages of mental culture.

LITERARY TENDENCIES IN FRANCE.

One cannot speak with perfect certainty as to the comparative number and variety of books published in different countries. But a careful survey of current French literature leads to no specially complimentary conclusions relative to the literary tastes of the French. In becoming a profession literature of necessity lost its dignity and bargained away its fame. Its aim is no longer to produce what is valuable in a literary point of view, but that which can be turned into money. That a recent work has appeared in France on "Dogs," written, not from a scientific stand-point, but merely to illustrate the many ways in which dogs are a nuisance, etc., is a proof that the people demand feeble pabulum, and have become so sated with reading that they turn gladly to any thing which promises the slightest variety. Current French literature shows but little work in the department of history and biography [including memoirs], which is so prominent in England. The number of books issued for school use is apparently very limited. But as in England the proportion of works on grammar is very large, while two dictionaries of the French language are in process of preparation. There is but little in the way of translation from foreign languages into French; little on art, science, morals, or religion. As every-where, the amount of work in philosophy is now at the minimum. Literary criticism is little cultivated, and what there is does not speak well for the ability of the critics. Of poetry there is almost none. Essays are scarce. Fiction is plentiful. A peculiarity of recent French fiction is the tendency to collect a number of short stories in one volume. Is it because the average reader of French fiction has become so enervated by the stuff which has been offered him that he has not even the vigor left to read a long story? The most popular fiction is still of the Zola type, and it is not a little remarkable that it finds its defenders from a literary and moral point of view. The French romances and novels of the seventeenth century have been neglected in France until lately, although they have been carefully studied in Germany. But now M. Le Breton comes forward with a work on that general subject. Renan continues his *Histoire d'Israël*, the latest volume of which presents all the peculiarities of defect and excellence which characterizes all that he writes. Of a more sober kind in the line of scriptural work is Didon's *Jésus Christ*. Didon is a member of the Order of Friar Preachers. He dared not assume a knowledge of gospel history in his readers, hence he has introduced the Scripture text pleuti-

fully into his pages. Strange that the pope and his counselors should assume to be wiser than the all-wise God, who needs to be informed by Holy Church that he made a mistake in giving his Book to the world. The Roman Church dares to apply the principle of the *Index Expurgatorius* even to the Book of God. Still, in this book of Didon's is the best recent work in opposition to infidelity and so-called liberal thought. As might be expected, the echoes of the Franco-Prussian War and the commune of 1870–71 are beginning to be heard. The journal of M. Edmund de Goncourt, written during the period between June, 1870, and the last days of 1871, has just been issued. It gives vivid descriptions of men and events with the prevailing spirit of anarchy and hopelessness of the times. Naturally the French have thought some about the Germans since those days. Flings at Germany are quite common in novels. Recently, also, a serious attempt has been made by a Frenchman to study the development of the German national consciousness. It had been better for France had her mind been applied to this subject prior to 1870. Next to fiction, editions of old and standard authors in a variety of departments are most numerous. There are new editions of Goethe, Racine, Schopenhauer, Molière. Plays, however, are most frequently under the hand of the editor. Looking over the field one is obliged to confess that as in England and in Germany so in France, the golden age of literature is in the past.

RELIGIOUS.

CATHOLICISM VERSUS LUTHERANISM.

THE Romanists of Italy have lived so long in theological and religious ignorance that it is easy to impose any kind of falsehood upon them. The pope and priests are as busy as ever in circulating the worn-out falsehoods about Luther and the Reformation. Luther's doubts were a sort of demoniacal possession. Lucifer himself gave Luther his taste for the writings of Huss. Staupitz was hurt because the sale of indulgences was not intrusted to him. Luther was jealous because his confessional was forsaken for the indulgence sale. Luther was throughout an instrument in the hands of the devil. His firmness at Worms was not the result of natural courage nor unshaken conviction, but a purpose to mock the pope and the Catholic world. Lutheranism and Mohammedanism are alike. The names Luther and Mohammed both begin with an M. Both men were born on November 10. Luther had no love, humility, nor chastity. As to his death, he died drunk, after a gluttonous meal, cursing God, the pope, and the Council of Trent. Probably no Protestant would to-day justify the epithets which Luther applied to his enemies. But that was in the rude times of the sixteenth century. We are now at the close of the nineteenth; yet Rome has made no progress in delicacy of feeling nor regard for the truth. The resort to gigantic falsehood, however, proves the invulnerability of the cause against which it is employed.

PROTESTANTISM AND SOCIALISM IN GERMANY.

The rapid growth of Socialism in Germany has thoroughly alarmed the State Church leaders. Hitherto the socialistic movement has been regarded as political in spirit and purpose, having in view the procurement of extended civil rights and privileges for the people which during the iron rule of Bismarck were denied them. It therefore early attracted the attention of the government, the emperor himself sympathizing with the desire for general amelioration, and ever conceding, so far as his personal influence had value, many of the claims of the sanguine leaders. The Church, or the religious teachers, supposing themselves to be secure from the outside agitation, have discovered that in no violent way, but quite as effectually as if the purpose had been proclaimed, the socialistic spirit is attacking the Church for its coldness and deadness, and really calling it to an account for its existence. The opinion is general that some change is needed in the organization of the Church. Some think the creed needs revision to suit the social theories of the day; others think no greater calamity could befall Germany. Altogether the Church is addressing itself to the subject with diligence, both as to theory and practice. The one great theme in all church conventions and conferences is the relation and duty of the Church to the existing conditions. Last February the Berlin Consistory issued a mandate forbidding candidates for confirmation to wear any color but black. This was in the interest of the poor. The system of renting pews is much opposed, and a strenuous effort is being made to make all seats in the churches free. Were this done it would be another proof that the Church is the friend of the poor. Too many such proofs cannot be rendered just now.

SALVATION ARMY AND SEAMAN'S MISSION.

The Salvation Army has at length succeeded in finding a place in the hearts of at least a few of the particular class in Germany which it aims to reach. The progress of the Army is really rapid. Some three years ago an effort was made to establish the work in Berlin, but it was laughed out of existence. Now the same officer whose efforts were then thwarted is in command of about one thousand persons. The Germans attribute this result to the influence of English money. There are three posts in Berlin from which the labors of the Army radiate.

One of the most recent branches of home mission work in Germany is the Seaman's Mission. The Germans feel a sense of shame that it is only within the past four years that any regularly organized effort has been made to adapt the Gospel to the wants of sailors. Now Sailors' Homes are being established in all important ports, not only in Germany, but wherever German sailors are found, even in Africa. Public religious services are held, ships are visited, the sick are nursed, vessels and individual sailors are supplied with religious reading before starting out on long voyages. Thus far the results have been encouraging, a large proportion of sailors having exhibited a willingness to attend the public services.

CENTENNIAL OF THE DEATH OF JOHN WESLEY.

Preparations for the proper observance of this event are moving vigorously forward. The decision of the British Conference in 1890 to hold a centennial commemoration has met with warm approval through the Church. The sum of $50,000, first asked for the repairing of Wesley's house and of City Road Chapel, has already been more than subscribed. The committee appointed by the Conference have resolved to erect a tomb over Mr. Wesley's grave at the cost of $10,000 or $50,000, besides the transformation of his house into a museum of Methodist antiquities and the thorough renovation of City Road Chapel. In a recent letter the Rev. Charles H. Kelly appeals to the boys and girls of English Methodism for their gifts toward a Wesley memorial window in City Road. In a more ambitious spirit Mr. R. W. Parks asks that a fund of $500,000 be raised for the erection of a centenary hall in London, that $500,000 be used in erecting ten more provincial halls like Oldham Street, Manchester, and that $250,000 be collected for the extension of village Methodism. So do the works of John Wesley follow him; and so after the lapse of a full century among the immortals is his name a talismanic word which rouses the hosts of Methodism to world-wide enthusiasm and victory.

JEWISH PERSECUTION IN RUSSIA.

The times are becoming troublous for the Hebrews throughout the Muscovite Empire. As an excuse for closing the Polish Roman Catholic churches the government is forbidding the repair of these buildings and has shut some of them as unsafe. The priest, M. Piotrowski, though given permission to repair his church, was sent by the governor-general of Kiev to a distant village for having extorted money from his parishioners under false pretenses. Afterward exonerated by a commission of Russian officials, M. Piotrowski has since been removed from his cure by the governor as a dangerous person who can exert his wiles even over orthodox Russians. A catalogue of disabilities to be visited on the Russian Jews with the new year was telegraphed to the late Guildhall meeting at London. Thus none may sell, lease, or mortgage real estate to the Jews, the law to be also retroactive, that they may be dispossessed of any real estate they now hold. Jewish artisans are furthermore to be deprived of certain rights, and special quarters are to be assigned the Hebrew population for residence. No abatement of this rigorous policy has as yet been effected through the vigorous appeal to the czar of the Guildhall meeting, over which the lord mayor presided; nor by the action of the House of Representatives at Washington, expressing horror over the Jewish persecution as disgracing humanity and impeding civilization, which resolution was transmitted to the United States minister at St. Petersburg for presentation to the czar. Such a policy of oppression, hitherto shown toward the Lutherans in Russia, is ominous for the Jewish tranquillity. Upon the Hebrews of the kingdom the anathema seems again being visited which has had its expression through the centuries in reproach, ostracism, and bloodshed.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THERE is abundant evidence in the current religious Reviews that the tide of rationalistic thought has reached its high-water mark, and is gradually receding toward its ebb. For a time the force and noise of its advancing waves begot a timid, apologetic spirit in the defenders of the divine authority of the Bible. To-day this fearful temper has given place to a confident and aggressive spirit which is bravely bent on "carrying the war into Africa." The assumptions which destructive critics have misnamed principles are now being tested by the accepted laws of historical criticism logically applied to the history and contents of the sacred books. This change of tone becomes more and more visible in the Christian Reviews of the day, which are quick to reflect the thought of the times. In illustration of this statement we refer to the *Theological Monthly*, which in a keen analytic criticism grapples with Dr. Martineau's "Seat of Authority in Religion," and shows very conclusively that his quest for a seat of religious authority in human intuitions unenlightened by revelation ends in a perfect blank, and in positions "from which most minds would seek refuge in skepticism or agnosticism." In the same number of this able monthly a scholarly writer, dealing with Wellhausen's denial of the Mosaic authorship of the Pentateuch, conclusively proves that arch-rationalist's objections to the orthodox view to be fallacies; that the new criticism presents new difficulties of its own; that "it is marked by its strange want of literary instinct;" that it habitually exaggerates divergencies into contradictions; that its theories are crude, depend on assertion rather than argument, and are often put forth by men utterly incapable of rising to the height of the great problem they are endeavoring to solve. The *Critical Review* assails "Mr. Spencer's Philosophy" in a notice of Herr Gosse's drastic review of Spencer's speciously false book. Mr. Gosse is a German thinker who impales the leading propositions of Spencer's Philosophy on the conclusions of a pitiless logic. He demonstrates that Spencer has taken "abstractions for realities," and "has fallen under what he himself calls a disease of language;" that he "has dealt with abstract views and logical distinctions as if they must have existence in reality." He also convicts him of "too strenuous a striving after the unification of knowledge, which has misled him, and vitiated even those contributions of his which are real and fruitful. Mr. Gosse has fairly crushed Spencer's postulates beneath the hammer of the logical *reductio ad absurdum*. In the same spirit of triumphing assault *Christian Thought* has its pages filled with lucid papers bristling with sharp points and conclusive arguments against the pretentious theories of skeptical scientists and agnostic philosophers. In the pages of the *Hartford Seminary Record*,

which represents the *esprit de corps* of the Hartford Theological Seminary, we find a very superior paper from the pen of its president, Dr. Chester D. Hartranft. Its topic is "Breadth of Thought." Its main argument is that the widest reach of thought possible to the human mind can only be attained by "the acceptance of divine things as they are." "Breadth," he says, "spreads itself over the area of realities." Hence the broad thinker is not "he who seeks to eliminate facts that do not harmonize with his preconceptions or puts down postulates against miracles or prophecy or inspiration or the theodicy." By following out this line of reasoning this lucid writer repudiates the groundless boast of skeptics that they are the broadest of thinkers, and proves that they cannot be such until they accept in mind and heart the grand truths of revelation. Besides this article there is in the *Record* a commendation of a recent German work by Dr. von Adolf Zahn, which ably defends the genuineness and Mosaic authorship of Deuteronomy. The critic of the *Record* accepts Zahn's book as a "most welcome pledge of a reaction that is sure to come when the Christian learning of the Old World shall restore to the place now usurped by a science falsely so called the dethroned Christ."

The *Bibliotheca Sacra* for January has: 1. "Are Miracles to be Expected?" 2. "Doctrine of the Testimonium Spiritus Sancti;" 3. "Natural Religion Prophetic of Revelation;" 4. "Resurrection and Final Judgment;" 5. "The Benevolence Theory of the Atonement;" 6. "Science and Prayer;" 7. "Cardinal Newman." In the first of these papers Dr. Lucius E. Smith, after a brief dissertation on the miracles of "the initial stage of Christian development," disposes pretty effectually of the claims of the so-called modern "ministry of healing." The second paper traces "the doctrine of the witness of the Spirit in its practical and intellectual aspects" as held by Luther, Melanchthon, and other theologians down to the close of the seventeenth century, when J. G. Baier took the element of directness from the Spirit's witness, and made it a mere inference from the believer's experience of the fruits of faith. This bit of historical theology is exceedingly valuable for its judicious citations. The third paper is a result of its author's studies in comparative theology. By citations from the ethnic creeds—the records of the past in Egypt, Chaldea, Persia, India, and China—he proves that in every age the human heart has had intuitions of one or others of the great spiritual truths divinely revealed in holy writ. What those intuitions whispered of human needs and hopes Jesus clearly explained. They were dim foreshadowings of the Christ. The fifth paper is a plausible, but by no means conclusive, argument in favor of the theory of individual resurrection at the moment of death, as opposed to that of a general resurrection in the day of judgment. It leaves Paul's sublime picture of the successive rising, first of "the dead in Christ," and then of the wicked dead, entirely out of sight. The fifth article finds the principle of benevolence both at the root and in the outcome of the atonement, claiming that the final punishment of those who reject it is in perfect harmony with that benevolent principle.

THE *Presbyterian and Reformed Review* for January discusses: 1. "Recent Dogmatic Thought in Austria-Hungary;" 2. "The Theological School a Practical Institution;" 3. "The Logos of Philo and Saint John;" 4. "The Sumarian Question;" 5. "Larentius Valla;" 6. "Christianity and its Counterfeits;" 7. "The Chronology of the Divided Kingdom." The first of these papers shows that rationalism, formalism, Unitarianism, and Romanism are the sovereigns of thought in Austria-Hungary, with only here and there a dim light of pure spiritual truth to relieve the prevailing darkness. The second paper discusses with much good sense and clear-sightedness the work that should be done in theological schools. It opposes such modifications of their courses of study as favor lower standards of attainment; objects to the plan of pushing students into much active ministerial work while in the seminary, and advocates the widening of their studies so as to include the investigation of modern scientific and rationalistic objections to holy writ. The third paper learnedly compares the Logos of Philo, the Alexandrian Jew, with the Logos of John the apostle. It demonstrates with philosophic accuracy that "John's conception of the Logos is not that of Philo." The fourth paper will delight the lovers of linguistic studies. The term "Sumarian," or its equivalent, "Akkadian," has been accepted as the key-stone of systems of prehistoric ethnography by scholars who have claimed that the Sumarians, or southern Babylonians, were the founders of the world's science in that primitive seat of the nations. To this view the writer of this paper strongly objects. He would give that honor, not to the Sumarians, but to the Semites. The sixth paper treats ably of Romanism, which substitutes the sacrifice of the mass for the sacrifice of Christ, and of a group of sects or parties bearing various names which aims to establish a righteousness of its own instead of the righteousness of Christ. "The former brings in the gospel of churchianity, the latter the gospel of humanity instead of the gospel of Christianity." Both are counterfeits. Both should be exposed and opposed.

THE *North American Review* for January has: 1. "The Future of the Indian Question;" 2. "Ireland in the Light of History;" 3. "The Restriction of Immigration;" 4. "The Dowries of Woman in France;" 5. "A Witness for William Shakespeare;" 6. "How Shall we Man our Ships;" 7. "Vital Statistics of the Jews;" 8. "Reminiscences of American Hotels;" 9. "Can we Coerce Canada?" 10. "The Late Financial Crisis;" 11. "Notes and Comments." In the first of these papers General Miles, after stating facts which prove that our Indians have been deeply wronged by our government and people, rightly insists that they ought to be placed under "some government just and strong enough to control them." In the second article W. E. H. Lecky sketches the causes, political, commercial, and religious, which have kept Ireland poor and disquiet; he then gives his reasons for believing the present home-rule agitation to be unworthy of "the respect or support of honest men." In the third article Mr. H. Cabot Lodge shows that the influx of ignorant and

vicious immigrants is so rapid as to endanger the prosperity of the country, and to require the enactment of discriminating laws to check it. His words are weighty and demand serious consideration. In the fifth paper Dr. Rolfe proves from the imperfections of the *Folios of Shakespeare's Plays*, published in 1622, that it could *not* have been edited by Lord Bacon, much less written by him. He puts Miss Bacon and Mr. Donnelly *hors de combat*. The seventh paper gives statistics respecting the death-rate and longevity of the five hundred thousand Jews now in this country, which are interesting to every student of the history and probable future of that peculiar race. The other papers are thoughtful and suggestive.

The *Westminster Review* for December has: 1. "Alsace-Lorraine in 1890;" 2. "Professor Thorold Rogers;" 3. "Rehousing the Poor in London;" 4. "The Dangers of Hypnotism;" 5. "Mr. Parnell and the Land Purchase Bill;" 6. "A Plea for an Eight Hours Working Day." The first of these papers contains facts which indicate that the Germans, by their unwise policy in Alsace-Lorraine, have thus far failed to win the loyalty of the people of those recently conquered provinces. The second article is a well-digested sketch of the salient features in the life of one of the most brilliant leaders of economic thought in England, who is also a warm advocate of social reform. The third paper forcibly objects to a proposal much discussed of late in London to provide proper houses for the poor by municipal taxation and renting them at *charitable* rates. It insists that if municipalities do build houses for the poor they should rent them on commercial and not on communistic principles. The fourth paper condemns the use of hypnotism even in medical practice, because of its evil psychological and moral effects. It predicts that it is destined to become an extinct force.

Christian Thought for December has: 1. "Providence and Second Causes;" 2. "Fruits of Christianity;" 3. "The Adaptability of Revelation;" 4. "The Antecedent Probability of Revelation;" 5. "Harmony of Science and Christianity;" 6. "Agnosticism;" 7. "James Clerk Maxwell;" 8. "Views and Reviews." These luminous papers are all thoughtful and helpful to students of the current conflicts of skeptical science with sound Christian science and philosophy. The first, by Dr. G. Macloskie, merits special emphasis because of the ability, discrimination, and logical acumen with which it unfolds the fallacies of the antichristian scientists, and defends the scriptural view of "natural causation," of "purpose in nature," and of "dysteleology," or the problem of badness in the world. It also further presents a well-reasoned and scientific theory of Providence, which it vigorously applies to problems of physico-theology; to the problem of prayer; to the possibility of miracles; to the belief in providential creation; and to the origin of the human race. Taken as a whole, this number of *Christian Thought* is fully up to its highest standard of excellence.

THE *Quarterly Review of the Evangelical Lutheran Church* for January discusses: 1. "Unutilized Forces in Our Churches;" 2. "The Resurrection of the Body;" 3. "Form and Content;" 4. "Creed of Deeds, or the Didactics of Spiritual Truth;" 5. "The Liturgical Question;" 6. "Adaptedness of Christianity to the Wants of Human Nature;" 7. "Ministerial Education;" 8. "The Historic Episcopate." In the second paper we have (1) a sketch of the idea of a resurrection as found in the thought of ancient nations and among the Jews before the time of Christ; (2) the biblical proof of the doctrine; (3) the nature of the resurrection; (4) historical sketch of the doctrine. The fifth paper contains a protest against existing tendencies to Romanize the liturgy of the Lutheran Church. The seventh paper ably defends the desirability of scholarship in the Christian minister. The eighth article contends for Luther's theory that "the only real difference between laymen and priests, princes and bishops, is one of office and function, and not of estate. Luther, acting on this theory, set "the first example of a Presbyterian ordination by laying his hands on George Rörer, May 14, 1525." In this he was Mr. Wesley's prototype.

THE *Fortnightly Review* for December has: 1. "Stanley's Rear-Guard;" 2. "Child-life Insurance;" 3. "Prosper Merimée;" 4. "Rural Life in France in the Fourteenth Century;" 5. "Burton as I Knew Him;" 6. "The Outlook in France;" 7. "The Mask of Descartes;" 8. "Dr. Koch's Consumption Cure;" 9. "Mr. Tree's Monday Nights;" 10. "An Averted Crash in the City;" 11. "English Bankers;" 12. "One of Our Conquerors." Of these papers we note the first, in which Mr. J. Rose Troup defends himself and Major Barttelot against Mr. Stanley's impeachment of their conduct as commanders of his rear-guard. The sixth paper describes the existing political corruption in the French Republic. It is pessimistic in spirit, and promises to inquire, in a second article, what grounds can be found for a hope of better things. In the eighth paper we have a searching investigation of the claims of Dr. Koch to the discovery of a "lymph" which is a cure for consumption. Reasoning from the failure of Pasteur's alleged remedy for hydrophobia to Dr. Koch's pretensions, and from the statements of Dr. Koch himself, the writer, while conceding it possible that a great discovery has been made, advises a suspension of judgment until all the facts relating to it are ascertained and verified. The ninth article is intelligently written and well worth reading.

THE *Andover Review* for February exhibits its usual tendencies to waywardness, though in the matter of contributions it is an improvement on its predecessors. An editorial appears with the title, "The Orthodox Editor's Rejoinder," in comment on our reply to its sophistical attack on us in its December number. This editorial is largely an explanation of its former screed and indirectly apologizes for its indiscretions. It conditionally promises to construct no more tableaux, and withdraws its

purpose to attack us in the future. It confesses that our November article so alarmed them that the entire "editorial board" of nine was summoned to consider the matter, and agreed upon the reply as published. When a military commander summons his generals to a council of war it signifies that danger is near and defeat imminent. The "editorial board" holding consultation over the grave duty of answering our article shows not only the seriousness of the situation, but also furnishes material for a tableau that, if constructed, will have great historic value. It is evident that that "editorial board," if of the caliber of the writer of the editorial, needs reconstruction, enlargement, or an addition to its general intelligence. Their aggregated ignorance of what "orthodoxy" or "conservatism" in Germany means, and their inability to separate Professor Harnack from the rationalists, though he is not orthodox in the American sense, suggests that they would do well to make an "excursion" to Germany and learn differences, discriminations, and the points of controversy in Higher Criticism. As to ourselves, we need no instruction from the *Andover Review*, as we have been a student of German criticism for twenty-seven years, and our recent investigation in Germany was not of a new subject, but one that has changed itself many times in that period among the German critics. Our visit was merely to obtain personal explanations of the books, ideas, and criticisms they now hold, thereby obtaining what is not in the books or in any published form. The attempt of the "editorial board" to represent us as placing the Epistles of Paul after the Synoptic Gospels is an invention characteristic of men who can invent a probation after death. Until the *Andover Review* expresses more sympathy with conservative criticism, which is as energetic and fruitful as rationalism, it should not expect to be heard by those who still possess a remnant of the Christian faith.

The *Quarterly Review of the Methodist Episcopal Church, South*, for January has: 1. "Theism: a Survey of the Argument;" 2. "Americanisms;" 3. "Synods and Senates;" 4. "The Stem *βαπ* in Greek Literature in the Fourth Century B. C.;" 5. "Life and Character of Antigone;" 6. "Mexico as a Mission Field;" 7. "Reality and Permanency of the Unseen;" 8. "Religious Frauds in the Nineteenth Century;" 9. "Preparatory Education from a Southern Stand-point;" 10. "Methodist and Pre-Methodist Principles of Education in New England." The first of these papers is by J. J. Tigert. It contains a clear statement and strong defense of the teleological argument for the Divine Existence, which it proves from the presence of order and design in the works of nature. Its main thesis is that "Design in the effect is proof of intelligence in the cause." The second article is both amusing and instructive, furnishing abundant evidence that many, perhaps most, so-called Americanisms, when their paternity is ascertained, turn out to be good old English words. The third paper is a timely exposition of the moral relations of the Church to the State. It tells the corrupt lawmaker that sin committed in his political capacity is as fatal to his peace as sin done in his private life; that legis-

lators are bound by the moral law; that the State, while not ecclesiastical, should be Christian. It tells the Church that she must cry aloud against legislation which is not according to the word of God. It tells the Christian that he partakes of the guilt of election frauds if he aids or abets them. In short, this paper enforces just such wholesome truths and ideas as the abolitionists of other days were wont to apply to the Church in her relation to the wicked pro-slavery legislation in Southern States. Surely the world moves! The ninth paper claims that the schools for the negroes in the South lead many of them to neglect the labor on which their support depends. Its writer contends that their schools ought to be managed so as to leave them at liberty in the busy season to divide their time between work and study. There may be some grounds for this man's contention, but it must be recollected that the ignorance and unthrift of the negro are the natural products of slavery. The South is still reaping as it sowed. The tenth paper, by President W. F. Warren, of Boston University, is an admirable specimen of "English Undefiled." It does ample justice to the part played by New England Methodism in its relation both to Puritanism and to the principles of pedagogics. As a whole this is a very attractive number of an ably conducted Review. One wonders, however, that its editor gives the dead questions of slavery and the Southern secession so much space as he is doing. They seem to fascinate him; in us his discussion of it begets the *Cui bono?*

THE *Century Magazine* for January has an abundance of finely executed illustrations and a long list of attractive articles. Among the latter we note, "Along the Lower James;" "The Memoirs of Talleyrand," prefaced by a brief notice of that remarkable man from the pen of Whitelaw Reid, and consisting of extracts from advanced sheets of the complete "Memoirs" soon to be published; "Pioneer Spanish Families in California;" "A Romance of Morgan's Rough Riders," and "Topics of the Time," as of special interest.

THE *Unitarian Review* for January discusses: 1. "Papal Tradition—Peter;" 2. "The Case of Roger Williams;" 3. "English Topics;" 4. "The Massachusetts Convention;" 5. "A Remembrance of Hungary;" 6. "Social Studies;" 7. "The Socialistic Drift of England." Of these papers we note the first as containing some curiously fanciful opinions concerning Judas and Peter; the second as showing, upon apparently valid authority, that Roger Williams was not banished from Massachusetts for his religious opinions, but for certain pernicious political theories which he persistently advocated; and the third as a brief statement of the foundation of "University Hall" at Oxford, which is the head-quarters of a colony whose members aim to promote a religious life based on such interpretations of Holy Scripture as exclude belief in its alleged miracles. Its ideal is set forth in Mrs. Ward's *Robert Elsmere.* The kindly tone and high literary ability of this *Review* is, however, well sustained in this number.

THE *New Ideal* for December treats of Mohammed and Mohammedanism in a paper which concedes that while Christianity is immeasurably better than Mohammedanism, yet it is not better for Africa, Asia, or the Pacific Islands, because it teaches abstractions which are out of the reach of uncivilized men! It has another paper which ranks Ingersoll as "one of the majestic forces of our American life;" and still another which solves the problem of "Inspiration" by insisting that "it consists of sincerity, singleness of purpose, concentration. This is all!" The *New Ideal* is not lacking in literary ability, but is so absurdly radical as to beget regret that so much brain-power should be so foolishly spent.

THE *Critical Review of Theological and Philosophical Literature* is a new candidate for public favor designed "to furnish quarterly a critical survey of current literature in theology." Some of the best-known Christian scholars, "representing different branches of the evangelical Church" in England and Scotland, are to be its contributors. The ability of its first number gives assurance that it will render valuable service on its proposed lines.——*The Chautauquan* for January is rich in its historical papers, interesting and practical in the products of its "Woman's Council Table," and helpful in its C. L. S. C. work to Chautauqua circles.——*The English Illustrated Magazine*, in its Christmas issue, is very attractive, especially in the number, variety, and effectiveness of its illustrations. Its letter-press is also excellent as well as instructive.——*The New England Historical and Genealogical Register* for January, besides much curious matter concerning the genealogies of numerous New England families, contains a deeply interesting paper by Rev. B. F. De Costa, D.D., on "Pre-Columbian Voyages of the Welsh to America." There is enough in this paper to suggest that possibly some ancient Welsh manuscripts may yet be exhumed which will somewhat dim the fame of Columbus as the first discoverer of America.——*The Treasury for Pastor and People* in its January number has four sermons by popular preachers, a capital paper exposing the fallacies of heterodox "Modern Criticism of the Pentateuch," by Professor Leitch, of Belfast, Ireland, and a very interesting miscellany of topics interesting to both lay and clerical Christian workers.——*The Gospel in All Lands* for January is brim full of interesting facts and missionary statistics.——*The Methodist Magazine* for January excels itself in the number and quality of its illustrations. Its articles are as usual attractive and valuable.——*The New Jerusalem Magazine* in its January issue has a paper on the "Coming of the Lord," which claims that Christ's coming stands for the impartation of light and love to the individual believer, and another on "A Priesthood in the New Church," which indicates the same disposition in the New Church to unsettle its creed that obtains but too generally in the Christian world. Priests in the New Church are simply teachers, pastors of local churches and general pastors; there is nothing prelatical in the office.——*The Indian Evangelical Review* for October is filled with topics touching mostly on mission work in India. It is published in Calcutta and ably conducted by K. S. Macdonald, M.A.

BOOKS: CRITIQUES AND NOTICES.

SEEING THROUGH OTHERS.

THE real motive in the purchase of a book must be that it is supposed to contain something which the purchaser does not know, or that it represents a familiar subject in a new way and with added information, so that in either case its use will contribute to one's knowledge and happiness. If "books," as the *Westminster Review* reports, "are a means of seeing through other men what we cannot see for ourselves," then it is all-important to select with reference to those who can teach us the most and carry us into regions beyond ourselves. The following works promote a love of knowledge and add to one's acquisitions: *The Development of Theology in Germany since Kant, and Its Progress in Great Britain since* 1825, by Otto Pfleiderer; *The Prevailing Types of Philosophy: Can they Logically Reach Reality?* by James McCosh; *Gustavus Adolphus and the Struggle of Protestantism for Existence*, by C. R. L. Fletcher; and *The Book of Exodus*, by G. A. Chadwick.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Development of Theology in Germany since Kant, and Its Progress in Great Britain since 1825. By OTTO PFLEIDERER, D.D., Professor of Theology in the University of Berlin. Translated under the author's supervision by J. FREDERICK SMITH. 8vo, pp. 403. London: Swan Sonnenschein & Co. New York: Macmillan & Co. Price, cloth, $2 75.

It is a pleasure to pay tribute to the genius of so conspicuous a writer and theologian as Professor Pfleiderer, of Berlin. Of his largely developed abilities, his erudition, his patience in investigation, his honesty of conviction, and his easy and untrammeled independence in thought and expression, no one raises a doubt. He is the peer of Germany's greatest scholars, and excels the majority in his profound qualifications for special work. We write this much without in the least committing ourselves to the particular biblical theories the professor has adopted, and without any show of sympathy with the Tübingen or Baur element in his interpretation of the New Testament. In these conclusions we believe he is entirely astray, and to be read with great caution and discrimination.

In the volume now under consideration we find all the literary excellencies, with some evident defects of style, and all the genuine marks of distinguished scholarship that characterize his former works. The treatise evinces great deliberation in its preparation, and is the natural result of the growth of the author's studies in the theological and philosophical departments, of which he has been an exponent for many years. If one supposes that a work of this kind is rather miscellaneous than consecutive, consisting of separate monographs of men and movements, rather than a connected history of the development of thought, the book itself corrects

the mistake. The reader will find that, though its lines of separation between leaders are distinct, enabling him easily to trace the changes in theological beliefs, and the gradual and almost evolutionary steps of progress in German and British thought, there underlies the whole a unity and a relationship of intellectual movements that partially relieve them of that particularly individualistic character which is the chief feature of German thinkers. At the same time he will also observe the subjective tendency of the thinker with its limitations and inadequacies, and be able to point out the errors of the leaders as he goes along.

Very properly, but unlike many historians of German intellectualism, Professor Pfleiderer discovers and exhibits the influence of philosophy on theology, accounting in part for what he deems the dogmatism of the latter by the overshadowing constructions of the former. In Germany especially it must be admitted that in such speculative minds as Schleiermacher, Fichte, and Hegel the philosophical was combined with the theological, and produced neither a definite philosophy on the one hand nor a clear theology on the other. Even when the thinker did not embrace both he was under their influence, and struggled with the methods of the one in the effort to interpret and embody the other. It happened, therefore, that under the powerful teaching of Kant, whose influence is still potent, though not exactly the most wholesome, modern theology was induced to seek alliance with, or submitted to the dominancy of, the idealistic philosophy then prevailing; and it has also happened as a result that dogmatic theology is quite as speculative as it is scriptural in content and character, and therefore is of uncertain value and standing. The author, with acute discrimination and with the facts at hand, develops the influence of idealism on dogmatics, and shows both the strength and weakness of the latter by its association with the former. It is in this exposition of the two departments of thought and of their mutual relations and interaction that the author displays his own virility and acumen and stamps his work as the product of a great mind. In some instances we believe he has magnified the relation of the departments beyond warrant, for theology in many respects is less philosophical than it might be and in other respects derives its utility, not from the philosophical element in it, but from its pure scripturalism. However, merely as a source of enlightenment concerning these departments, the author has rendered invaluable service to students of the subject. In the treatment of British thought the author pursues the same general method, linking philosophy and theology in close relations; but in England there was a freedom in theology as it developed that did not obtain in Germany, where philosophy is as prominent as theology itself. This distinction the author scarcely recognizes, or, at the least, not as it deserves.

When the author passes to the domain of biblical and historical theology, considering "criticism" and exegesis in their relation to the Old Testament and New Testament, he enters a field perfectly familiar to German scholars. In brief, he attempts to furnish the main points of the theorists

respecting the biblical books, enlarging somewhat upon Wellhausen's theory of the Pentateuch, and giving sufficent space to the critical view of the fourth gospel. That many of the arguments of the theorists have been answered does not affect his judgment or qualify his conclusion. Rejecting Baur in some things, he still holds to his chief generalizations, and, in fact, he would not claim to be orthodox in any view scarcely with which we are acquainted. Finding or believing that theology has been corrupted by philosophy, he objects to its fundamental forms and teaches independently; and agreeing with the elder rationalists he finds it easy to accept the latest criticisms and repudiate the evangelical ideas of religion. Notwithstanding the critical tone of the work, it is invaluable for its researches, its biographical data, its vigor of expression, its connectionalism of human thought, its evolutionary processes in theology, and its elaborate exposition of great movements, which, though defective, because human, are still influencing the theology and philosophy of our times and may not be without guiding power in the ages to come.

The Golden Bough. A Study in Comparative Religion. By J. G. FRAZER, M.A., Fellow of Trinity College, Cambridge. In two volumes. Vol. I, 8vo, pp. 409. Vol. II, 8vo, pp. 407. London and New York: Macmillan & Co. Price, two vols., $6 50.

In his study of primitive superstitions the author was led into an inquiry concerning the origin of the ancient Italian priesthood, and as he pressed forward he found the subject large enough for discussion, and in its relations to the general idea of religion quite deserving of ample treatment. In these two volumes he has embodied the marvelous results of his original research, having been guided somewhat, as he frankly acknowledges, by such authorities as the late W. Mannhardt and Professor W. Robertson Smith, and others of distinction in the field of comparative religion. He holds himself, however, responsible for whatever independent views he announces, and believes he has added something, as his readers willingly concede, to our knowledge of religious customs that, observed still among some peoples, especially the peasantry of Europe, link us with our Aryan ancestry. It is remarkable that the author relies more upon these lingering or surviving superstitions among the uneducated peasantry for proofs of the ancient order of things than upon the survived literature of the ancient period. He sees in the living custom stronger evidence of a superstitious cult than in the literary record of one that has been preserved. As Mannhardt, the author gathers and arranges in an orderly whole a vast number of myths and superstitious rites connected with trees and cultivated plants, the evidences of a system, or systems, of religions or priestly institutions, quite as important to our knowledge of the history of the race as an understanding of the more stately cults which converted the heavenly bodies into objects of worship. We may call the former the botanical department, as we do the latter the astronomical department, of religion. Along this path the author pursues his investigations, explaining tree-worship and the custom of killing the tree-spirit, besides discussing all that belongs to the history of the primi-

tive cult, such as doctrines relating to the primitive man, incarnate gods, inspiration, the perils of the soul, royal and priestly taboos, the transference of evil, scape-goats, and whatever has been transmitted to the present age in the form of degenerate practice and belief. In traveling through these pages one is astonished at the patience and perseverance of the author in seeking details, and equally at the acumen and industry that enabled him to group the details in their proper relations to a common principle. We certainly admire the devotion of the author to his purpose, and commend the results of his labors to the consideration of the thoughtful. It is too soon dogmatically to affirm that he is absolutely correct in his tracing of these myths to their sources, or that his amplifications of superstitious beliefs are not free from prejudice or the theoretic influence. His investigations must be tested by history and philosophy; but, judging from his work in its present form, it is entitled to more than average acceptance.

The Minor Prophets. By Rev. F. W. Farrar, D.D., F.R.S., Archdeacon and Canon of Westminster. 12mo, pp. 245. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

The author is always interesting because of the elegance of his style, the honesty of his convictions, the breadth of his learning, and the comprehensive view he takes of his subjects. In these particulars the present volume is no exception, but is one of the best from his pen. The subject treated is of special value to the biblical student and the manner in which it is treated captivates the reader from the opening to the closing page. The general conception of the prophetical office, or the general characteristics of Hebrew prophecy, which occupy the first thought of the author, are discussed soberly and intelligently, but many of his readers will dissent from the positions taken and examine his subsequent expositions of individual prophets with more than ordinary reserve. The critical question in the study of prophecy relates to the function of the prophet and the significance of his teachings. He must be considered in his local relations to Israel, and also in his remote connections with great providential movements, or he sinks down to the level of a teacher for a single hour or epoch. The Christian Church has held that he was gifted with a supernatural foresight of the Messianic period and its king and kingdom, and that even though ancient Israel could not appreciate his visions, or allusions to the distant days of the incarnation, he must be valued by the world, not as Israel's teacher alone, but as the herald to the Gentile nations of the coming of the Redeemer. While not wholly discarding this elevated position of the prophet, the author reduces it to the smallest proportions, and projects before us his local duty as a spiritual teacher as if it were pre-eminent. To this conception of the prophetical office we take exception.

In the delineation of the work of the minor prophets as well as in the attempted portraiture of their environments, the author is singularly felicitous, and for the most part quite in agreement with the Scriptures.

Underneath the whole, however, is the tone of the critic, and there is in all cases a manifest purpose to accept the results of the extreme critics with that restraint or caution in questions of doubt that has characterized his former publications. He very properly commences with Amos, as the prophet whose sayings were first reduced to the literary form, and closes with Jonah, considering the others in his own order, and in their relations to the northern and southern kingdoms. In these biographical essays he discusses each prophet's particular work, analyzes the literary difficulties of his book, and points to his relations with Israel's history in general. He accepts the threefold division of Zechariah, assigning each part to a different author, and argues with some force in favor of his conclusion. The defects of the work are rather critical than otherwise, and arise from the view-point of the author. He is historical, biographical, scriptural, didactic, and writes as a skilled interpreter of events and of the men who produced them; but he impairs the impression by doubt, or, what is worse, by an erroneous view of the prophetical office and a combination of some of the latest critical theories with the standard beliefs of the Christian Church; but when he finds it impossible to adjust criticism to Christian belief he prefers the former, and so freely expresses himself. Notwithstanding the great defect the book is of importance in the study of the subject.

The New Religion a Gospel of Love. By E. W. Gray. 12mo, pp. 429. Chicago: The Thorne Publishing Company. Price, cloth, $1 50.

In this day of religious inquiry we are not surprised if some antiquated beliefs are rejected, not because they bear the marks of age, but because they are proved historically incorrect and morally inadequate to the spiritual elevation of man. For the final test of belief, or so-called truth, is its self-evident power to satisfy the spiritual aspirations of sin-weakened humanity and to secure its emancipation from the thralldom of perpetual degradation. The author of this work writes in the spirit of one who is anxious for the dawn of the day of deliverance, and believes he foresees it in a new use of Christianity or a new interpretation of its principles and their application to human life. Like many others, he finds in the old religions of the past no remedy for the world's present infirmities; and, turning to Christianity, he finds much in its orthodox forms that is repugnant to his reason and unadapted to produce a reformation of the race. While earnestly and religiously holding to the spirit of the gospel system he as boldly and openly repudiates the general teachings of orthodoxy, charging it with the use of irrational methods in its investigations and with general incompetency to enlighten and save men. It is easy to see that, though his aim is to eliminate certain obnoxious features from the dogmatic form of religion, he has gone farther, perhaps, than he originally intended in separating himself from certain teachings as yet considered fundamental by the Christian Church. The Rev. H. W. Thomas, who writes the "Introduction," says, "He is borne along, and one point after another in the old orthodox system is left by the way,

and at last the new religion is substantially the new theology." Is not this a direct assurance that Dr. Gray is no longer in harmony with generally accepted orthodox views? Further, Dr. Thomas says that, while "he does not distinctly deny the doctrine of the fall of man and of original sin, it is evident that these old ideas have no place in his interpretation of Christianity; and, having taken this ground, he very naturally finds no place or need for the old doctrine of a penal or substitutional atonement to 'reconcile the Father' or to satisfy the claims of justice." Again, Dr. T. says, "He has quietly slipped away from these old dogmas, dropped them out of his system, and without formality of statement or declaration of the fact has put the moral or paternal view in their place." These statements show the exact position of Dr. Gray in his relation to Christian belief and how far he has departed from the accepted standards of the Christian Church. Even though some dogmas may need modification to be acceptable to the reason it is difficult to see wherein the particular doctrines he rejects are inconsistent with the paternal view of God's government or with the great doctrine of divine love. The gospel of love is not a new gospel. It is old as the gospels themselves, and Dr. Gray, in forsaking some notions, has not brought forward any thing new when he proposes love as a substitute for faith in the old forms of teaching. The Church has always proclaimed love as cardinal and redemptive, and Dr. Gray has simply borrowed it from the Church or re-emphasized it from the Scriptures, that he may have something for a foundation for his so-called new theology. The book has its literary merits; but the religious tone and trend of its teachings are contradictory of that system of faith which the Church has ever cherished and which it preaches with honest conviction as the inviolable system of the divine Master.

The Church: Her Ministry and Sacraments. Lectures delivered on the L. P. Stone Foundation at Princeton Theological Seminary in 1890. By HENRY J. VAN DYKE, D.D., Pastor of the Second Presbyterian Church of Brooklyn. 8vo, pp. 265. New York: Anson D. F. Randolph & Co. Price, cloth, $1 50.

The book is a profound discussion of the origin, character, and purpose of the Christian Church, including in particular a very careful study of the functions of the ministry and the significance of the sacraments. A member of the Presbyterian Church, Dr. Van Dyke holds, as he believes, a broader view of the subject than many of his colleagues, though he maintains that it is scriptural and in harmony with the Westminster Confession of Faith. We find on consulting his pages that he is independent in thought, perhaps at times bold in expression, and liberal and irenic in his sentiments. Written in this spirit these lectures win the attention and make a favorable impression on the judgment of the reader. He seems always to have in mind the thought of greater fraternity, if not finally an organized fellowship and order, between the contending sects of Protestantism, in which hope the pious of all the Churches must join him. In his exposition of the kingdom of Christ, the conditions of membership,

and the various ordinations to ministerial prerogative, he makes it clear that there are no grounds for essential differences between Christians. The trouble every-where is the absence of the conciliatory spirit and the presence of a pride of opinion that, had it the power, would destroy Christianity sooner than to see it prosper in some new way. The lectures are of a scholarly cast, and reflect the pastoral experience and the ripened judgment of the author. In its largest import the book is a solid defense of the position of Protestantism respecting the divine origin of the Church and its particular mission in the world.

Word Studies in the New Testament. Vol. III. The Epistles of Paul—Romans, Corinthians, Ephesians, Philippians, Colossians, Philemon. By MARVIN R. VINCENT, D.D., Baldwin Professor of Sacred Literature in Union Theological Seminary, New York. 8vo, pp. 565. New York: Charles Scribner's Sons. Price, cloth, $4.

The study of the New Testament Greek carries its abundant recompense. Not only is the scholar led into linguistic admiration of the Hellenic tongue, for its fertility and richness of expression, but by the faithful comparison of the early manuscripts has the Church already come into fuller light upon basal doctrines and a larger conception of the truth of God as given to mankind. Nor has the scrutiny of the Greek text ever been more minute than at the present; and the process shall continue till the New Testament has yielded up its choicest interpretations to the scholarship of the future. Dr. Vincent, in his present volume of *Word Studies*, is in line with this enthusiasm for New Testament Greek and with this persistent search after the hid treasures of the word. His plan proposes a sufficient elucidation of the important words in each chapter of the New Testament, six of the sublime epistles of Paul being the basis of the present verbal study. To prosecute any adequate investigation of the New Testament, with appeal to the many exegetes and Greek scholars of the day, would seem the work of a life-time; yet this herculean task is accomplished in the treatise before us, bearing its evidences of mastership upon every page. To quote many illustrations of the author's power in word-interpretation would far transcend the limits of this brief notice. Vigorous examples of his method may, however, be seen in his elucidation of such fundamental words as *δικαιοσύνη*, *καρδία*, *δόξης*, *ἱλαστήριον*, and *πνεῦμα*. The significance of the variously interpreted *ὑπωπιάζω*, of 1 Cor. ix, 27, takes on a new interest, in the metaphorical translation of Dr. Vincent, "to strike under the eye; to give one a black eye." The author's frank admission of his uncertainty as to the significance of *βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν*, of 1 Cor. xv, 29, of which some thirty different explanations are given, seems refreshing, as his citations of the legends concerning Paul's fight with beasts at Ephesus are instructive. Thus does the whole volume proceed in scholarly unfoldings that are of rich exegetical value. To say that Dr. Vincent has done his work well seems but scanty praise. With its ample indices the work is altogether unusual, and continues the high character of the previous volumes in the series. In its issue the author has put Christian scholarship under lasting indebtedness to himself.

The Book of Exodus. By the Very Rev. G. A. CHADWICK, D.D., Dean of Armagh, Author of *Christ Bearing Witness to Himself, The Gospel of St. Mark*, etc. Crown 8vo, pp. 442. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

History is a unit. All its epochs are interdependent upon one another and are essential to each other's completeness. Nor is the historic chain which is thus constructed made up of "accidents," but rather is it "forged by the hand of the God of providence." Assuming that this is the true philosophy of history, Dr. Chadwick in the present number of "The Expositor's Bible," skillfully applies these principles in the interpretation of the Exodus as related to future epochs and races of mankind. The book of Exodus thus takes up the story of the Jewish life, as begun by Genesis, and continues it with only this essential difference, that the drama passes from the exhibit of men and families to that of a nation in which all the kingdoms of the earth shall be blessed. The immanence of Jehovah is a further factor in the Jewish record. By the crossing of the Red Sea, the lightnings of Sinai, and other interpositions without number is there demonstrated the divine concern in the destiny of the multitudes flying northward to Canaan; while out of such a divine supervision there resulted not only the development of a new nation but the coming of the Messiah, as the full meaning of the Exodus. Concerning the types of Exodus we cannot but admire the wholesome words which the author speaks. Though the book clearly contains, in common with other portions of the Old Testament, various symbols of things to come, there has undoubtedly been a tendency toward the finding of unwarranted types throughout the Jewish history; nor has this facility of discovery contributed to accurate scholarship or the most enlightened faith. We might wish that Dr. Chadwick had spoken on the pertinent question of the authorship of Exodus. His purpose, however, does not seem to include the consideration of the weightier questions of Christian scholarship, but rather the construction of a volume which shall benefit the masses. His work is therefore scholarly, but not critical; lucid rather than closely exegetical; concrete, but not deeply philosophical. Altogether his paraphrase of the Mosaic record reads like a new and winsome story of the Jewish development.

The Extinction of Evil. Three Theological Essays. By Rev. E. PETAVEL, D.D., Free Lecturer at the University of Geneva, Switzerland. Translated, with an Introductory Chapter, by Rev. CHARLES H. OLIPHANT. The Preface by Rev. EDWARD WHITE, Minister of Allen Street Chapel, Kensington, London. 16mo, pp. 184. Boston: Charles H. Woodman. Price, cloth, 75 cents.

This volume is a reverent inquiry into the future mysteries. Under a somewhat ambiguous title it discusses the vexed question of Conditional Immortality, maintaining that favorite doctrine from the stand-point of its defenders with ingenious logic and with varied arguments for the validity of the position taken. With the second essay of the book, antagonizing the theory of Universal Salvation, this notice is not particularly concerned. Throughout the remainder of his volume the author, assuming that immortality is conditioned upon communion with Christ, characterizes the

philosophic theory of the indestructibility of the human soul as "utterly foreign to the religion of the Bible." In this iconoclastic spirit he marshals the usual deductions from the Scripture, based upon the translations, by his school, of specific terminologies; resorts to the customary appeal to analogy; and makes a citation of the views of the apostolic fathers, which is not altogether unfamiliar, to establish the premise he has assumed. Altogether his skill displayed is indicative of the long thought he has given to this department of theological inquiry. Yet the consensus of the soundest Christian scholarship has not and cannot approve of the positions taken. The radical defect of the author's reasoning is in making the primal proof of conditional immortality dependent upon the significance of Scripture terms and phrases concerning which orthodoxy will ever hold a well-grounded and contrary belief. Herein is the vulnerability of his reasoning manifest. The divine wisdom would never have made so vital a truth to hinge solely upon the limitations and prejudices of human interpretation. One must nevertheless admire the enthusiasm with which the author defends his favorite doctrine. The zeal with which he approaches his task, his apparent desire to know the truth, and his reverent treatment of the Scriptures were worthy of a better cause.

The Framework of the Church. A Treatise on Church Government. By W. D. KILLEN, D.D., President of Assembly's College, Belfast, and Principal of the Presbyterian Theological Faculty, Ireland. 8vo, pp. 355. New York: Scribner & Welford. Price, cloth, $3 50.

Dr. Killen declares his present subject to have been "a bone of controversy for ages." With such an anticipatory verdict on the matter in dispute it would seem courageous on his part to re-open the question and undertake its further discussion. Disclaiming, however, any purpose to revive the bitterness heretofore excited, he urges his half-century's study of the subject as his reason for disputation, and on such ground is entitled to patient hearing. Christians of whatever sect will probably accept his initial postulates that the form of government for the visible Church is not unimportant, and that an appeal to Scripture should establish, if possible, the divinely appointed form. Further than this, however, all will not keep him company in their varying interpretations of the New Testament teaching. Yet Dr. Killen is himself fully established in his conclusions. It is interesting to notice his sweeping aside the great systems of Congregationalism and Prelacy, as unscriptural in their structural peculiarities and as fraught with dangers in their practical application. Nor is the reader less impressed by the ease with which Dr. Killen discovers the confirmation of the Presbyterian form of government in the New Testament, finds its ruling elders to be a divine institution, and demonstrates it to be the only system which fairly carries out the instructions of the Lord. Such a facility of interpretation is noteworthy, though in the present instance it may not carry conviction. Incidentally there appear certain errors of statement, as in the declaration regarding the Methodist Episcopal Church, that its "traveling preachers and bishops receive the

same salaries." A graver mistake is also involved, if the number of communicants be meant, in the representation that "the English Establishment is by far the most extensive Protestant Church of the episcopal form in existence." Altogether, we cannot believe that any solution of the long controversy has been reached in this polemic treatise. It is, nevertheless, a book to be highly recommended in its fullness of treatment and its readable qualities.

The Gospel of St. Matthew. By JOHN MONRO GIBSON, M.A., D.D., London, Author of *The Ages Before Moses, The Mosaic Era*, etc. 8vo, pp. 450. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

St. Matthew opens a new door of hope for men. In his exalted estimate of the book as an introduction to the better dispensation, Dr. Gibson terms the gospel "the Genesis of the New Testament, the genesis not of the heavens and the earth, but of Him who was to make for us 'new heavens and a new earth, wherein dwelleth righteousness.'" Nor would the position of St. Matthew in the New Testament canon seem fortuitous. But, in the author's estimate, various reasons exist why it should occupy the foremost place; noticeable among which was the fact that it was written for the Jew, whose lineage and former exaltation made appropriate the dedication to himself of the initial book of the New Testament. Christ as the "hope of Israel" is consequently the central character of Dr. Gibson's interpretation. As the Son of David his nativity took place near Jerusalem; as the King of Israel he fled into Egypt; at his baptism he assumed his royalty as the Messiah-King; as a King he entered Jerusalem on Palm Sunday; as the Son of David he was crucified. Thus to set forth the Hebraic aspects of the Incarnation, and to portray Hebraic possibilities which inhered in the Messianic life, seems one of the prime principles of procedure on which Dr. Gibson has constructed his present study of St. Matthew. The reader will find it an exegetical notice of sections or of chapters rather than a minute scrutiny of the text, after the manner of many commentaries; he will also discover it to be sound in doctrinal positions, scholarly yet simple in its methods, and humbly reverent toward the great facts which it aims to interpret.

An American Commentary on the New Testament. Edited by ALVAH HOVEY, D.D., LL.D. *Galatians to Colossians.* 8vo, pp. 298. Philadelphia: American Baptist Publication Society. Cloth.

An American Commentary on the New Testament. Edited by ALVAH HOVEY, D.D., LL.D. *Thessalonians to Philemon.* 8vo, pp. 267. Philadelphia: American Baptist Publication Society. Cloth.

Whatever may be said adverse to the rapid multiplication of commentaries, the above volumes, as a part of the "American Commentary on the New Testament," will not be included in the criticism. But the time involved in their construction, the carefulness with which they have been prepared, and the weighty names attached to the title-pages combine to suggest their inherent excellence. Under the joint workmanship of such

leaders in the Baptist denomination as Drs. Alvah Hovey, Justin A. Smith, J. B. G. Pidge, and E. C. Dargan the first of these volumes has been produced. Their representation of the Pauline authorship of each of the four epistles under consideration is wholesome and opportune. Nor is the reader under slight obligations for the setting forth of the structural peculiarities, the varying dates, and the different occasions of the epistles, prefatory to their exposition. Occasionally there is evident a leaning toward the Calvinistic theories of the denomination represented; or, as in the interpretation of Colossians ii, 12, their tenacious views on Christian baptism. Less than this would not be expected; nor is the solid scholarship and the general integrity of the books invalidated thereby. A sense of the commentators' broad knowledge of the word, and of their sincere desire to illuminate the inquirer's darkness, results from the critical notice of this work.

The second commentary in the present survey includes the Epistles to the Thessalonians, Timothy, Titus, and Philemon; such students as Professor William Arnold Stevens and H. Harvey, D.D., being the editors of the different portions of the work. If these epistles are less doctrinal than the earlier writings of St. Paul, and more inclusive of practical directions and parting advices to the churches, the present commentators have adapted their exegesis to the changed conditions under which the apostle wrote. That there is very much of counsel throughout these epistles, indited in the gathering shadows of St. Paul's martyrdom, which is of value to world-wide Christianity, a simple turning of these pages shows. That Professor Stevens and Dr. Harvey have patiently and ably interpreted these later epistles seems also a rightful conclusion. In the issue of these volumes the Baptist Church completes its "American Commentary," with the designed purpose of giving to the general student "the mind of the Holy Spirit as revealed in the New Testament."

Aids to Scripture Study. By FREDERIC GARDNER, late Professor in the Berkeley Divinity School, Author of *The Old and New Testaments in their Mutual Relations of a Diatessaron*, etc. 12mo, pp. 284. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

The book that proposes to aid the student in interpreting the Scriptures, and to settle some of the more or less confusing problems evoked by the paucity of details respecting the literary origin of some of the canonical documents, is the book that will be useful to him, and should be recommended to his attention. In some particulars the author's work does not assist where assistance is needed; but as a preliminary preparation for the difficult task of interpretation it is excellent, its advices being practical and available. It does not compare with the German hermeneutical works of Immer, Lücke, and Schleiermacher, nor with those of Davidson and Fairbairn, nor yet with the elaborate work of Professor M. S. Terry in this country, but it suggests the practical steps which the most ordinary student may take for a right understanding of the sacred record. In addition to a knowledge of the languages in which the books were written, or of what is technically known as textual criticism, the

author makes it evident that a knowledge of the physical geography of Bible lands, of archæology and natural science, and of general history of Scriptural times is indispensable. He follows these recommendations with rules for the application of this preliminary knowledge, inspiriting the student to close study of the sense of the writers and to the use of all the phenomena of language and history to the solution of questions as they arise. The work is brief and a model of incisiveness in expression, and very wholesome in its instructions and tendencies. Limited to one purpose, and teaching the art of criticism, the author does not himself attempt the settlement of the biblical problems, though his personal solution is sometimes foreshadowed. A serious interest in its pages is awakened by the fact that the book is issued after the author's death, he having only partially revised his notes for publication; but they possess the naturalness, vivacity, and scholastic integrity of the author, who, perhaps, had he lived had not increased their value by further modification.

The World and the Man. By HUGH MILLER THOMPSON. 12mo, pp. 258. New York: Thomas Whittaker. Price, cloth, $1 25.

The tone of the author's prefatory note awakens suspicion of the value of the contents of his book. He seems insincere, ironical, and comical in some of its statements, and does not impress us as being a candid or safe thinker and teacher. He bluntly says: "In a great deal which calls itself the 'evangelical scheme of salvation' it will be seen he [the author] does not believe." He also writes that he "does not think the Gospel a contrivance for dodging hell," and in the same spirit characterizes the Jeffersonian declaration that men are created equal as a "Gallic, infidel, unscientific lie." As the author is the Protestant Episcopal Bishop of Mississippi we naturally expected a dignified and scholarly treatment of the great theme which he discussed in a series of lectures under the provisions of the Baldwin foundation, a provision similar to the Bampton lectureship in England. The lectures, though not as frivolous as the preface, partake of the same spirit, and consist rather of miscellaneous and sketchy paragraphs than a consecutive and erudite elaboration of "the world and the man." He is neither philosophical nor scientific, and as he repudiates some of the ideals of religion he is religious in spirit only so far as his purpose requires its acknowledgment. The drift of the book, if it have any general purpose, is the vindication of Christ in his teachings and in his social and civil relations with men. Recognizing the infirmities of modern civilization, he sees no remedy for them except in the broad, humane ideas of the Master and in the disposition of the race to break with materialism and all forms of temporal faith. In his thinking he revolves around the temptation of Christ, seeing in that awful mystery the collision of the world-force and the heavenly powers, and inferring that the only way to conquer the diabolical spirit in the world is to resist evil and live on something besides stones. The design of the author is excellent, and he writes at times with a brilliancy and a fervor that atone for the coarseness and infelicity of much that is in his work.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

The Prevailing Types of Philosophy: Can they Logically Reach Reality? By JAMES McCOSH, LL.D., Litt.D., Ex-President of Princeton College. 12mo, pp. 66. New York: Charles Scribner's Sons. Price, net, 75 cents.

The growing agnosticism of the day is still unsatisfactorily answered. While its absurdities have been shown, and the necessity of a new theory of knowledge has been made manifest, the teachings of Spencer and Huxley have taken root in the general thought of man and have already brought forth a large harvest of mental disquietude and uncertainty in the realm of positive knowledge. We must acknowledge the situation and prepare to overcome the tendencies of the hour. Dr. McCosh, a profound metaphysician himself, has searched many philosophies for a remedy for the pernicious error, but the results have satisfied him that they offer nothing. The experimental philosophy cannot furnish a valid argument for the existence of God. Sensationalism points to the feelings in their various compounds, but these do not suggest mind or matter as substances. The *a priori* school of Kant deals with phenomena, and not with the nature of things. The Scottish school in Reid, Stewart, and Hamilton concludes only for relative knowledge or a phase of nescience. Hence agnosticism has found fruitful soil in the "prevailing types of philosophy." Is there, therefore, no answer to the agnostic? Dr. McCosh holds that "we know in part," and upon that foundation constructs the required answer. We know something. This we should assume and not prove. We know reality, such as self and the not-self; we know objects, with their phenomena, and accordingly somewhat of their nature. The "revolutionary" position of the author is in the statement that, as we know reality, we should assume it and think no more of proving it than we would the axioms of geometry. Agnosticism may treat the reply as pure assumption, but it must, therefore, treat axioms, first principles, and facts as assumptions. Dr. McCosh's doctrine may not appear philosophical, but it silences without argument an error whose chief support is the great names under it.

Pure Saxon English; or, Americans to the Front. By ELIAS MOLEE, Author of *A Plea for an American Language.* 12mo, pp. 87. Chicago and New York: Rand, McNally & Co.

The author of this work is not a theorist, but he heralds himself as a practical reformer or improver of the English language. Brooding over the difficulties and limitations of the English tongue, he concludes that it may be revised and established on a purely Saxon basis, and urges the view with brief but cogent arguments. He proposes a phonetic system of spelling and the adoption of such words as define themselves, suggesting "bird-lore" for "ornithology" as an example of the changes he would introduce into science, philosophy, and religion. Evidently our spelling needs revision, and a self-defining word is always to be preferred to an ambiguous or obscure word; but whether the author's method of reform will prevail will be seen in the future. He pleads consistently and ably

for homogeneity in our language-structure, and shrewdly for an elimination of foreign elements, claiming that a systematic Saxon English will raise the average intelligence and happiness. It is true the English Parliament once by law substituted English in the courts for Norman-French; Germany, too, authorized a German nomenclature for French and Latin terms; but it is not clear that the American Congress could arbitrarily enact the proposed changes of the author or do little more than appoint a commission of inquiry as to the propriety of narrowing the English language to a Saxon basis. The general objection to such a change is the fact that, because of its assimilating power or its tendency to appropriate from other languages, the English is likely to become universal, whereas, restricted to a Saxon basis, its mission might be confined to peoples of Saxon descent. While, therefore, favoring the improvement of the great language, and in some particulars by the methods suggested by the author, we are inclined to believe that its greatest enlargement and its hope of universal sovereignty lay in its power of assimilation of foreign elements, and not in the theory of elimination or in the reduction to a single racial basis. Students of English will understand the language all the better if they master the pages of this book.

Sociology. Popular Lectures and Discussions before the Brooklyn Ethical Association. 12mo, pp. 403. Boston: James H. West. Price, $2.

"Sociology," a word borrowed from Auguste Comte, is used in this book for a process of social evolution which the authors of the several essays herein published believe will result in advanced conditions of the race, and which they claim is the only method by which steady progress may be secured. Of the seventeen essayists here represented not one seems to appropriate the true religious method for the improvement of mankind; but it is to be wrought out by the slow agencies of human society, throwing off at intervals its discovered infirmities and taking on new forms, beautiful and idealistic, without commotion, without violence, and with evident and universal cordiality. It is pleasant to read these thoughtful and self-wise men in order to learn how easy it is to dispense with the necessary forces of reorganized society and to save the race without the Gospel. The warnings of the past have been lost on the socialistic reformer, and they will be lost on all who propose a new way for the world's progress. One lecturer discards socialism as the remedy for present ills; another shows the inefficiency of anarchism; still another, with an attempt at burlesque, discounts the theological method and thinks "preaching" is of no general avail. Every one detects an error in some proposed scheme, but all agree that by evolution—a term that involves no agency whatever, except the agency existing—the true millennium will come. In general the authors attribute the growth of society in marriage, law, medical science, arms and armor, education and religion, to the process of evolution, forgetting that evolution is an empty word except as it is associated with the forces that underlie all progress. Evolution is not a force, or an agency at all, and accomplishes nothing,

but represents, if it have any significance as an explanation of the world's movements, the general plan or direction of the world in its historic manifestations. The direction is not a force, and confers nothing, and does not exist until forces act. To attribute progress to evolution is to attribute it to nothing; and yet these learned gentlemen propose this word as the solvent of the world's difficulties! For ourselves we cling to the New Testament, and if it has not yet had a chance we propose that all reformers stand aside and permit the religion of the gospels to have its way. In this event the evolutionist will have nothing more to do.

Wörterbuch der Englischen und Deutschen Sprache. (Dictionary of the English and German Languages.) By WILLIAM JAMES. Thirty-first Edition. Thoroughly Revised and Partly Rewritten by C. STOFFEL. English-German and German-English in one volume. Leipzig: Bernhard Tauchnitz. New York: F. A. Stokes & Brother. Price, cloth, $2 50.

This *Wörterbuch* has its definite place. The intimate relation of the German speech to critical scholarship was never more established, and will be easily conceded. For numerous and estimable treatises in the departments of astronomy, physics, and general science the English-speaking races are under special indebtedness to Germany, as well as for its multiplied and invaluable theological publications. A mastery of the world's thought, at the present day, thus involves an intimate consultation of the literature of Germany and a familiarity with the work of her specialists in every department of inquiry. As a helper to the acquiring of the German tongue this *Wörterbuch* comes with many facilities of explanation. To enumerate other dictionaries by name in the comparison would be an invidious distinction. Among the recognized excellences of the present lexicon must, however, be instanced the strictly alphabetical arrangement of the words, consistent capitalization, the studied "enlargement of the English vocabulary," the modernization of all spellings, the recasting of geographical and biographical proper names, and the use of key-words at the foot of each page for phonetic purposes, as explained in the reviser's *Erklärung*. In addition to all else its clearness and size of type make the use of this dictionary a pleasure. Thirty previous editions have already given it a sufficient introduction to the student world; the thirty-first edition continues the excellences and adds to the completeness of its predecessors.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

John Jay. By GEORGE PELLEW. 12mo, pp. 374. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1 25.

The Republic owes no greater indebtedness to the intrepid warriors of the Revolution than to the providentially appointed jurists and statesmen who did her service in that epochal time. If the former made congresses and statutes possible by their conquering swords, the latter were not slow to see and utilize their unequaled opportunity for legislation. By their

patriotic enactments, their wisdom of administration, and their seer-like foresight, they intrenched and made permanent that constitutional liberty which had been won by war. John Jay belonged to the latter class of publicists. Though actively participant in the revolutionary struggle, his place was not upon the field of battle. Even the colonelcy which he held for a time in the continental army was but a nominal appointment. His wise discretion and his pre-eminent judicial qualities fitted him for another department of the public service. Among the early makers and interpreters of law, such as Clinton, Hamilton, Franklin, Livingston, Adams, and all the other "constructive statesmen" of the period, he found his rightful and prominent place. Afterward, as the Minister to Spain, a negotiator of peace, the Secretary of Foreign Affairs, the Chief-Justice of the United States, and the Governor of New York, he challenges the veneration of the historic student by his unflinching integrity, his sturdy loyalty, and his rare versatility of statesmanship. While his life has already been written by his son, Judge William Jay, and by others, the value of the present work is well defined, and is partly found in its reminiscences of Federalism, in the setting forth of the true attitude of France in relation to the independence of the United States, and in the justification of the course of action consequently followed by Jay, which has long been the subject of animadversion. The "Jay MSS." have been diligently searched to this end by Mr. Pellew, himself a lineal descendant of John Jay, and may be regarded as throwing an authoritative and final light upon the matters in dispute. To few of her early jurists does the nation owe more than to Jay, and the present reproduction of his qualities and deeds in the series on "American Statesmen" should be welcomed as a component part of national biography.

Gustavus Adolphus and the Struggle of Protestantism for Existence. By C. R. L. Fletcher, M.A., Late Fellow of All Souls' College, Oxford. 12mo, pp. 316. New York: G. P. Putnam's Sons. Price, cloth, $1 50.

The biography of Gustavus Adolphus as the Christian king of Sweden is of unsurpassed interest to the general reader, but taken in connection with his services for Protestantism in Europe it gains intensity of interest, just as one's admiration for an individual increases as by some uncommon act of courage he is transformed into a hero.

It is one thing to study the king in his domestic life and in his general administration of affairs; it is quite another thing to observe his collection of an army and the employment of the national forces in defense of those Protestant movements that resulted in liberty to a continent. The author of this work, distinguishing between the two phases of the king's career, unfolds the one with the same perspicuity and thoroughness as he does the other, always remembering that the achievements of the king in the broader struggle for religion and freedom were of more worth, and deserve more recognition, than the integrity and stability of his local rule of a small kingdom. As, however, the author in the preface details his troubles in obtaining literary material, we sympathize with him and won-

der if he finally will find enough for his purpose; but an examination of his closely packed pages reveals an abundance of historical data from which he might infer the narrow history of a single life. Having Droysen's *Gustav Adolf* and *Geijer's Sveriges Historia* as consulting books, he was able to construct a veritable account of the actual part that Sweden's king played in the great Reformation. It is certain that whether Adolphus was at the head of an army, or exercised his diplomatic skill, or joined his forces with those of the Germans, he never wavered in his view of the justice of the movement, and contributed more than hitherto has been acknowledged to its final and permanent success. It is this specific relation of the king to the movement, rather than the details of his services, that the author makes most emphatic, while at the same time he discloses the sturdy character and Christian virtue and nobility of his hero. The book is not faultlessly historical, but it is comprehensive and written without partisanship and exaggeration. The style is clear and impressive, and the account grows in its proportions, while it points the reader to a model character as respects sincerity, heroism, and patriotism.

Life of Arthur Schopenhauer. By W. WALLACE, Whyte's Professor of Moral Philosophy, Oxford. 12mo. pp. 217. London: Walter Scott. New York: A. Lovell & Co. Price, 40 cents.

This is an exceedingly interesting volume, whether one confines his attention to the mere biography of Schopenhauer or follows the author in his history of the development of the philosophy of the German thinker. The descriptive portions are certainly elegantly written, while the discussion of the growth of the dominating idea of Schopenhauer is clear, strong, and comprehensive, the whole showing the author's great familiarity with his subject and great ability in presenting it for investigation. We here deal with a thinker born in the last century, but whose life was affected by and in return touched and left its impression upon the present century. As his philosophic views are unfolded we see some things to admire, as his contempt for materialism and spiritualism, and his belief that the function of morality is to purge the individual will of its egoism, and that the highest life is that of the man who, dead to the lust of life, has ascended from the natural to the spiritual will. This is in the right direction, but his definitions compromised his positions and separated him from other schools. In time he drifted from his early instructions, standing for himself, and represented in combination the pessimism and idealism of Germany. Despising the historical method in theology and philosophy, he resorted to history merely for illustrations of his principles, not for principles themselves. This was a fatal defect in his theory, the chief point of which was that the world represented the idea of will, which, ever acting, accomplished its fateful purpose irrespective of the claims of intelligence or the guidance of goodness. The author truly says that his philosophy is the exposition, not of a system, but of a single idea, and it, therefore, suffered from necessary limitations. It may fairly be said that while the pessimistic side of his philosophy gained few

adherents the idealistic view of the universe which he ably vindicated survived him, and is at present not without influence in some circles in Germany. In general, England and America reject both phases of his theory; but this work will repay perusal, and, indeed, afford valuable material for future study.

Curiosities of the American Stage. By LAURENCE HUTTON, Author of *Plays and Players*, etc. Illustrated. 8vo, pp. 347. New York: Harper & Brothers. Price, cloth, $2 50.

To the general reader the chief value of this book is the single point made by the author, that as yet America has failed to produce a standard drama, sinking our country in this respect below the level of European nations. In its literary history America exhibits incompetency in the dramatic field. We have historians, essayists, poets, scientists, philosophers, and theologians of high rank; but the dramatic writer of genius, or of immortal power, has not been born. So complete is our failure in this regard that it is admitted by critics without discussion, and lamented as an unexplainable fact in our national development. As a mere history of the drama in this country, and of the career of eminent actors, the book has a value which will be appreciated more or less according to the sympathies and antagonisms of the reader respecting the stage. When it descends to "curiosities" it amuses and in part instructs; but it is wanting in solid material, and reflects rather the weakness than the honor and dignity of theatrical life. This, however, is a work that does not exactly appeal to our tastes, and hence may not receive justice in these lines. It is well written, and for those unacquainted with the drama and its performers contains revelations of a class of people not generally understood, and introduces them temporarily into a new world of unreality and idealistic contentment. Unguarded in its reading it will excite and stimulate a desire to witness the drama; but one may even master it as an historical account and retain unchanged his views of the theater and its moral influence.

An Outline History of England. Chautauqua Course, 1890–91. By JAMES RICHARD JOY. 12mo, pp. 311. New York: Chautauqua Press, C. L. S. C. Department. Price, cloth, $1.

This work of Mr. Joy is a reminder of the rapidly increasing tendency to compilation in the various departments of literature. If the many publications of the Chautauqua Press already issued have been prominent illustrations of this practice they have nevertheless been constructed in recognition of the need of abbreviated volumes by the general student of the day. With the overabundance of books and the vexatious demands upon the attention of the scholar, the fact of condensation is meritorious in any issue. Mr. Joy, in undertaking the present work, has recognized this need of the student. At the same time he has assumed a weighty responsibility. To condense into a single volume the near twenty centuries of English history, from the times of the early Britons to the reign of Victoria, is a work which only a bold spirit might dare undertake,

and one for which such master-historians as Hume and Green have required many volumes. We may, however, commend the method of this compilation. Without pretension to originality of research the author has diligently wrought out the condensation which is now under scrutiny, displaying that happy discrimination between the important and the unessential; giving the relative proportion to really important events; and maintaining withal that sense of perspective which is evidence of the compiler's skill. The requirement that the books of the Chautauqua Course should be "clear, concise, and accurate" seems to be fully met in the present instance. Mr. Joy has contributed a pleasant and worthy addition to the already excellent Chautauqua series.

The Boy Travelers in Great Britain and Ireland. Adventures of Two Youths in a Journey through Ireland, Scotland, Wales, and England, with Visits to the Hebrides and the Isle of Man. By THOMAS W. KNOX. Author of *The Boy Travelers in the Far East*, etc. Illustrated. 8vo, pp. 536. New York: Harper & Brothers. Price, cloth, $3.

Great Britain and Ireland are no longer unfamiliar territories. Of such every-day occurrence are the visits of tourists to those shores, so thorough has been the exploration of every remote corner of England and Ireland, and so realistic have been their description, that the sceneries and customs of the British Islands have long since become household words. To write engagingly of the English and Irish life, since travelers' diaries and moralizations are no longer adequate, is consequently a matter of increased difficulty. We cannot but think, however, that Mr. Knox has realized and met the emergencies of the case in his present volume of travel. His work is far from being stereotyped and commonplace. From Queenstown northward in Ireland; through the romantic and historic scenes of Scotland; and thence southward to Wales and through England to her great metropolis, he guides the reader in original and engaging excursion. He is an open-eyed traveler, and none can walk blindly who keep him company. So it is that his volume is crowded with valuable and engaging facts relating to the scenery, the social customs, the industrial systems, the political discussions, and the religious observances of Ireland, Scotland, and England. Richness of letter-press and engraving add to the excellence of the book, and make it an attractive fireside companion alike for youth and the adult.

Following the Guidon. By ELIZABETH B. CUSTER, Author of *Boots and Saddles*, etc. 12mo, pp. 341. New York: Harper & Brothers. Price, cloth, $1 50.

Whoever wishes an accurate, and at the same time a graphic, picture of army life on the western frontier will find it in the present reminiscences of Mrs. Custer. The trustworthiness of her descriptions is established by the fact that she has written, not from hearsay, but from the stand-point of a personal observer or participant in the weird experiences she describes. The vividness of her narrative is equally satisfactory. One seems for the time being an integral part of the summer camp on Big Creek, Kansas; hears the varying strains of the bugler's blasts; joins in

the march, or sees the regiment go to battle. To read the book is to realize anew the separateness of the army life from all other forms of association, and to understand that in its nomenclatures, courtesies, traditions, customs, and heroisms it is a charmed circle into which the civilian may not largely enter. The Indian, for whom the maintenance of our regiments upon the frontiers is necessary, becomes one of the central figures of this sketch. In the accurate portrayal of his personality and habits, which recent agitations have brought into particular prominence, one of the chief values of Mrs. Custer's book is found.

Campaigning with Crook, and Stories of Army Life. By Captain CHARLES KING, U.S.A. Illustrated. 12mo, pp. 295. New York: Harper & Brothers. Price, cloth, $1 25.

He who reads this book will appreciate the relation of the American army in times of peace to the progress of civilization, especially on our western frontiers. This is a point too often overlooked in the common judgment of the soldier or of the army. We read of their rough experiences, their trials when separated from home, their dangers even when not in fighting distance of an enemy, and their bravery in presence of the Indian foe. These incidents make a thrilling narrative; but to the thoughtful man it gains in interest as he is able to connect the movements of the soldiers with the establishment of a Christian government in this country. Then every sacrifice receives new dignity and every soldier stands for a large idea, even civil liberty. This book serves its purpose and inspires patriotism by honoring the men who proved their faith in the country by their works and some of them by their death.

MISCELLANEOUS.

Golden Links in the Chain that Connects Mother, Home, and Heaven. The Literature of Many Ages and Many Climes on the Three Dearest Names to Mortals Given. Edited by Mrs. J. P. NEWMAN. With an Introduction by Bishop JOHN P. NEWMAN, D.D., LL.D. Quarto, 524 pp. New York and St. Louis: N. D. Thompson Publishing Company.

The publishers have shown in this work such refined taste in the selection of paper, in the size of the page, in the choice of inks, in the gilt-edged sides and ends, and in the morocco binding, with its stamps of silver and gold, and its title of contents, that if there were not a line inside the observer would pronounce the book a model of elegance and attractive in all respects to the eye. On opening it he would forget the artistic beauty of the printer in the matchless worth of the collected poetry and prose on subjects the heart fondly cherishes, and without which life would be barren and the future a blank of despair. Mrs. Newman, with a genius for the beautiful and true, has gathered from the literatures of the ages the testimonies of sages, philosophers, poets, divines, and scientists respecting the sacredness of motherhood, the grandeur of home-life, and the overshadowing inspiration of heaven. The task she allotted herself was of the widest range, and was not performed without

discriminating labor, a rare ingenuity, and the most persevering literary research. Nor is the result a simple miscellany, but rather a profound revelation of human experiences, truths, yearnings, and anticipations, united not so much in logical order as in the fraternal and religious spirit that dominates the whole. The work is a valuable thesaurus of knowledge on the three subjects, and, amply illustrated, it impresses the reader, not only with the superb work of the author, but with the genuine tenderness and reverential simplicity that belong to the themes themselves. The Introduction is a gem of purity, and has in it the delicacy and sweetness of the home, of which the Bishop and his wife are illustrations.

Strolls by Starlight and Sunshine. By W. HAMILTON GIBSON, Author of *Pastoral Days, Highways and Byways*, etc. Illustrated by the Author. 8vo, pp. 194. New York: Harper & Brothers. Price, $3 50.

Animated by his exquisite love of nature, the author strolls chiefly by starlight to find in song of bird, in quiet growth of plant, and in gathering color of flower a lesson of beauty-making, of patience in work, and of the processes in general in the great laboratory of the physical world that he could never learn in the gorgeous and blinding sunshine of the day. This alone is sufficient charm for one who lingers over the pages of this book. In its mechanical outfit, its pure white calendered paper, its broad leaves, with their rare illustrations, and its appropriate binding, it recommends itself to purchasers of attractive volumes for the drawing-room and study.

Faust. By GOETHE. From the German by JOHN AUSTER, LL.D. Vignette Edition. Profusely Illustrated after New Drawings by Frederick J. Boston. 12mo, pp. 360. New York: Frederick A. Stokes Company. Price, cloth, $1 50.

Again this masterpiece of the German poet and thinker is reproduced in an English dress, only this time the translator, the publisher, and printer have surpassed the efforts of others in this kind of work. In its mechanical preparation the skill of artist has combined with the exquisite taste of literary writer, and the result is a handsome volume, the pride of the drawing-room table. In re-reading *Faust* one is continually impressed with the indebtedness of Goethe to the book of Job for his plot and its development, and how little of originality he shows, except in the miscellaneous poetic forms with which he expresses himself. Nevertheless, the poem is a literary monument worthy of study, and as such it has our commendation.

Fun and Finance. A Discussion of Modern Church Novelties in Connection with the Subject of Christian Giving. By Rev. NEWTON WRAY. With an Introduction by Rev. A. J. GORDON, D.D. 16mo, pp. 162. Boston: McDonald, Gill & Co. Price, paper cover, 35 cents.

The Church is in danger from an inflated social spirit and a tendency to conformity with the world. Amusements forbidden by the word of God; methods of money-raising not in accordance with business principles or the philanthropic spirit; and a decadence of visible piety induced by a preference for so-called worldly customs in the management

of the Church, are obstacles to growth and to that individual consecration that should characterize the saints and give them victory over the world. The author confronts this condition, argues forcibly and on scriptural grounds against the secularizing spirit and policy of the Church, and demands a return to the simplicities, methods, and principles of the New Testament religion. He has raised the alarm none too soon, pointed out the evil with no extravagance of diction, and pleads for a piety that reflects the spirit of Christ in terms none too earnest or eloquent. Let the appeal be heeded.

The Great Conspiracy Against our American Public Schools. By Rev. R. HARCOURT, D.D. Introduction by Bishop CHARLES H. FOWLER, D.D., LL.D. Illustrations by THOMAS NAST and others. 12mo, pp. 325. California News Company, San Francisco, Cal. Price, paper, 50 cents.

Here is an opportune series of addresses. In their delivery at the Howard Street Methodist Episcopal Church, San Francisco, Dr. Harcourt has aimed to deal fairly with the Roman Catholic authorities, and has recognized all the admirable features of the Romish history and system. Such a principle of fair dealing is to the highest degree honorable. What the speaker says is nevertheless arousing. It cannot be said too often, by vigilant guardians of the public interests, so long as the dangers continue which menace the American home, the public school, and the government. Intense vigor, great boldness of speech, and unswerving loyalty to American institutions make these discourses noticeable.

Lucy Webb Hayes. A Memorial Sketch by Mrs. JOHN DAVIS. 12mo, pp. 104. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Those who revere the memory of Mrs. Hayes and appreciate her moral and philanthropic work will be delighted with this *souvenir*, consisting of a sketch by Mrs. Davis, a poem by Miss M. A. Lathbury, and a memorial paper by Mrs. R. S. Rust, together with examples of addresses by Mrs. Hayes herself. The net proceeds of the sale of this neat little volume will be applied to the support of the Lucy Hayes Memorial Training School in Boston.

Alone With the Word: Devotional Notes on the New Testament. By G. STRINGER ROWE, Governor of Headingley College, Leeds, etc. 8vo, pp. 424. Chicago and New York: Fleming H. Revell. Price, cloth, $2 25.

Helps in the devotional reading of the Scriptures should be used as men use staffs in rugged places. When the soul goes apart to study God's book it may particularly expect the enlightenment of the Spirit upon the mysteries of the word. The Holy Ghost is then the prime interpreter. If a cautious employment of devotional helps be, however, permissible, the present volume is commendable in its purpose and arrangement. Without attempt at exposition, or intention to supplant the commentary, it nevertheless aims to furnish such help in the personal reading of the New Testament as will promote practical faith and obedience. Its divisions into portions are arranged for daily use. Rightly used, it should foster reverence for the written word and loyal discipleship to Christ.

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8. What was the increase of membership in 1890?
9. What are the official benevolences?
10. How much did the Church raise for missions in 1891?
11. What are the official Church papers?
12. What are the Sunday-school periodicals?
13. How old is the Missionary Society?
14. What is the Board of Church Extension?
15. What is the especial work of the Freedman's Aid Society?
16. What is the province of the Board of Education?
17. When was the Woman's Foreign Missionary Society organized?
18. What are the qualifications of a deaconess?
19. How large is the Epworth League?
20. Can you name in order of membership the ten leading religious denominations in the United States in 1890?

Answers to these questions and to all others on the present condition of the Methodist Episcopal Church will be found in

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Rev. J. W. MENDENHALL, D.D., LL.D., Editor.

THE present number closes the Seventy-first year in the history of this REVIEW. Upon the second cover page we state somewhat more in detail the plans of the Editor for special contributions for the ensuing year.

The outline is a prophecy of a volume of rich and varied discussions, such as every Pastor in this age needs. In order to carry out the programme of the Editor we find it necessary to materially enlarge the REVIEW. Portraits of representative clergymen and laymen will be inserted as occasion requires. The REVIEW will be conducted on the basis of a broad Christian scholarship, and yet will stoutly maintain and defend the sacredness and solidity of the foundations of our holy religion as taught and expounded by the Methodist Episcopal Church.

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METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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METHODIST REVIEW.

MAY, 1891.

ART. I.—THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.*

IN order to understand thoroughly any one of Paul's epistles an explorer of Scripture must study the circumstances under which the letter was written, the special reasons which evoked it, and the peculiar relations of the apostle himself, at the time, to the Church addressed. The "local color" thus secured is not only an essential help in the interpretation of the production, but, in some instances at least, is a part of the message and meaning of the letter itself, so intimately is it blended with the epistle and its varied applications. The importance of a proper setting for a jewel and frame-work of a picture all lovers of art appreciate. Now, these local circumstances, considered in relation to the epistles of St. Paul, afford the background, the frame-work, the setting, of his writings, and must be pondered if one would understand the documents themselves. Hence, in endeavoring to make certain the import of the Epistle to the Philippians, it will be needful to ascertain how there came to be a Church at Philippi, what Paul's relations to it were, and what special circumstances called forth this epistle—one of the most remarkable from the apostle's pen. A fit introduction to its study, therefore, will be a brief sketch of the circumstances attending his visit to that city.

* We call attention to Dr. Young's article because it shows that an epistle clearly Pauline in structure and spirit has not escaped criticism. It is also suggestive of an exhaustive plan for the study of the epistle.—EDITOR.

I. Paul at Philippi.

Most of the facts in the case are found in the sixteenth chapter of Acts, which records a portion of Paul's second missionary tour. He, with Silas and Timothy, had traversed Asia Minor; had tarried at Troas some days, where they were joined by Luke, and had been summoned across the northern arm of the Ægean Sea by a vision and a cry, "Come over into Macedonia, and help us." Responding to this call, the missionary party arrived at Philippi, in Macedonia, about the year 52 A. D. Their arrival at this point opened a new epoch in the history of the Christian religion. Hitherto the Gospel had been brought into contact only with Oriental races; and now for the first time the messengers of Christ were to speak to Europeans; they were to make converts among the people from which we claim descent; they were to be tried and tested in conflict with the philosophy, art, laws, and civilization of Greece and Rome. Hence the visit of Paul to Philippi marked a distinct and critical era in the evangelization of the Roman empire and of the world.

The first convert at Philippi was a woman, Lydia, of Thyatira, "whose heart the Lord opened" to receive the word proclaimed by Paul, and whose fidelity in hours of danger and persecution, and whose generous hospitality to the whole missionary party, seem to have sounded the key-note of kindness for the Church at Philippi ever afterward.

The further incidents of Paul's stay at Philippi are all familiar to the student of the word. Luke stayed at Philippi for some weeks or months after the departure of Paul and Silas, training and comforting the Church that had been organized there, which was made up at first of Lydia and her household, the converted slave-girl, the jailer and his family.

II. The Philippian Church.

The record of this body of converts, so far as it appears in the New Testament, ought to be at least glanced at in order to appreciate Paul's letter to them. From various passages in his writings we ascertain that they were greatly persecuted, that they passed for years "through a great trial of affliction," that they endured deep poverty, and that their graces, especially that of generous giving, were perfected amid these trials. Their considerate care of the apostle himself, on several occasions of

need, is acknowledged by him again and again. In the epistle under treatment (iv, 16) he says: "Even in Thessalonica ye sent once and again unto my need." In 2 Cor. xi, 9 (Rev. Ver.), he writes: "When I was with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want." It was the habit, it seems, of these Philippians to keep track of the apostle in his journeys, to find out his condition of need, and to supply his wants as no other Church undertook to do. At least two visits were made in after years to Philippi by Paul, intimations of which may be found in Acts xx, 1–6.

III. Genuineness and Authenticity of the Epistle.

What proofs have we that this is one of the productions of St. Paul? Upon what rational ground is the belief built that this letter is a genuine, authentic, and integral work of the great apostle? What modern attacks have been made upon it, and what effect has been wrought by them?

These questions deserve investigation and adequate response. Ancient testimonies afford ample groundwork for our studies, indicating that the epistle was recognized and received without question in apostolic times and afterward as one of Paul's own writings.

Polycarp, a disciple of St. John, also wrote an epistle to the Philippians, about 107 A. D., in which he says:

> For neither I, nor any other such one, can come up to the wisdom of the blessed and glorified Paul. He, when among you, accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you he wrote you a letter, etc.

In this production Polycarp also addresses the Philippians as disciples, "in the midst of whom the blessed Paul labored, and who are commended in the beginning of his epistle." *

Irenæus (A. D. 120–202), who in his youth knew Polycarp, quotes Phil. iv, 18, in his work, *Against Heresies*, Book iv, chap. xviii, with the prelude, "As Paul also says to the Philippians," etc.†

Clemens Alexandrinus (A. D. 160–220), in his *Pædagogus*, Book i, chap. vi, and in his *Stromata*, Book iv, chap. iii, cites

* *The Ante-Nicene Fathers*, Am. reprint, vol. i, pp. 33–35. † *Ibid.*, p. 485.

Phil. iii, 12–14, 20, while other quotations are scattered through the same production.*

Tertullian (A. D. 160–240), in the twentieth chapter of his *Adversus Marcionem*, and in other chapters, quotes from Philippians many times. In his *De Præscriptione Hæreticorum* he notes Philippi as one of the places where the "authentic writings" of Paul are read. In his *De Resurrectione Carnis*, chap. xxiii, he says: "The apostle Paul writes to the Philippians, 'If by any means I might attain unto the resurrection of the dead.'"

It is also clear that Marcion himself acknowledged the genuineness of this epistle.†

Were further testimony needed, then Cyprian, Eusebius, and the various lists of canonical books in use in the early Church might be summoned to testify that this epistle was recognized in apostolic days, and in the century immediately following, as an unquestioned and unmutilated production of St. Paul.

It is hard to imagine what stronger, completer, more valid ancient testimony could be required in behalf of an historical document than that which is given in support of this epistle, beginning with the witness of a man who in his own letter to the Church at Philippi, written less than a half-century after Paul's was sent from Rome, could appeal to disciples yet living, who in turn may have been in their childhood or youth acquainted with the apostle himself—testimony that has been buttressed in each succeeding age so strongly and convincingly that not a single voice was heard to question the authority or authenticity of the production until about the middle of the current century. Then an attack was begun upon this and other epistles of Paul which must be noticed; although, so far as this letter, at least, is concerned, the assault upon its validity and Pauline authorship has only served to make more clear and invincible its integrity and canonicity. Meyer, one of the greatest of the German biblical scholars of our age, says of the attacks in question, "They are now hardly worth the trouble of refutation," and Alford speaks of them as illustrations of the "insanity of hypercriticism."

Olshausen, who died in 1839, wrote in the fullness of his critical knowledge the declaration that the genuineness of the Epistle to the Philippians had "never been called in question."

* *The Ante-Nicene Fathers*, vol. ii, pp. 222, 411. † *Ibid.*, vol. iii, pp. 260, 472, 562.

Six years after the death of this great German commentator there appeared a book,* written by F. C. Baur, the founder of the modern Tübingen school of theology, in which this epistle, among other New Testament writings, was challenged. Baur's accusations are chiefly threefold: that the epistle is tinctured with Gnostic words and doctrines belonging to an age later than Paul's; that no clear, sharp Pauline traits are to be discerned in the book; and that some anachronisms are found in it; while, incidentally, it is alleged that monotony, poverty of thought, and the lack of any definite purpose in the production forbid its classification with Paul's writings. What of these charges?

As to the last-named incidental allegations any Bible student can decide for himself; the special Pauline characteristics which are apparent in the epistle are noted later in this essay; and the so-called historical difficulties (the chief of which is the notion of Baur that the Clement to whom Paul alludes as a fellow-worker in the Church at Philippi, iv, 3, must have been Clement of Rome, who is but an *alias* for a certain Flavius Clemens, who was slain by his relative the Emperor Domitian near the close of the first century, and whom the apostle could, therefore, not have known—a series of utterly unhistorical suppositions which had no existence except in Baur's imagination) have been traversed by the best scholars of Christendom, a good summary of the result being given by Dr. Carl Braune in his introduction to this book in Lange's Commentary:

> As to these objections, also, an unbiased exegesis removes every difficulty. Such objections to the genuineness of the letter become in reality vouchers for it. If there are no others against Paul's authorship we need not be concerned.

The fullest treatment, perhaps, given to Baur's objections accessible in English is in Olshausen's Commentary, written in part by him and in part by his collaborator, Wiesinger, who sums up his judgment of the position of the Tübingen critics in the words, "Untenable and utterly worthless!" The so-called Gnosticism which Baur claims to have found in the epistle is principally based on the passage ii, 5–11, including especially the use therein of the term *ἁρπαγμὸν*. The attacks which he made, and which were followed up by Schwegler and others, have been fairly and thoroughly considered by Lünemann,

* *Paulus der Apostel Jesu Christi.*

Brückner, Hilgenfeld, and others in Germany; but there is no room here, and no need at any rate, for even a summary of the discussion, since the whole case is already a dead issue. The assailants of this epistle did not even convince a majority of the rationalistic critics themselves that the position which had been taken could be held. The *Encyclopædia Britannica*, which never fails to bring out any apparent advantage which ultra-rationalistic criticism may seem to have gained, says in its article on Philippians:

> It is generally admitted, even by critics who reject the Epistles to the Ephesians and Colossians, that the attack upon this epistle has failed.

Renan, who classifies the Epistles to Timothy and Titus as false, and the epistle to the Ephesians as doubtful, and who finds grave objections to Colossians and Philemon, has weighed all the charges against Philippians, and has announced his critical conclusion in the following language:

> The difficulties which certain ones of modern times have raised against them (that is, against the letters to the Thessalonians and the Epistle to the Philippians) consist in those slight suspicions which it is the duty of criticism to express freely, but not to dwell upon when more cogent reasons oppose it. Now, these three epistles possess a character of authenticity which overcomes every other consideration.*

Whatever, then, the modern Tübingen school of criticism, with the illustrious Baur at its head, may have accomplished, it has not disturbed for a moment the solidity of the Epistle to the Philippians. Indeed, the whole assault made within the last half-century against the New Testament books has resulted in making emphatic this pivotal truth, namely, that there are at least certain portions of the New Testament which are undisputed and henceforth unassailable—such as the epistles of Paul to the Galatians, Romans, Corinthians, Thessalonians, and Philippians. All the resources of destructive criticism have been brought to bear upon these epistles with this result: they are acknowledged on every side, by all shades of belief and of unbelief, by all schools both of orthodox and heterodox thought, to be the genuine, unmarred, authentic productions of Paul. Whatever further conflict may be necessary over the canonical

* Renan, *Saint Paul*, p. 11.

books of Scripture, let us get a clear view of the inestimable advantage which, as Christians, we have gained in this aspect and result of the battle.

IV. Time and Place of the Epistle.

Dean Alford tersely and wisely says in this regard:

> No epistle receives more light from the appreciation of the time when, and the place where, it was written.

On these points there is no reasonable doubt. The universal belief of the early Church fits aptly in with all the references and allusions of the epistle itself, tending to the conclusion that the epistle was written from Rome near the close of Paul's first imprisonment there, possibly in the year A. D. 63. The apostle had been almost five years a prisoner, part of the time in the dungeons of Cesarea, part of the time subjected to the dangers, privations, and sufferings of the voyage to Rome, where for nearly two years he had been "an embassador in chains." He had come hither to make in person his appeal to Cæsar. Long delay occurred in the hearing of his case; meanwhile his converts in Philippi heard that he was in Rome, sick, in need, and a prisoner. It was a journey of a thousand miles by one route, and over seven hundred overland by the shortest way, from Philippi to Rome; it would take a month to make the journey thither. The converts were poor, persecuted, and in great affliction themselves; but all this was forgotten when these Macedonian disciples recalled Paul's situation of need, peril, and distress. They said: The man to whom we owe our very lives; who first brought to us the Gospel; who has for ten years been our counselor and friend; our beloved apostle, a spiritual father, is a prisoner in the hands of his enemies, in a Roman dungeon. We must send a messenger to seek after and succor him. And with this purpose in view they chose one of their number, Epaphroditus, and sent him to Rome laden with assurances of their love, and well furnished with money and other needful gifts for the apostle. This man, whom Paul styles in the epistle (ii, 25) his brother, fellow-worker, and fellow-soldier, arrived in due time in Rome, found Paul, and gave him the offerings sent by the Church at Philippi. What a meeting that must have been! Paul, sick, haggard, ragged, and weak from long imprisonment and multiplied cares and

burdens; and Epaphroditus, the messenger of the Philippian converts, the man who had journeyed a thousand miles with a larger outlay of time and hardship than a journey, say, from Denver to India would involve to-day, in order to bring to the prisoner the necessaries of life and to encourage him with the news that his converts in Macedonia had not ceased to cherish him as their best friend, next to the Lord Jesus!

Epaphroditus stayed with Paul in Rome for some months, caring for the apostle with a brother's solicitude, and employed also in looking after the work of Christ in the city. He ministered to the apostle and possibly to other prisoners; he cared for the endangered flock of disciples in Rome; he went out on errands of mercy, and wrought with such a sense of responsibility, so assiduously, and with such exposure of himself, that his labors induced an attack of Roman fever, which brought him down to the door of death. Paul testifies in this respect:

> For the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

When Epaphroditus recovered he started back to Philippi, hastened by Paul and by the news that the Church there had heard of the illness of its messenger and was in great distress about both of them. Epaphroditus bore with him a most precious treasure, a gift from the apostle himself, "The Epistle of Paul the Apostle to the Philippians."

Under these circumstances, then, the letter was written by Paul in response to the expression of love and liberality made by his Macedonian converts. It is a letter of gratitude, of personal counsel, of rejoicing love, sent to acknowledge the kindness and aid furnished by the Philippian Church to the apostle in prison. With these facts before us we are ready now to look at the epistle itself, analyze its structure, and draw out some of its chief suggestions.

V. Analysis of the Epistle to the Philippians.

It is clear to every student of St. Paul's writings that the Epistle to the Philippians is not, like the letters to the Romans, the Galatians, the Hebrews, ribbed with a bony frame-work of argumentation. These are susceptible of logical analysis; they are polemic in aim and method; they may be instanced as

specimens of the loftiest effort of the human reason.* A systematic argument runs, with cumulative force, through each of them. Here, however, we have simply a love-letter, an epistle of friendship, acknowledging aid received, giving information as to the writer's personal situation and outlook, and urging affectionate warnings, counsels, and exhortations upon his converts at Philippi. In studying it the suggestion of Lewin may be borne in mind: "The epistle is woven from beginning to end without seam, and must be read as a whole." Yet, although the production may not possess the logical structure which characterizes some of the other epistles, it may be clearly summarized and outlined. The contents of the epistle, as given in the Revised Version, may be arranged as follows:

(I.) Salutation, with thanksgiving and prayer for the Philippians (chapter i, 1–11):

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

(II.) Paul's situation at Rome, where his very trials have helped forward the Gospel (chapter i, 12–26):

Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole pretorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are

* Lewin says: "Such is the depth of Paul's mind that the epistle last read almost invariably appears the sublimest composition."—*Life of Paul*, ii, 302.

more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good-will: the one *do it* of love, knowing that I am set for the defense of the gospel: but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh—*if* this is the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again.

(III.) Paul exhorts the Philippians to be united, constant, and humble, enforcing his exhortation by the example of the humiliation and exaltation of the Lord Jesus (chapters i, 27–ii, 18):

Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: having the same conflict which ye saw in me, and now hear to be in me.

If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfill ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of

things in heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain. Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me.

(IV.) Paul announces his purpose to send Timothy, shortly, to visit Philippi, and also at once to send Epaphroditus back (chapter ii, 19–30):

But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel. Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I myself also shall come shortly. But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need; since he longed after you all, and was sore troubled, because ye had heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all joy; and hold such in honor: because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

(V.) Paul warns the Church against Judaizers and other enemies of the cross of Christ, and bids his disciples emulate his own example of devotion and adopt his methods of growth (chapters iii, 1–iv, 1):

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. Beware of the dogs, beware of the evil-workers, beware of the concision: for we are the circumcision, who worship by the Spirit

of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have already attained, by that same *rule* let us walk.

Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind earthly things. For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

(VI.) Exhortations to unity, joy, and prayerfulness (chapter iv, 2–9):

I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yoke-fellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In

nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

(VII.) Thanks for the aid furnished by the Philippians (chapter iv, 10–20):

But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well, that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall fulfill every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father *be* the glory for ever and ever. Amen.

(VIII.) Closing salutations and benediction (chapter iv, 21–23):

Salute every saint in Christ Jesus. The brethren which are with me salute you. All the saints salute you, especially they that are of Cæsar's household.

The grace of the Lord Jesus Christ be with your spirit.

VI. Leading Suggestions of the Epistle.

We have briefly outlined the special circumstances which prompted this production of the great apostle; examined the proofs of its genuineness; and arranged and glanced at its contents. It remains now simply to collate some of its leading lessons.

(I.) Foremost among the impressions made, even by a casual study of the epistle, is a sense of the exuberant joyfulness of the apostle amid his dangers, privations, and distresses. Nearly twenty times does the word χαίρω, or some other term of kindred significance, occur in this epistle, which, written in a dungeon, amidst sickness, danger and poverty, fairly overflows with sunshine and irradiates the Christian world to-day with perennial hope and gladness.

Testimonies accumulate from various directions as to this uniform impression made upon students of the book. Dr. Carl Braune, in his introduction to this book in Lange's Commentary, says:

> The ground-tone of this epistle is found in the antithesis of joy and sorrow which runs through every part of it. . . . The feeling of joy animates the apostle in his darkest hours, and that joy is the mark which he has always in view.

Of like tenor is Olshausen's suggestion:

> There is one thing especially which may be regarded as the key-note of the epistle, which is ever and anon struck, and pervades the whole; the feeling of joy with which the heart of the apostle was filled, and to which he sought also to raise his beloved Philippians.

Bengel, in a similar strain, thus indicates with accustomed terseness his judgment: "*Summa epistolæ . . . gaudeo, gaudete.*" Coffin, in the *Pulpit Commentary*, notes:

> It is not without significance that the Epistle to the Philippians is emphatically the epistle of Christian joy.

Across the ages, from the prison at Rome, we hear Paul, in much affliction, in chains, laden with infirmities, his heart weighted down with the care of all the churches, uttering his shout of triumph, "Rejoice: and again I say, Rejoice." This is the motto, the substance, the essence, of the whole epistle.

(II.) Following up this line of thought, it is clear that we have in the letter to the Philippians an unusually full and impressive revelation of St. Paul's personal character, notwithstanding Baur's objection, already alluded to, that there is nothing characteristically Pauline in the production. It was true of Paul in an extraordinary degree that he made himself known by his letters—that his most striking personal traits were brought to view in his correspondence. But this rule has its

highest exemplification in this epistle. Paul's tenderness of heart, his sympathy for his friends, his gentleness and affection —how these qualities appear in the whole production, especially in such phrases as these:

My brethren beloved and longed for, my joy and crown. . . . I thank my God upon all my remembrance of you. . . . I have you in my heart. . . . I long after you all in the tender mercies of Jesus Christ.

Surely it was out of the fullness of his heart that the apostle wrote these words of yearning devotion.

Paul's faith in God's superintending providence has ample expression in this testimony:

The things that happened unto me have fallen out rather unto the progress of the gospel. . . . In nothing shall I be put to shame, but with all boldness, as always, so now also, Christ shall be magnified in my body, whether by life or by death. . . . I have learned, in whatsoever state I am, therein to be content.

In view of the vicissitudes of the apostle's career, the sufferings he endured, the sorrows he bore, the persecutions he underwent, his years of imprisonment, his life-long martyrdom, his thorn in the flesh—what mighty faith, what serene confidence in "the God of all comfort" these declarations embody! When we add to them his other word, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord," we have a crowning expression of his devotion and loyalty to the Redeemer, the absorption of his purposes, affections, and life into the service and life of his Saviour, so that he could say, with absolute truthfulness, "For to me to live is Christ."

Re-enforced by such a life of devotion, with what manifold force did the exhortation come, "Let your manner of life be worthy of the gospel of Christ!"

(III.) Although this epistle is not polemical or dogmatic in its aim and scope, yet we have in it summed up an imposing array of the cardinal doctrines of the Gospel. The pre-existence of the Son of God; his equality with the Father; his humiliation and condescension even unto the death of the cross; his resurrection and exaltation; his final triumph over all his foes; salvation, not by works of righteousness or by legal ceremonies, but by faith in Christ; the new life of joy, prayer, peace, contentment; the estate of the blessed dead a condition not of

sleep, or unconsciousness, or purgatorial discipline, but one of communion at once with Christ; the assurance of immortality—these are some of the truths which abound in the epistle, not amplified, elaborated, argued, as in other letters, but abundantly indicated in brief, suggestive, germinant form, as the fundamental elements of the Christian creed.

(IV.) Finally, we have in this epistle an encouraging demonstration of the uttermost power of the Gospel as exhibited in its triumphs achieved during the prison ministry of the apostle.

To human view his imprisonment, in the very midst of his triumphant missionary work, threatened to be a deplorable and immedicable calamity for the early Church. Paul was its head and front, and founder among the Gentiles. He was the one living embodiment of the truth that the Gospel was intended for all nations. By a complication of events he was confined to prison for five years, at the very climax of his career, at a time when he seemed to be needed at every point in that ancient world. This blow looked like an irreversible misfortune. But see what was wrought and brought out of this disastrous situation by the overruling providence of God! The prison letters which he wrote—Ephesians, Colossians, Philippians, Philemon, Second Timothy, and perhaps Hebrews—what a chasm would have been left in New Testament literature if by any other order of events these epistles had never been written! Paul's faith, wisdom, courage, and joy, focused in and shining out from these letters, have made his prison cell at Rome, whence they were emitted, a brilliant luminary, a sun of unfading splendor, whose rays will yet illume the whole world.

A further illustration of the victories achieved during the prison ministry of the apostle remains to be noted. As a prisoner he was brought in contact, successively, with many soldiers of the pretorian guard, and with slaves and other representatives of the household of Nero, to whom he uttered his testimonies for Christ. Several times a day the soldier to whom he was chained was relieved by another, until, in the course of months, by the change of guards alone, hundreds of rude, hardened, cruel soldiers of the Roman army had come into personal contact with the apostle, heard his story, been melted by his appeals, and, many of them, at least, converted

to Christ by the Gospel preached to them in private by Paul in prison, so that he was able to write to Philippi: "My bonds have become manifest in Christ throughout the whole pretorian guard, and to all the rest; . . . and most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear."

And, to finish the picture, Paul was able to say, in the very last words of his epistle: "All the saints salute you, especially they that are of Cæsar's household." Here we have a consummate exhibition of the power of the cross to convert, and to keep converted, souls exposed to the worst of temptations and the most dangerous of environments. In the palace of "bloody Nero," the most infamous of the Cæsars—among his officers, courtiers, soldiers, and slaves—in an atmosphere of corruption, in a place tainted with the worst vices and reeking with the most dreadful crimes, were to be found men and women whom Paul reckoned to be "saints." They had been born and reared in paganism; they lived in a city which was the seething vortex of the world's volcanic wickedness; they were threatened, allured, imperiled, on every side, yet they had faith, purity, courage, and steadfastness sufficient to make them examples of sainthood to all the earth!

Surely, the ministry of Paul, the apostle to the Gentiles, fraught with glorious achievements though it was, evinced at no other stage, and in no other city, so rich and striking a manifestation of the grace of God revealed through him as it did in this instance, when, confined in a dungeon, calling himself "Paul the aged," looking forward to martyrdom, living amid spies, and pursued by foes, afflicted with incessant privation and pain, he was able, by means of his testimony, his example, and his prayers, to secure for his Master, and hold up in his letter to the Philippians, this crowning achievement of the Gospel—saints in the household of Cæsar!

Jesse Bowman Young

Art. II.—MAJOR-GENERAL CLINTON B. FISK.*

So much has been written upon the life and philanthropic labors of Major-General Clinton B. Fisk that there is little reasonable hope that any thing new can be brought forth. All that is proposed in this paper is to place upon record in the *Review* a brief sketch of a most active and useful life as a fitting tribute to the memory of one who was as widely known, highly honored, and tenderly loved as any layman who has ever been connected with the Methodist Episcopal Church in the United States.

The ancestors of General Fisk came from County Lincoln, on the eastern coast of England—a region from which New England drew many brave, conscientious, and liberty-loving people. In this country the family was at an early day divided into two parts, the Connecticut and the Massachusetts Fisks. Several members of the Fisk family distinguished themselves in military and ecclesiastical activities and won honorable positions in these callings. John Fisk was a major-general in the Revolutionary War, while Wilbur Fisk became the distinguished president of the Wesleyan University at Middletown, Conn., and an eloquent preacher of the Gospel of Christ.

Clinton B. Fisk was born at Clapp's Corners, Livingston County, N. Y., December 8, 1828. He was the son of Benjamin and Lydia Fisk, who emigrated from New England to western New York in 1822. Though not specially cultured, his parents were intelligent and highly respected by all who knew them. Not finding the prospects sufficiently encouraging, in view of the growing family, and believing that better opportunities could be found in the farther West, Benjamin Fisk sought a home in the new and wild Territory of Michigan in 1830, and settled in Lenawee County.

The point chosen for the home of the family, now consisting of parents and five hearty, growing boys, was Clinton, a village that had been founded but two years when the Fisk family became residents in it, named in honor of Governor De Witt Clinton, of New York, in whose honor the subject of this

* The writer recognizes his obligation to Professor A. A. Hopkins, the biographer of General Fisk, for valuable information in the preparation of this sketch.

sketch was named, and boasted two hotels, a blacksmith-shop, and little else except stumps, from which the trees had been taken for the erection, in part, of the few buildings it contained. Mr. Fisk soon bought the blacksmith-shop and built against it a log annex, which served as a family residence. In a short time he was able to erect a small frame house near his shop, and so to add to the comfort of his household.

When this change had been accomplished and the family had in view the prospect of a fair degree of prosperity, the strong man, the head of the household, was smitten with typhus fever, which, after a partial convalescence, was followed by a relapse which terminated speedily in death. Lydia Fisk was thus suddenly left in widowhood with six children (one having been added to the number after the family arrived in Michigan) to face what must have seemed to her an uncertain and unpromising future. One after another the four older boys were put out to farmers and mechanics, until none remained with the mother except Clinton, the subject of this sketch, and the youngest, a mere babe. The mother intended that Clinton should remain with her, but when he was nine years old a neighbor, Deacon Wright, desired to have him to work on his farm. Young Clinton heard the frequent conversations that were held between his mother and the deacon, and urged the acceptance of the terms proposed, which were finally agreed upon as follows: He was to live with and work for Deacon Wright until he was twenty-one years of age. He was to have three months' "schooling" each year for at least four years, and when of age he was to receive two hundred dollars in cash, two suits of clothes, a horse, saddle, and bridle. The boy agreed to the arrangement, saying to his mother, "O, my! such a chance as that! I will go, mother, I will go!"

Two years passed on the farm of Deacon Wright, and the boy became somewhat restless. He thirsted for an education. But three months schooling a year until he should "become of age" did not promise much in that direction. At this time his baby brother fell sick and died, and the mother was left alone. After frequent interviews between the deacon and the mother terms of release were agreed upon, and Clinton returned to his mother's home, to her great joy.

In 1841 Mrs. Fisk was united in marriage with a Mr. William

Smith, a wealthy farmer, who soon became strongly attached to his stepson, and who was anxious to promote his ambition for the securement of a thorough education. In 1845, on Christmas day, Mr. Smith suddenly died, and again the future prospects of the boy, as well as those of his twice widowed mother, were changed.

Thus far I have briefly traced the life of the youthful Fisk, showing the vicissitudes through which he passed, reaching the point where his future career began to take more definite shape. I now turn to a study of those qualities and characteristics which enabled him in after years to fill, with such marked ability and success, the various responsible positions he was called to occupy.

Physical Organization.

General Fisk came of New England parentage. His father was a mechanic of temperate habits, and his mother was of Welsh blood, and possessed a vigorous constitution. Young Clinton grew up in the country, and his muscular powers were developed and toughened by farm labor. He was well proportioned, and his military experience and drill gave him in later life a dignified and noble bearing. He was capable of prolonged physical exertion, and might have lived to fourscore years had he not allowed himself to be overtaxed during the later period of his life. Presuming upon his physical resources and yielding to the demands for the varied forms of labor he could so successfully perform, he probably cut short his earthly career when he was at the acme of his usefulness.

Intellectual Endowment and Equipment.

General Fisk was remarkably endowed intellectually, and from his early boyhood he thirsted for knowledge. Books were scarce, and money with which to purchase them still more so, and therefore no opportunity was allowed to go unimproved for securing such literature as came within his means. He happened one day to see a neighbor using the leaves of a copy of Shakespeare for shaving-paper, and he determined at once to secure it, although several of the plays had already been destroyed. The fragment that remained was purchased and paid for by hoeing corn two days.

Having caught a young coon, he trained it to perform many cunning tricks, and then walked twelve miles to Jackson, the capital of the State, and sold it to a showman, and used the money in the purchase of a Latin grammar. Studying Latin without an instructor was no easy task, but he performed it, making such advancement as to place him in the front rank in his class in Albion Seminary, where he went to prepare for college in 1843.

It was at Albion that young Fisk first met Miss Jeannette A. Crippen, who became his wife on February 20, 1850, and who proved to be a helpmeet indeed, and to whom her husband always credited in very large measure every success he achieved. Intelligent, courageous, and affectionate, she was well fitted to be the wife of a man who was to become so conspicuous for his labors as citizen, patriot, philanthropist, and Christian.

The ambition so ardently cherished to attain a thorough collegiate training was never gratified. Just at the time when he was ready to enter the University of Michigan he found, to his great disappointment and sorrow, that the progress he had already made had been at the cost of injured eyesight, which threatened partial, if not total, blindness. Study at night upon the hearth, exposed to the glare and intense heat of the old-fashioned fire-place, produced an affection of the eyes which forbade further prosecution of study.

Though not permitted to pursue his studies in the University of Michigan, he continued them, if in a less methodical and thorough way, on even a broader scale in the university of the active world. Few men read so widely and so thoroughly as did he, and what he read he used to the very best advantage.

It may be said of General Fisk that he possessed a trained, versatile mind, which enabled him to adjust himself to almost any line of mental activity. Had he been so disposed he could have done himself credit in any of the learned professions. Had he chosen the legal profession, he would have made an able lawyer or a just judge. Had he devoted himself to statecraft, he would have made a statesman of commanding influence, and would have honored the Senate of the United States or the executive mansion. Had he chosen the ministry, he would have attracted the multitude to hear the Gospel from his lips, for as a public speaker he had few superiors. There was a

charm in his voice, a magnetism in his presence, a grace in his manner, and a power in his argument that carried his audience almost irresistibly to adopt the conclusions he reached.

Business Activity and Integrity.

Debarred from pursuing his studies, General Fisk at once turned his attention to business affairs, and in 1848 he went to Coldwater, Mich., where he became identified in business with the firm of Crippen & Kellogg, and where for several years he had a remarkably successful business career. The financial panic of 1857 found the firm of Crippen & Fisk with a large number of debtors who were unable to pay, and with large investments in property which could not be converted into cash. The firm faced the storm with great courage, but they were not able to resist its power. They were advised to assign, but refused. For a brief time they suspended payment, but the faith the creditors had in the business ability and integrity of the firm saved them from being forced into court, and enabled them to save their assets from sacrifice. The main burden of management of the business at this juncture fell upon General Fisk, and with such consummate skill did he perform his task that every dollar of obligation was discharged, principal and interest, and a small amount saved as a foundation for future operations.

In 1858 General Fisk became the western financial agent of the Ætna Insurance Company, with head-quarters at St. Louis, Mo. He succeeded in greatly extending the company's business, and remained their representative until the great civil war broke out in 1861, when he became identified with the Missouri Home Guard.

Returning to St. Louis soon after the close of the war, General Fisk became identified with railroad management, succeeding admirably, and in which he remained until 1877, meantime having changed his place of residence to New York city.

In New York he became identified with various business enterprises, in which he continued without intermission except during the summer of 1877, when shattered nerves sent him across the Atlantic for rest and recuperation. The business career of General Fisk was characterized by industry, wisdom, and fidelity, and he won for himself the enviable distinction of

an honest man. He was generous in the use of his money, giving liberally as he passed along, and, dying, left a competency for his family after giving to Fisk University, at Nashville, Tenn., an institution for the education of colored youth, the sum of $25,000.

The Patriotic Soldier.

When the great civil war came on in 1861 General Fisk was a resident of St. Louis, Mo. For many months before Fort Sumter was fired upon, unionists and disunionists were secretly practicing military drill in that city, getting ready for the struggle that both saw rapidly approaching. When the shock of war came the Missouri Home Guard, a well-drilled body of men, were ready for loyal service. On the roll of Company C, Third Regiment, as a private, stood the name of Clinton B. Fisk. Upon the special request of President Lincoln he raised a regiment in 1862, of which he was commissioned colonel. In September of the same year, having recruited a brigade, he was commissioned brigadier-general by Secretary Stanton, and in December following was ordered to Helena, Ark., after which he rendered important service under General Grant, in what was known as the Yazoo expedition.

The space allotted for this paper forbids a detailed account of General Fisk's military career; it is sufficient to say that he rose rapidly in the estimation of the great military leaders of the Union army, and was often charged with delicate and difficult duties, all of which he discharged with fidelity and eminent success. February 27, 1865, he was appointed major-general of the Missouri militia by Governor Fletcher, and May 13, in the same year, brevet-major-general of United States volunteers by President Johnson, "for faithful and meritorious service during the war." Having offered his resignation at the close of the war, acceptance of which was declined by the war department, he was assigned to duty as assistant commissioner of the Bureau of Refugees, Freedmen, and Abandoned Lands, for the States of Kentucky and Tennessee, in which position he rendered most important service until he was mustered out in 1866.

During his army career there was not a cloud upon his record, nor was there any respite from duty. In the camp, on

the march, and in the battle he bore himself with the same Christian dignity and fidelity that characterized him in private life, and he won and held the confidence of all who knew him.

A Genuine Philanthropist.

The philanthropic spirit was a marked feature of General Fisk's character. This spirit manifested itself in his boyhood, and found large expression in his later years. His hatred for human bondage found expression in his espousal of the antislavery cause in 1840, when he was but twelve years old. In the heated campaign of the year named he was for James G. Burney, the abolition candidate for the presidency. Having no flag or banner to represent his party, he made one of plain muslin cloth, and inscribed upon it with axle-grease the names of Burney and Lemoyne, and, hoisting it to the breeze upon his mother's broom-handle, from which he sawed the brush, he bravely bore it in a Democratic procession, and gallantly defended it against the attack of other boys who attempted its capture. At the great mass-meeting the boy seated himself immediately in front of the platform, holding aloft his banner. From the platform some one called out, "See here, boy, go away with your dirty rag;" whereupon the Burney boy replied, "This dirty rag will one day swallow up all other political banners;" and he lived to see his prophecy written in history.

His stepfather was an abolitionist, and his house was a station on the underground railway. Upon this line the boy Clinton became a conductor. Many a time he conducted his train by night to the Detroit River, laden with dusky runaways seeking protection under the Union Jack, which at that time the Stars and Stripes did not afford them. Returning from one of these night trips in the gray dawn of the morning, he was met by a neighbor who believed slavery to be a divine institution, and, possibly suspecting the occasion for the early morning travel, said to him, "Young man, I know where you are going." "Where?" said the boy, stopping his team. "You are going to hell," said the neighbor. The boy promptly replied, "No, sir, you are mistaken; I am going home to breakfast."

All through his life up to the breaking out of the war General Fisk was opposed to slavery, and when the great struggle came on he heartily favored emancipation. The war over,

although he was anxious to return to private life, the national authorities insisted upon retaining his valuable services as one of the agents of the Freedmen's Bureau. It was President Lincoln's wish that he should become the bureau's official head, with head-quarters at Washington, with the rank of colonel in the regular army, but to this the General would not consent. He did, however, accept temporarily a place as one of General Howard's assistants, and Kentucky and Tennessee were assigned him as the special sphere of his operations. In this field he soon won the confidence of both whites and blacks, and succeeded in settling the difficult questions submitted to him in a way that met the approval of all concerned. The confidence of the freedmen was voiced by an old ex-slave, who said, when the General was about to address a large audience:

O, bress God, Gineral Fisk has come! That's him! We'll hear de truf now. He'll tell us what to do.

Many amusing incidents occurred during his period of service with the bureau. The colored people took him thoroughly into their confidence, and he heard many things that outsiders were not permitted to hear. Sometimes these confidential talks took on a religious phase, as in the following instance, when, at the close of an address, an old colored Baptist minister clasped the General's hands, saying:

Gin'l, you is a Baptist; I knows you is a Baptist, for no man can talk like dat *'cept he be washed all over in the Jerdan.* De Methodists, gin'l, are a low set; *you* know they are. They come from Wesley, and he was an outcast; and you may look de Bible clar through and not find Wesley *once* in it, but you find Baptist —John de Baptist—and all the Baptists came from him. Yes, gin'l, *dese Methodists are a low set.*

During this period of service General Fisk turned author, and compiled a manual entitled *Rules for the Government of Freedmen's Courts.* Another volume, and perhaps the first one ever written exclusively for colored people, was thus dedicated:

To the Freedmen of the United States, now happily released from the House of Bondage, and fairly set forward in the path of progress, these plain counsels are respectfully and affectionately dedicated by one who has marched with them through the Red Sea of strife, sympathized with them in all their sufferings, labored incessantly for their well-being, rejoiced in their prosperity,

and who believes that, guided by the Pillar of Cloud by day and of Fire by night, they will reach the Promised Land.

In this book much wholesome advice was given to all classes. In the chapter on Freedmen he said:

Every man is born into the world with the right to his own life, to personal liberty, and to inherit, earn, own, and hold property. These rights are given to him by the great God; not because he is a white man, a red man, or a black man, but because he is A MAN.

Writing about the necessity of respecting the prejudices of white folks, he said:

White people have held strong prejudices, and you should avoid every thing you can which will inflame those prejudices. You know how easy it is to hurt a sore toe. Prejudices are like tender toes. Do not step on them when it is possible to avoid it.

To young women he addressed these noble words:

There is no being on earth for whom I have a higher regard than a true woman; and if there is one thing I desire above another it is that the freed women of this country, so long degraded and made merchandise of, may arise to the dignity and glory of true womanhood.

Largely through his influence a school was started in Nashville, Tenn., January 9, 1866, by the American Missionary Society, and in his honor named "Fisk School for Freedmen," from which was evolved Fisk University, the first permanent building of which was dedicated January 1, 1876, and christened Jubilee Hall, in honor of the Fisk Jubilee Singers, who, by their concerts, furnished the money to pay for its erection. On this interesting occasion General Fisk, president of the board of trustees, delivered the opening address, from which I quote the opening paragraph:

With devout thankfulness to the Giver of all good, with songs of praise on our lips and the spirit of consecration in our hearts, we would this day gather in Jubilee Hall to dedicate it to the good cause of Christian culture. It is a glad day for all; for those who have planned and labored through much discouragement; . . . who have prayed and watched through the darkness and the sunshine for the coming of this hour. It is a day of joy for those in whose behalf this good work has been accomplished. We hail you with a Happy New Year.

General Fisk's success among the colored people commended him to President Grant as the man to be placed at the head of the Bureau of Indian Commissioners. The President said to the General, "I want you at the Indian Commission's head;" and so it was, for when the commission organized he was elected its president, which position he filled with distinguished ability until death removed him.

At the Mohonk Conference, held every autumn at the hospitable home of Commissioner Smiley, General Fisk was the central figure, and over its deliberations he presided from year to year with consummate tact and ability. Although the position he held was unsalaried and very onerous, requiring much time, toil, and care, its duties were cheerfully and faithfully performed.

The same philanthropic spirit that caused General Fisk to devote so much time, energy, and money to the welfare of the Negro and the Indian made him an earnest advocate of temperance and the prohibition of the traffic in strong drink. He saw how the rum curse was murdering multiplied thousands of our people every year, destroying happy homes, impoverishing the nation, filling alms-houses, lunatic asylums, jails, and penitentiaries, and furnishing numerous victims for the gallows; and his soul was stirred by the sorrow, wretchedness, and despair it leaves in its wake. He saw the great political parties and their leaders yielding to the demands of politicians and liquor organizations, as in the years gone by they had yielded to the demands of those who traffieked in human flesh and blood. To break away from his former political associations was a task difficult to perform. Many of the leaders of political thought and action were his warm personal friends, and he was slow to reach the conclusion that he must part company with them.

At length, however, in 1884, he gave up all hope of change of policy upon the part of either of the dominant political parties, and cast his lot with the National Prohibition Party. For this act he was severely criticised and denounced by many of his former political associates. He could have had office, doubtless, had he desired it at the hands of the party with which he was so long identified, but he did not want it. When called upon, however, to stand as a candidate for office in the new

party with which he had allied himself, and when there was not the slightest probability of success, he consented for the sake of the principle that was to be maintained. He acted as he advised a member of the Legislature of New Jersey to act whom he urged to vote for a local option bill. "If I should vote for this bill it would lay me in my political grave," said the member. "Vote for it and die, then," said the General, "and I will write on your tombstone, 'Blessed are the dead who die in the Lord.'"

When nominated for the governorship of New Jersey by the Prohibition Party he accepted, not with the expectation of obtaining office, but with the hope of advancing a great cause. In his address accepting the nomination he said:

I understand that before me is much hard work, and I will, to the best of my ability, do it. There will be no child's play the next five months in New Jersey. Things are going to be hot. All sorts of representations and misrepresentations will be made about us, and we must expect that. All sorts of calumny will be rained upon us by the rum-sellers and their parties; we can stand that.

During the campaign he was bitterly assailed, not only for his political views, but in his personal character; but he vanquished every assailant and came out of it without a stain upon his garments. In the presidential campaign of 1888 he was the standard-bearer of the Prohibition Party. For more than a year his nomination had been a foregone conclusion, and as the event drew very near he said to a close personal friend:

I do not want this nomination; I shrink from it. It can mean for me only toil and sacrifice, calumny and contempt. I have no political ambitions; all I crave is the rest which I so little can command and the chance for private service in this cause as I am able to render it; but I must not shirk a clear duty, and there is no objection in my own mind against accepting the burden and bearing it which I am not ready to waive if that be the call of my Master and my fellow-men. Only we must be very sure, and those nearest me must be well satisfied to have it so.

In his speech of acceptance in the Metropolitan Opera House, New York, June 22, 1888, he set forth his high purpose in these eloquent words:

In response to the command of the listening thousands at Indianapolis who bade me go to the front of this sharp conflict I have now to say, "God helping me, I will carry your flag in this con-

test. I know well what will be the cost to me and those whom I hold as dear as life itself. I also know that God thrones the right at last in kinglier royalty because its coronation is delayed, and that neither earth nor hell can permanently harm those who are followers of that which is good."

In his formal letter of acceptance he breathed the same noble purpose, saying:

I shall bear with glad heart and reverent hands the only party standard on which is inscribed, "For God and Home and Native Land;" the standard of the only party which recognizes God as the source of government and would defend his holy day from desecration; which is the guardian of the home's best interests and the defender of the nation through these, and which, burying the dead past of sectional strife and bitterness, would build a living future on the sure basis of sober manhood and pure womanhood and untainted youth for all our united country.

In all his utterances upon the platform there fell from his lips no unkind words for those from whom he differed. In the closing words of his speech of acceptance he sounded the key-note which controlled all his utterances when he said:

There will be those who will be "exceedingly mad against us," and who will persecute us even to strange cities. Let us exhort our friends every-where to give our enemies a monopoly of personal, scandalous methods of conducting political campaigns. Let us exalt our holy cause, and, trusting in Him in whose hands are the destinies of individuals and nations, go forward with courage, faith, and hope until victory, certain to come, shall be ours.

His biographer, Professor A. A. Hopkins, accurately described the General's manner of speech when he wrote:

No asperities of speech could be charged to him. He was genial as a June day throughout the whole five months, during which he made one hundred and twenty-five speaking engagements and filled them all, traveling five thousand miles to do it. Nothing moved him from the serenity which impressed every one he met. There seemed always about him an atmosphere purer and sweeter than that in which political candidates usually walk; he breathed forth a spirit of lofty patriotism that was uplifting and ennobling.

Though not elected to the presidency, as he neither expected nor desired to be, he did have the privilege of advancing a great cause which will finally carry its representative to the national executive mansion.

The Earnest Christian.

Though mentioned last in this biographical sketch, the religious element was first and predominant in General Fisk's character and life. He was what he was because he was an earnest Christian. When he was ten years old, while living with Deacon Wright, a revival meeting was held in a school-house in the neighborhood by the Rev. Robert Powell, a Baptist missionary. Young Clinton attended and became interested. One night while the preacher was dwelling upon the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," he was deeply moved. After the sermon the hymn that has touched and melted so many hearts,

"Alas! and did my Saviour bleed,"

was sung, and during the singing an awful sense of his own sinfulness rolled across his soul. While the last verse,

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do,"

was being sung he said, as he many times testified in after life, "I adopted the statement and the pledge as mine and was born into the kingdom." Soon after he was baptized by immersion and received into the fellowship of the Baptist Church, of which for a time he was a faithful member. During his school-life at Albion, for reasons satisfactory to himself, he changed his ecclesiastical relation and became a member of the Methodist Episcopal Church.

Having turned aside from school-life, for reasons already given, he entered upon a business career, into which he flung himself with all the energy of his nature and in which he succeeded far beyond his most sanguine expectations. Burdened with business affairs and somewhat negligent of religious duties, he became formal in his religious life and lost the warmth and glow of his earlier experience.

It was in 1854, in his own home in Coldwater, that an incident occurred which made a radical change in his future life. One night, the mother being engaged in domestic affairs, his little three-year-old daughter Mary knelt by his knee to say her evening prayers. He listened thoughtfully to the petitions of the

little worshiper, and as he listened a strange feeling came over him. The prayer concluded with, "God bless papa; God bless mamma;" and then the little white-robed worshiper, rising from her knees, said gravely, "Papa, why don't *you* pray?" The question fairly stunned him, and, making some evasive answer, he kissed the child good-night and went down the street to his place of business. He tried to shake off the impression that had been made by his daughter's question by turning his attention to some unfinished business of the day, but ever and anon the question recurred, "Papa, why don't *you* pray?" After a vain effort to banish the question he left his office and returned to his home. Seated by his wife he said:

"Did you hear the question Mary asked me, Jeannette?" "Yes, Clinton, I heard it." "Well, Jeannette, I have been thinking it all over, and I have made up my mind that with God's help we will have all the praying there ought to be in this household hereafter. If you will hand me the Bible we will begin now."

That night dated a new epoch in the life of Clinton B. Fisk, for then and there the family altar was erected, to become a permanent institution in his home. From that hour, whether in business, in the army, or on the platform, he was a sturdy, devoted, conscientious Christian.

While he was recruiting his regiment at St. Louis he held services every Sunday afternoon in the great amphitheater on the fair ground, when the city pastors preached in turn. On one of these occasions the Rev. Dr. Nelson preached a sermon of great power, in which at the close he spoke strongly against the sin of profane swearing. As he closed he related a story of a commodore who made a contract with every midshipman that he (the commodore) should do all the swearing, and then the Doctor said:

Now I want all of you to agree that Colonel Fisk shall do all the swearing for the Thirty-third Regiment. As many of you as will enter into this contract stand up.

Instantly the whole regiment was on its feet and the covenant was made. This pledge on the part of the men prepared the way for an amusing incident which occurred while the command was stationed at Helena, Ark. Standing on the edge of a bluff one day, the General heard one of his teamsters swearing

most profanely at a team of balky mules. A little later the teamster passed by where the General was standing, when the following conversation occurred: "John, didn't I hear some one swearing dreadfully over there a little while ago?" "O, yes, I reckon you did," the man replied. "Who was it?" asked the General. "That was me, sir." "But," said the General, "don't you remember the covenant made up at the Benton barracks between you and me and the others of the regiment that I was to do all the swearing for the Thirty-third Missouri during the war?" "O, yes," the man promptly answered, "I remember that; but you were not there to do it, and *it had to be done then.*"

One day the General, ununiformed, was sitting on a log reading letters from home when he was accosted by an old soldier, who said: "I say, old fellow, I want you to read my letter for me." Said the General, "But can't you read it yourself, John?" "No," the man answered, half-ashamed. "Then I will, of course," said the General; "but why don't you know how to read?" The soldier briefly explained that he was raised in a slave State, without school privileges, although when he enlisted he was a citizen of the State of Iowa. The letter was from his wife, and the General read it through slowly and aloud. After mentioning several things connected with home affairs the wife said:

It was quarterly meeting last Sunday, John, and the presiding elder stopped at our house. He told me that a great many men who go into the army Christians come back very wicked; that they learn to swear and gamble and drink. Now, John, I want you to remember the promise you made as you were leaving me and the children, that you would be a good man.

As the letter was read the big tears rolled down the man's cheeks, and, wiping them away with his sleeve, he said, "Bully for her!" "Well, John," asked the General, "have you been the good man you promised to be?" Then with more tears he confessed that he had fallen and had become addicted to drunkenness, gambling, and sinful speech. Disclosing his identity at last, to the man's confusion, the General talked with him as to a brother, and won his pledge of renewed consecration to a better life.

Soon afterward this man was smitten with fever and lay in

the hospital tent dying, but he was dying a Christian. After receiving his final messages for wife and children, General Fisk said a word of prayer by the dying man and then sang:

> "Jesus can make a dying bed
> Feel soft as downy pillows are;
> While on his breast I lean my head,
> And breathe my life out sweetly there."

And as the song ceased the soldier winged his way to the home above, where war's alarms are heard no more and where the weary forever rest.

It was General Fisk's custom to distribute Bibles and Testaments among his men, and of these twenty-five thousand volumes were given out from his head-quarters. Advices were received from the war department one day announcing a new edition of Casey's *Army Tactics*, and the book was anxiously looked for, particularly by the officers. One morning General Fisk received one thousand New Testaments from the American Bible Society, and the books were placed in a neat case at head-quarters. Soon an officer came in, and, seeing the books, said, "So, the *Tactics* have come! I am glad of it." "Yes, Colonel," was the General's answer, "the *Tactics* have come." "Can I make my requisition for them this morning?" the officer inquired, still giving them no closer scrutiny. "Certainly," was the answer. "Have you read these *Tactics*, General?" he further asked. "Yes, Colonel," was the prompt answer, "I have studied them and mean to study them morning and evening until mustered out." The officer's requisition for "forty-two Casey's *Tactics*" came soon through the adjutant-general, and General Fisk made up a package of forty-two New Testaments and forwarded them as requested. The officers gathered round to receive each a copy, and watched their colonel while he opened the package and handed out the books. Astonishment followed, of course. It was not the kind of joke common in army circles, but they took it kindly.

Returning to civil life, General Fisk became an active worker in every department of church enterprise. In his own denomination his services were in constant demand, and most cheerfully were they rendered. He was honored by the Methodist Episcopal Church as few laymen have been. He was a member of every General Conference from 1872 to 1888, and during all

that period he was a member of the Book Committee, which is charged with all the publishing interests of the Church. He was a member also of the Board of Managers of the Missionary Society and of the General Missionary Committee from 1869 until 1889, as also of the General Church Extension Committee during the same period. In the councils of the Church no layman was more valuable, and in his varied activities he probably surpassed them all.

When the war was over, and slavery, the cause of the division of the Methodist Episcopal Church, and the occasion of the organization of the Methodist Episcopal Church, South, in 1845, was at an end, General Fisk was an earnest advocate of the reunion of the divided Methodist household of faith. He was a member of the celebrated Cape May Commission, and on all occasions voiced the most fraternal sentiments.

At the General Conference of the Methodist Episcopal Church, South, held in Richmond, Va., in 1886, being present as a visitor on the day the fraternal delegates of the Methodist Episcopal Church were to be heard, and Governor Foraker, of Ohio, the lay fraternal delegate, being absent, the General was called upon to take the governor's place. The speech, though impromptu, was one of the most felicitous of his life. Its closing paragraph was as follows:

> And now, Mr. President, may our two Methodisms—no, our *one* Methodism in two unions—march on, waving the banner of the cross over all lands, and so adjust our work at home and abroad as to prevent all waste of men and means; and, moving toward each other as we move toward God, we shall command his blessing, and the world shall say, "Surely they are one in purpose, one in fellowship." God bless our united country! May peace and prosperity be within all our borders!
>
> "Lord of the Universe, shield us and guide us,
> Trusting thee alway through shadow and sun;
> Thou hast united us—who shall divide us?
> Keep us, O keep us, the many in one."

It was appropriate that such a life should close with bright visions of the more glorious life just beyond. Gathering his family about him, by whom he was most tenderly loved, he said as he saw the shadows gathering:

> We'll shape things for living or dying. "To live is Christ; to die is gain." It is all right; it is all right. Christ made it pos-

sible for all men to grow better and better. The more of his Spirit we have the less things trouble us.

Thinking of the cause of prohibition, to which he had devoted so much time and effort, he said: "It is worthy of the fight for a great principle against such odds;" and then he repeated a favorite stanza:

"High hopes that burn like stars sublime
Go down the heaven of freedom;
And true hearts perish in the time
We bitterliest need them;
But never sit we down and say,
There's nothing left but sorrow;
We walk the wilderness to-day,
The promised land to-morrow."

Addressing his family, he said:

The experiences which have come to us as a family have been great. I trust we will all get home, to our own home, thanking God for all his blessings and giving him great glory. None of us may know why it is, but it is all in God's hands. It is so strange that I should have been cut down just in the midst of my life-work. There seemed so much to do, and I felt that the few years allotted me could be spent in better service to him. So may he keep us and strengthen us and guide us all, no wanderer lost, the list all unbroken, to sing the song of the redeemed through Christ Jesus in the land where there will be no sickness, no sorrow, nor death, nor tears, for God's own hand shall wipe all tears away!

Then he repeated:

"When gathering clouds around I view,
When days grow dark and friends are few,
On Him I lean who not in vain
Experienced every human pain.

"He knoweth all my anxious fears,
And counts and treasures all my tears."

Other words of like character fell from his lips from time to time, and then suddenly "he was not, for God took him." *Requiescat in pace.*

A. B. Leonard

Art. III.—LIFE: A SYMPOSIUM.

LIFE: ITS NATURE AND PHENOMENA.

"What is Life?"—that mystic, subtle, fleeting, evanescent energy unseen by mortal eye, untracked by human understanding; like its great Author, known only by its effects, but which, yet like him too, wherever manifested, is found perpetually diffusing health and strength, beauty, blessedness, and peace?

"Is this life-principle an entity?" It is doubtless an entity in the same sense that matter and mind are entities, in the sense of being that fundamental fact or reality which science must recognize as the substantive basis, the ultimate and sufficient ground, of all vital phenomena. If matter is an entity, because the substantive basis of all physical phenomena, and mind is an entity, in the sense of being the ultimate and sufficient ground of all mental phenomena, by a gravity of reasoning life must be considered an entity, because, as stated above, the substantive basis of all vital phenomena. Meanwhile, as mind is, in the very nature of things, separated by a great gulf from mere life, so, though naturally tending to manifest themselves in—to clothe themselves with—material forms, yet all vital forces immeasurably transcend those of matter. Their empire is wholly above, supremely superior to, that of material things. Much has been said of late about the conservation of energy, correlation of forces, etc. To assume that physical and vital forces are so correlated or convertible as that the one can become transformed into the other is plainly to violate all sound reasoning as well as the word of God.

The Azoic Era.

First in the order of creation was matter, the original creation and the long and dreary reign of matter. During all this primitive and almost interminable period we behold the display of the phenomena—of the properties and energies of matter only. In process of time, however, as the result of the action and reaction and interaction of the forces of matter, the latter, having hereby undergone unnumbered combinations and modifications, becomes in some good degree fitted to serve as the theater for

the display of a new and higher principle. A new era dawns. Another and higher dynasty is introduced. The old Azoic period has finally ended. The reign of vitality begins. God said, "Let there be life," and life was.

Life's Origin.

Life! Whence comes it? Yesterday it was not: to-day it is here. How is it to be accounted for? Was it not wholly evolved from matter? So certain materialistic scientists of our day would be glad to believe. By common consent, however, there is not one solitary fact to sustain any such hypothesis. Dr. Pope* well says that "spontaneous generation is a figment that materialists have made their, as yet, unknown god."

A very pretty thought is that of Drummond's, and as scientific as it is beautiful and suggestive, that it was not until from above Life reached down and touched inanimate matter that the latter became vital, animate, organic, it having never yet been once shown that any thing but living matter can communicate or feed life. Harvey's famous maxim, *omne ex ovo*, or, more properly, *omne ex vivo*, stands as yet wholly unrefuted. That life can proceed only from antecedent life Sir William Thompson regards as sure teaching as the law of gravitation. He adopts it as an article of his scientific creed, true through all space and time.

Under the circumstances it were needless to inquire, Whither then shall science look for life's original, primeval source? Clearly it can have had no other than that of the immediate presence and the direct action of Deity.

What is Life?

This is one of those grave conundrums—most serious of all ontological inquiries—with which the sages have wrestled for ages. The answers that meanwhile have from time to time been given to the question have proved as inadequate and unsatisfactory as they have been manifold and multiform. Of what life is, essentially, the materialist, the rationalist, the positivist, the idealist, the agnostic, and the Christian philosopher has each in turn had his definition, and each definition has proved about equally abortive and vain, more or less preposterous and

* William Burt Pope, D.D., *Compendium of Christian Theology*, vol. i, p. 419.

absurd. At all events, not one of all these adventurous theorists has thus far been able successfully to arrest or completely to develop this fugitive—this ever elusive and illusive principle of life. The conclusion therefore reached concerning this matter is that the life-principle in its essence defies scientific analysis; that, as to its essential nature, it is inscrutable. We simply know that vegetable and animal bodies are invariably characterized by a certain inherent activity radically and infallibly distinguishing the same from their environment—distinguishing the one from the soils in which it grows and the other from the sod on which it treads.

Meantime, let no one be tempted to discredit, to distrust, the reality, the substantive character and value, of this life-principle, because it is thus confessedly beyond the reach of human scrutiny. The fact is, we know quite as much of the substance or entity of life as we do of that of spirit, or mind, on the one hand, or concerning the entity of the material atom on the other. We, in fact, really know nothing of any kind of being whatsoever except as the fact of that being's existence and nature is made known to us in its phenomena. A modern writer on these subjects, of much more than ordinary acumen, has well said:

> The veil which the Creator has thrown around himself as an Infinite Spirit-Substance he has cast over all the substances which he has made.

Meantime, what are the phenomena of any substance but, practically, that substance itself present and revealing itself as a reality—disclosing its interior hidden nature, reporting its innermost secrets, putting forth its characteristic activities and energies as expressions of its proper essence? Whenever, therefore, we have a group of uniform phenomena persisting invincibly from age to age, are we not fully warranted in concluding that these phenomena have a basis and a cause in a certain unchangeable substance, and this none the less even though that substance itself be not strictly or actually amenable to scientific observation or analysis?

Now in its phenomena, life, not less than matter, is fully in the field of observation. It remains, then, only for me to consider a few of these vital phenomena, as differentiated more particularly from those of matter.

1. *The law of generation is limited to the vital world.*

Vital forces alone are reproductive. Matter can add nothing to itself, much less renew or reproduce itself. "Be fruitful, and multiply, and replenish the earth," was not said to material atoms. Not all the forces of matter combined can reproduce even the minutest material particle. On the contrary, the vital world is vastly and endlessly reproductive; its varied methods and possibilities in this respect constituting nature's constant and supreme marvel.

2. *Vital bodies are not only produced by generation, but increase in size, through the process of growth, or from within outwardly.*

Insentient matter is not only produced fortuitously, but increases in size only through external accretions or fortuitous accessions of matter. Vital bodies, on the other hand, produced by generation, increase in size only through the constant action of forces going on from the center to the surface and extremities. Insentient bodies are destroyed by mechanical or chemical force, while the vital body can be destroyed only by death. We say of a vegetable that it lives; we mean by this that it has *motion within itself*—that it is capable of absorption and secretion—in a word, of growth by nutrition. Insentient matter is utterly destitute of any such *inherent* forces or processes.

3. *The characteristic feature or phenomena, however, of all life is organization.*

Life is pre-eminently a *builder*, with matchless skill as well as with tireless energy incorporating such of the forces of matter as have become sufficiently correlated to its own for the purpose into living and more or less complicated forms. Whatever the modifications or combinations which matter, through chemical or mechanical forces, may undergo, organisms alone have within themselves the power, the supreme power, of so controlling and co-ordinating the forces of matter as most marvelously to weave atoms and molecules into living forms.*

* Since the initiating and controlling power of the organism is indisputably in the life, the superlative folly of the old French materialism that made life, and even intelligence itself, depend wholly on organism is sufficiently manifest. This position by English materialists has been long since abandoned. Dr. Tyndall admits that the most that can now be claimed for materialism is that *thought will always be formed to accompany* certain molecular activities of the brain. It is not competent for the scientist to affirm which is cause and which the effect—what, in a

4. *Life is not only a builder, it is most emphatically a conservator.*

There is nothing connected with these distinguishing features or characteristics of organic bodies more surprising or impressive than the invincible resistance they present to the disorganizing forces of matter. Oxygen, comprising, it is said, one half of the earth's crust, appears to be the one supreme destroyer, the most active, powerful, subtile, everywhere present, destructive agent in nature. Readily uniting with almost all the elements, it speedily changes, modifies, disintegrates, dissolves, destroys, whatever it attacks. Life alone is capable of resisting the ravages of oxygen; not only so, it makes of this fiercely destructive agent an important ally. Strangely, this very force, that, attacking iron in its natural state, converts it into rust and dust, attacking the same element in the blood, and so under the auspices and direction of animal life, is transformed into the *one supreme vitalizer and healer.* Life, indeed, is the one supremely redemptive, recuperative, regenerative force, or principle, in the physical universe.*

5. *Life, in its operations, is constantly guided by an unerring wisdom, its energies being always directed toward some definite, specific, intelligent end.*

Evidences of divine wisdom and goodness, unmistakable displays of a superhuman providence, are, indeed, not wanting in the properties and forces of matter. Life's forces are distinctly marked by this; they constantly conspire to realize a definite unit, a specific ideal or pattern, existing obviously, as Hugh Miller somewhere so beautifully suggests, only in the Divine thought. With untiring patience, as well as ceaseless activity, this mystic artificer spins and weaves and builds; blindly, to be sure, yet certainly with *infallible fidelity adhering, even throughout unnumbered ages, to the original type*

word, is the actual relation between the two. In the meantime it is most significant that *matter exerts no influence whatever* in determining the character of an organism; precisely the same sunshine, rain, and soil yielding all the myriad-colored flowers and diversified fruits of the green earth.

* How amazing that the old theologians and preachers so generally declaimed concerning the remorselessness and despair of Nature, insisting that we find nothing in it remedial—no hint of hope, helpfulness, or mercy here! Is not Nature, on the contrary, next to the Son of God, absolutely the greatest, the divinest of all healers? Medical science at best aims only to "assist" her.

prescribed for it; perpetually working onward, meanwhile, toward the realization, finally, of the faultless ideal.

Persistent stability of vital units, subject to modified degrees and forms of development, is the universal order of nature.*

It may be added that this "persistent stability of *vital* units," not less than the persistent stability of the fundamental elements of matter—the laws of chemical equivalents and proportion—it is that preserves nature from becoming an "irredeemable chaos."

6. *Life, as it stands related to matter, is always dominant, controlling, supreme.*

Such of matter's forces as may have become sufficiently correlated to its own to be available it appropriates, assimilates, utilizes, organizes; the remainder it haughtily spurns. It will have nothing to do therewith. It will be monarch or nothing. It must reign, if at all, absolutely "without a rival." It will admit of no compromise or companionship whatsoever with any alien element. If in any case the latter shall obtrude itself upon its own domain, an unrelenting warfare waged for that enemy's expulsion or extirpation will ensue, and cease only with either the triumph or death of the organism to which this life-principle shall belong.

But life, as we know it in this lower earthly or physical sphere, amazing as are the miracles being constantly wrought through its agency, is yet perishable. But transitory, fleeting as it is, may not this wonderful principle yet serve as the bright symbol of another and higher life—of that spiritual life, that life eternal, revealed in the person of Jesus Christ, and involving the life of God in the soul; and which, may we not hope, shall yet one day place on our now corruptible, perishing bodies the seal of immortality, investing the same truly with an energy eternally unwasting and glorious? And *then* shall not this corruptible have put on incorruption, and this mortal have put on immortality? Yea, and then, literally, and for evermore, "there shall be no more death," and then shall finally have come to pass the saying, "Death is swallowed up in victory."

* *Matter, Life, and Mind*, p. 79.

R. N. Howard

LIFE: A SUBSTANTIVE PART OF CREATION.

The human mind never finds itself more completely baffled than when it attempts to grasp the nature or essence of substance of any kind or order. In the study of the constitution of matter both fact and logic compel us to accept the hypothesis of the existence of the atoms of the chemist as fully as if their reality were an axiomatic truth. However, for a quarter of a century a few investigators, itching to find all things and all knowledge springing from a single root, have indulged the fancy that they were just on the eve of demonstrating that there was but one kind of matter—hydrogen—and that all the apparent kinds recognized by science were but combinations of this one element; but the time has come when silence should be enjoined upon them till they are able to produce at least one fact in support of their theory. The truth is, as the case now stands, there have been discovered upward of sixty kinds of substance known as matter. They all possess the common properties of extension, form, attraction, and repulsion; but of the essence or nature of any one of them we know nothing except that they are not alike. The mystery of the nature of an atom of matter is as deep and profound as the mystery of the essence or being of a seraph or of God. And as the atom is the entity of matter, such entity can no more be brought within the range of our sense-organs than can a mind or a spirit. Substance of all kinds seems to belong to the "unseen universe," and probably it will forever elude the observation of the senses.

The hypothetical ether has come to be accepted as a reality by all physical speculators, and we accede to the correctness of their conclusions; but what is this ethereal substance which acts so essential and conspicuous a part in the constitution of nature? Every head is bowed in silence. Is it material substance? Not of the kinds known to us, for it does not behave like any of them. Between its atoms, if it have any, there can be no affinity, no attraction, no repulsion. What then is it, if it be neither matter, nor life, nor spirit? It must be substance of another kind—a part of the unknown and "unseen universe." The parts of the worlds we see and know seem to be but as the tops of vast islands which are sunken nearly out

of sight in the infinite ocean of real existence. The Creator has not only hid himself, but he has hidden the basal substances of all beings and things behind a veil, so far as our knowledge of them in this life is concerned.

Confessedly we find in the constitution of nature a something that acts a conspicuous part in earth, air, and ocean which all people in all ages have called LIFE; what is it? We know nothing of its essence, nor can we hope ever to know any thing about it except its phenomena as revealed in the organic world, vegetable, animal, and human. From a plethoric, invisible world, each kind of life that becomes manifest to sense furnishes itself with an organic body suited to its nature, and in that act it emerges, not into existence, but into the realm of observation. Between the phenomena of life and the properties of matter there is nothing in common. The difference between twelve hundred pounds of dirt taken from a swamp and of a horse weighing twelve hundred pounds, snorting and prancing over the plain or flying along the race-course, is the difference between matter *per se* and the same kind and quantity of matter which a life entity has wrought into an organic structure, and which it continues to animate. In this case is involved a fundamental principle of nature—a principle which controls in every part of the vast organic world.

As the only possible explanation that can be given of these facts we boldly affirm the existence of a vital world which forms a substantive part of the creation of a living God. As the phenomenal material world has at base the unknown essence of material atoms, forming lumps, dirt, and stones, so organic bodies have at base the unknown vital essence as the cause of their marvelous structural existence. We hold that whatever is a self-centered source of energy must be substance, and, tested by this law, life gives us proof clear and absolute of its substantive character. Thus life holds as conspicuous a place in the field of observation as either matter or mind.

A brief examination of the objections which will be raised to this view of the vital element of the constitution of nature will but make more manifest the impregnability of the position we hold.

1. The demand will be made that we put on exhibition, or in some way make tangible, a particular form or kind of life as

proof of its existence. We will engage to comply with this demand within five minutes after the objector has put on exhibition, or in any way rendered tangible, the atom or entity of matter, or revealed the essence or structure of the ethereal substance, or brought within the range of any of the sense-organs a mind or any spirit entity. The sensations, touch, taste, etc., are vital phenomena, cognized by the mind, as external to itself, and they afford positive proof of the presence of life in the body, the nearest access we can get to it. Matter in a body is no more capable of sensation than it was when out of the body: no life no sensation. The demand for the exhibition of life as if it were a lump of matter is absurd, and our inability to comply with it has not a feather's weight against our position. Were not life a real and a permanent part of the unseen universe, its phenomenal manifestations, constituting a whole realm of living things and beings, could not have maintained its sway during all the ages of the past. The law of cause and effect demands the recognition of life as one of the fundamental elements of nature.

2. Our position is still further assailed on the ground that the organic world, vegetable and animal, is simply the result of "vital force." This position is untenable because utterly empty, and without any content whatever. What is mere vital force considered as an entity or as an independent existence? Absolutely nothing. Motion is something moving; an appearance is something appearing; extension is something extended; and vital force can be produced only by the action of life as a self-centered cause. A grosser absurdity was never formulated than the figment of vital force as an agent having an independent existence. If it be implied that back of vital force there is a created vital entity as the cause of vital phenomena, then the discussion is at an end, for the demands of our position are complied with. But the volumes that have been written elaborating the achievements of vital force as if it were an agent capable of work are filled only with the sheerest nonsense. Yet in a dreamy sort of way the mind will cling to this notion, and reason upon it as if it were dealing with realities. But all arguments based on the mere phenomenon, vital force, as if it were an active agent, amount to nothing. They are mere logomachy, which acts like dust in the eyes of the disputant.

3. Others will antagonize our position on the theory that life is the product of some unknown property of matter. What are the facts? Can we do better than abide by them? Has the matter of the globe ever afforded a shadow of proof that vitality is or ever was one of its properties? This is a question not of speculation or argument, but of fact, and it ought to be easily and correctly settled. It would be no further from known truth to affirm that great sheets of flame had issued from an iceberg than to say that life had ever come from matter. Different kinds of matter have common properties, as extension, gravitation; but there is not in life the trace of any property that belongs to any kind of matter. Still new "notions" of matter are called for, as if changed conceptions on our part would produce or discover in matter new properties. Upon such an indefinable fancy Tyndall and Spencer propose to build a theory of the vital and intellectual world. Is the hypothesis that vital elements exist as the cause of vital phenomena more shocking to reason than the conjecture or the fancy that they spring from a confessedly unknown property of known matter? Only about fifteen kinds of matter—the most common and best-known kinds—are used in the structure of organic bodies. These are the substances that compose water, air, salt, coal, lime, etc.; and yet in the absence of life as an element it is conjectured that in this sort of stuff there is an occult force which works it into delicate and complicated structures, such as the rose, the lily, the eagle, the lion, the human body, and the vast organic world. So far as our knowledge extends all the matter used to build up organic bodies, whether in the gaseous form, or in the form of a liquid, or of mud, or of a solid, or of any other it can take on, is as far from being able to generate vital force as are the hot cinders from a blacksmith's forge. The chimera called spontaneous generation had at one time gathered about itself a school of hopeful philosophers, and often, for some years, the shout of triumph was heard in its camp. But the champions of the delusion are now silent. Without a dissenting voice the scientific world declares that life can come only from antecedent life. Self-respect demands that the parties who deny the existence of a vital world gather together their matter, subject it to such preparation as may be needed, call in all the forces of nature they can

command, then permit us to see it bud as did the rod of Moses, or spin a hair, or weave a tissue, or knit a bone, or work itself into some sort of an organism. Or, as a quantity of dead protoplasm contains the matter of an organism in proper proportion and is properly combined, and as all matter is always absolutely perfect, let us see them work this matter over and reproduce the lost or vanished life; but if they can do none of these things, nor in any way identify matter and life as one substance, let them preserve the decency of silence. We have had words and assertions and conjectures in abundance, and we refuse to listen any longer except to a detail of facts.

4. But there is another class of thinkers—the devoutly religious—as *Bishop Foster, Dr. McCosh, and the crowd*, who hold to the existence of a vital force—perhaps a vital world—and claim that it is not any thing in the animal, but that it is "posited in God." This notion seems to have had its origin in a feeling of pious jealousy lest God should not be properly honored. Strange that any mind should fail to perceive the glory of a *living* God when manifested in a *vital* world! There seems to exist a fear that if things are allowed to exist they will invade the domain of the Almighty, and dethrone him or divide his power. They forget that, as God is in essence the only divine, self-existent, independent, and eternal Being in the universe, his *nature* makes for him a realm which must be forever wholly his own, and that it is impossible for him to have a rival or for his domain to be invaded or shared by another. There may be a realm of matter, and another realm of life, and still another realm of finite intellect, and yet the divine realm of the infinite One remain untouched. In creating an angel, a man, or a woman, the glory of God did not require that he should undeify himself and become either, or a part of either. The idea of God *as Creator* forbids such a supposition.

Still, the idea is current almost every-where—it is taught in our schools and preached from our pulpits—that God is the vital part of the organic world. If the language used means any thing, then plants, insects, worms, toads, snakes, birds, beasts, and men are endowed with divine life, or a divine life is changed to various other forms and kinds of life. If God, as the life, is unchanged why are not all these creatures sacred? If the cat is endowed with a divine life why was it

sinful for the Egyptian to worship that animal? Would a man dare to kill a viper if he really believed that its life was "posited in God?" As every organism possesses a life that is its, think of the organisms, great and small, that have been animated by a divided or multiplied God. If in this notion there be any truth, God dwells as fully in every rat as in heaven itself.

Such doctrine fits into the mythologies of heathenism far better than into the spiritual religion of Christ. In making God a part of his own creation religion assumes the grossest form that pantheism can give it. It undeifies God, makes him a factor in philosophy, and gives us nature as a combination of the material and the divine. To us the idea is heathenish, if not monstrous, that in creating a tiger God should become a part of that animal, as he must be if he is its life.

If, then, God is not the vital part of the world, what is his relation to it? We answer: God has incorporated in the universe, *as a part of it*, not himself, not his person or his essence, but his will, his wisdom, his ubiquity, his benevolence, his design, his power; and from these he can never be separated.

Repudiating, then, the hypothesis that God is the vital part of the world as gross and pantheistic, and finding that life has no kinship with matter, and perceiving still further that mere abstract vital force is a nonentity, we are compelled to affirm that life is a fundamental element in the world God created.

As the result of the correlation of life's forces to the forces of oxygen, hydrogen, carbon, nitrogen, phosphorus, calcium, chlorine, sodium, magnesium, potassium, sulphur, silicon, iodine, iron, and fluorine, the organic world as we see it adorns the universe. In every case the life initiates the organism, carries it forward to completion, and during its day conserves it. As the mind, an intelligence of the spirit order, is the man proper, it is no part of the body nor of its life. Life acts as an intermediary between mind and body. Matter reveals the presence of life, and life discloses the marvelous properties of matter. Life, as God's agent, works dirt into the rose, the bird, and the human body. This, then, is primarily a vital world; mind belongs to the realm of ideas and to God.

H. H. Moore.

MATTER—MIND: WHICH IS PRIMAL?

WHICH is more rational, which better explains the facts that meet one every day, which best accounts for the beginnings of finite things, matter infinite, eternal, or mind infinite, eternal? Philosophy, like the electric stroke, must take the course of least resistance. To accept what offers the greatest difficulties, and the most of them in satisfying the reason, is to reject philosophy. Is matter the primary efficient cause of motion, of thought, of mind? or is mind the elder and the efficient cause of motion, of thought, of matter?

The claim for an infinite series of finite things does not satisfy clear thought, if the word infinite be used in a strict sense. Mathematics has its infinites and its infinitesimals; but its infinites may be squared and yield infinites infinitely greater than the original infinites; its infinitesimals may be squared and give infinitesimals infinitely less than the original infinitesimals. Such matters are called infinite only conventionally. No series of life-times of threescore and ten or of fourscore can bridge the endless past. No millenniums, however multiplied, can become a measure of eternity. Evolution makes large claims, many of which may be granted. It vetoes at once the assumption of an eternal solar system. The orbs, as orbs, are not eternal; the motions of planets and of satellites in their orbits are not eternal. The nebular hypothesis, as well reasoned as any hypothesis of evolution, goes back to the chaos of matter, at least to a great mass of matter—the matter of the universe. If matter at any time in the past was chaotic—if during the eternity to that time it had *been* chaotic—it would have continued chaotic, if no *new* force had been exerted upon it. But if matter in that chaotic condition ran back without limit, there could have been no ground in matter for a change of that condition. If the matter of the universe was once a mass—gaseous, liquid, or solid—whatever the condition, if it had *always* been in that condition, without some agency outside of itself, it would have continued in that condition forever. The nebular hypothesis assumes a beginning of rotation for the mass of matter. No sufficient reason for such a beginning, due to matter alone, has ever been given. Grant the beginning, and

a rotation augmented until planets are projected from the revolving mass is easy. But matter that has been stationary forever in the past can give no beginning.

Anaxagoras, among the foremost of ancient thinkers, gave νοῦς, mind, as the principle to which motion in matter is due. The three greatest uninspired teachers that the world has ever seen (Socrates, Plato, and Aristotle) gave their adherence to the view of Anaxagoras, that mind gives motion to matter. And through the centuries, from their era to the present, the profoundest thinkers of history have maintained that mind is the controller of matter.

Since the Hebrew lawgiver declared, "In the beginning God created the heaven and the earth," the doctrine of a beginning of matter, although not clearly apprehended by the great masters of Greek thought, has been admitted by most of the kings of intellect.

By degrees philosophy has reached a clearer notion in regard to matter than the ancients possessed. Kant, surpassed by no mind in the philosophic realm, regards the *essence* of matter as *forces*. To originate force is certainly normal to mind, not to matter. The putting forth of an act of will is followed by motion; it may be the taking of a book from the shelf; it may be the hurling of a ball. If matter be balanced forces, the creation of a material universe by the omnipresent mind is easily conceivable.

To originate matter, then—to give it motion, to cause its changes—belongs to mind. There is, as that great physicist of our own time, Sir John Herschel, has affirmed, in the very appearance of matter the mark of a manufactured article. Matter has, it *must* have, limited extension. The limit of its extension is its outline. Matter has form. A bag full of shot is opened before a bright boy. The shot are round, dark-colored, very nearly of like weight. He asks, How are shot made? The question is fair. He assumes that they are made. They are. The form shows it. But if there was variation of form, of size, the query would be just as legitimate. The faces of the uncut diamond, the triangles of its octahedron; the hexagonal prism of the beryl, or of the quartz crystal, capped in the last with a pyramid, affirm to the observant intelligence, "*We were made.*" And if instead of the minute shot we go to the bullet, or to the

cannon-ball, or to a globe like our earth, or to a vast orb of 886,000 miles in diameter, like the sun, all are ever singing, "The Hand that made us is divine." Every wheat-grain, every kernel of corn, every melon-seed, every cherry-pit has upon it definite indications that it is indeed "a manufactured article." Matter has its distinctive characteristics. Its essential attribute is extension. To think of matter without extension is utterly impossible. To think of it as parting with a portion of its extension is equally impossible. The monistic hypothesis that would give to matter a dual nature, uniting extension and thought, is, when clearly stated, preposterous. There is wisdom in applying the law of parsimony so as to avoid multiplying causes and entities. But unless pantheism be true there is a limit to the law. It is not strictly true that "all are but parts of one stupendous whole." We distinguish gold from platinum because they differ in their characteristics. Both are metals, both are precious metals, but they are not both gold, they are not both platinum. It would be no real gain to science to call the one yellow gold and the other white gold. They differ enough to have different names, and in classification science is advanced by the distinction rather than checked.

Much more must matter and mind be differentiated. Almost every thing we predicate of the one we are obliged to deny of the other. The one is extended, the other is conscious; the one has form, the other memory; the one is visible, the other is unseen; the one is cognized only as an aggregate, the other is consciously known as a unit.

We might as well give the cubical contents of mind in gallons as attempt to assign memory to matter, or affirm that the pericardium loves, as to say that the brain thinks, or maintain that conscience is red, as to suppose that nerve-matter knows. To claim that mind is a *brain product* is not a whit more rational than the once maintained absurdity advanced by Vogt: "Thought stands in the same relation to the brain as bile to the liver." Can the brain produce what is so utterly unlike itself? Can that river of nerve-matter originate what is permanent —the same identical thing in early childhood and venerable maturity, that conscious self, for which memory is an absolutely unimpeachable witness? A tyro surgeon readily discovers the secretions, but what profound student of the human frame,

from Hipparchus down to Koch, has discovered in the brain tissues the mysterious reason? Who has uncovered the human will housed in the gray matter of the cerebrum? Who?

Experts can tell when a machine is ready for use, can tell how and when it will start under the proper conditions. When the chronometer is placed and wound the skillful mechanician can tell its movement for a day within the fraction of a second. Leverrier, in his study, can, with his far-reaching calculus, weigh the planet that no astronomer's tube has yet detected. He locates that remote member of the solar system in its proper celestial latitude and longitude although he has not once in his long meditation scanned the starry sky. The astronomer watches the erratic comet as it passes out of sight from even the Lick telescope. But he quietly calculates its aphelion point. He determines when it will come to its perihelion point again. The calculator may have been dead for half a century before his calculation is verified by another generation, but back the wandering star comes, and that prediction made so long ago and recorded in old books is by young men born after the star prophet's death admiringly noted as fulfilled.

But the human mind keeps its own secret. No prying eye of scientist, aid him as you will with microscope or telescope, will ever detect that hidden purpose. It is not covered up by brain convolutions. If the skull were lifted and the quivering brain were uncovered to the keen eye of a Huxley or a Mott there would be no unveiling of the inner purpose.

Can profound Germany predict for a day the course of Emperor William? Can scientific France, with her brilliant surgeons, disclose the prime minister to succeed Caprivi, before the emperor shall himself voluntarily make it known?

Mind is not a product of machinery: it uses machinery. Even materialism is right when it calls the brain the *organ* of the mind. But the organ does not play itself. It may be grandly, wonderfully made; but what it is does not appear until a Beethoven takes his seat and puts his hand to its keys. Then what can be done with the organ is known. How wonderful it is the great player shows. The brain, the entire system, is the organ of the mind. The levers, the pulleys, the canals, the force-pump, the optical lenses, the camera, the auditory chamber—all are wonderful parts of the wonderful mechanism,

adapted to the use of the still more wonderful occupant and manager of the organism.

A philosophy framed legitimately from matter *only* has no place for much that is found in our every-day experience. Materialistic thinkers generally scout *freedom*, *blame*, *sin*. The terms, the ideas, have no proper place in a philosophy of mere matter. Remorse to a materialist, if he be wise enough to realize it, is absurd. Yet remorse is a fact in experience as genuine as neuralgia. To denounce it is not to be rid of it.

Blame is a common thing among men. The materialist may characterize it as unmeaning, but why? In his philosophy certain antecedents must be followed by certain consequents. The antecedents are determined, not by human will, not by divine will, but by a necessity as universal as gravitation. But these necessary antecedents brought into existence this notion of *blame*, the feeling of blame, the word blame. Why quarrel with what is inevitable? Why stigmatize as unmeaning what Nature brings about, what she compels to be? Why is it not as legitimate as the most unexceptional deduction in the Principia? And this often ridiculed word, freedom, and the idea it legitimately expresses, why arraign *it?* If the materialists *must* arraign it why may not the arraigned thought be just as valid as the arraigning thought? Nay, not why *may* it not, but why *must* it not, be the necessary outcome of necessary antecedents? Materialism must commit philosophical suicide or else allow that freedom, blame, sin, guilt, are just as valid, just as normal, just as true as any other conceptions of the highest thought, as any other conclusions of the most rigid logic.

More, materialism has no place in the court of philosophy. Take up any treatise outside of physics that philosophizes from a materialistic stand-point, and the philosophizing passes from its professed stand-point to that of *mind*, not *determined* by *gravitation*, nor by *chemical cohesion*, nor by any *mode of motion*, but acting in self-conscious responsibility, making mistakes and correcting them.

Even in physics we are compelled to adopt a principle that is not subject to necessity. A philosophy that rejects such words as freedom, blame, duty, and what the words imply, must, if consistent, reject such words as mistake, error, inaccuracy, and what they stand for. The latter words, as truly as the

former—the latter ideas, as truly as the former—stand for a vocabulary, for thoughts, not determined by numberless antecedents, necessitated like themselves, but springing from a conscious soul capable of a care that excludes error, and capable, also, of a carelessness that allows error, that falls into mistake.

How can the strict materialist arraign the so-called blunders of the school-boy among the mazes of vulgar fractions? They were as inevitable sequences from all the antecedents in the materialistic machinery as is the flight of a projectile thrown from a columbiad. If they are inevitable sequences, then they are as valid as the profoundest calculations of Gauss or of Pierce after they have been verified by a thousand of the brightest intellects of Cambridge and of Oxford. But to say even *valid*, with any meaning—to affirm "*It is correct*" of any mental process—is to repudiate materialism. Where every thing is as it *must* be it is absurd to say it is correct. It is like saying "*It is white*" when there is neither natural nor artificial light. It is naming colors where there are no eyes.

The philosopher that admits a living soul may tell of the wild vagaries of the imagination—of deeply degrading superstitions. But a D'Holbach, a Büchner, shows himself an inconsequent reasoner by arraigning the doctrine of freedom and ridiculing believers in an hereafter. Nay, he evinces his confidence in an antimaterialistic philosophy by adopting its methods, by accepting its terms, by using its distinctions. For success to the materialist is cut off by the very words he is compelled to use. If he accounts for a lack of success in his reasoning or in authorship by referring to prejudice he seems to think that men may give up their prejudices. He might as well, on his theory, expect grass to part with its color under his cogent appeals.

The human mind, human language, human history, are as complete a refutation of materialistic philosophy as Achilles passing the tortoise in the race would have been of Zeno's puzzle.

H. Lummis.

Art. IV.—BRISTOL IN RELATION TO AMERICAN METHODISM.

Bristol is the Mecca of organized Methodism. It is the scene of its earliest conflicts and its greatest triumphs. Here was built its first church, here was formed its first class-meeting. Here its then peculiar type of theology was settled. Here the battle waged the hottest whether Methodism should be merely an annex to the Church of England or a separate Church, with its ordained ministry and its sacraments. Here the victory of independence from Church of England control was gained.

The first Methodist "society" was formed in Bristol, in the spring of 1739. Very soon after John Wesley began to preach there a few persons agreed to meet weekly. The Foundery Methodist society was formed in London in June, 1740, about a year later than the first society in Bristol.

The first Methodist class-meeting was organized in this same Bristol chapel. It was the debt on this chapel which called the class-meeting into being; it was at a meeting held to raise money for the payment of that debt that the class-meeting was originated. Spiritual oversight was an afterthought of John Wesley, who, at the suggestion of a Captain Foy, of Bristol, organized a Methodist class-meeting on the 15th of February, 1742. This first class-meeting was the germ-cell from out of which has been evolved organized Methodism. At Bristol, also, we find the head-spring of Methodist literature. Not only do nearly all of the earliest Methodist books show they were printed in Bristol, but there also much of the matter they contain was written.

In April, 1749, Charles Wesley, who had recently married, brought from Wales to Bristol his new bride. He rented a small house in Stokes Croft, at £11 = $55 a year, in which they lived most happily for twenty-two years. Having secured the house, his difficulty was to obtain furniture for it, for he was poor. He soon published some of his immortal hymns, in two volumes, and bought furniture with the money the publication yielded, and there kept a "Methodist hotel" for traveling preachers, where the itinerant always found a resting-place and a hearty welcome. From the door of that house he and his

faithful wife and helper often rode forth on the same horse, she riding on a "pillion" behind him, and visited the Methodist societies of that vicinity. Here their eight children were born, of whom five died and were buried in St. James's churchyard. Two of the surviving three, Charles, born December 11, 1757, and Samuel, born February 24, 1766, were musicians. Samuel was a musical prodigy. In 1771 Charles Wesley and family moved to London, and occupied the mansion so kindly given him for free use by Mrs. Gamley, and situated at May Fair. There they lived twenty-five years.

The late Miss Annie Sutton, of Bristol, in *Memorials of a Consecrated Life*, speaks of owning four old Methodist hymn-books, published respectively in 1739, 1749, one about 1751, and one in 1756. All of these must have been Bristol editions, as Charles Wesley did not leave Bristol until 1771. We searched in vain for the very house in Stokes Croft where lived and wrote the bard of Methodism. Not only may we trace our hymnology to Bristol, but also John Wesley's *Notes on the New Testament* (which, by the way, are not to be despised even in this full-orbed day of Scripture exegesis), were written at Hotwells, Bristol, and bear the date of January 4, 1754. John Wesley's Sermons were prepared for the press at the Kingswood School, in the suburbs of Bristol. It was at this suburban village (Kingswood) where Whitefield had met with such great success among the colliers. It was visited by John Wesley soon after his first arrival at Bristol. He preached out of doors on "Hannan Mound," on which spot we stood. It is very near the old Kingswood School, the first school of Methodism. Whitefield laid its foundation-stone on March 31, 1739. It was enlarged and re-opened in June, 1748, but of it we will not now speak particularly, but simply note the fact that it was abandoned as a Methodist school in 1851, and afterward passed out of Methodist hands. It is now a boys' reformatory school. Twenty years ago, near this very spot, we met an old saint, nearly one hundred years old, who, when a child, heard John Wesley preach in the school chapel. As we grasped his hand it seemed to us like touching a long-past generation.

John Cennick, the first Methodist local preacher, began to preach under a sycamore-tree near the school building. The second local preacher, Thomas Maxfield, was converted at Bristol.

These facts intimate how closely Bristol is related to early Methodism. But we will pass on to speak of Bristol people and events which pertain mostly to American Methodism, and to our own Methodist Episcopal Church in particular.

At Bristol on the 23d day of March, 1765, an event occurred which was to be of great moment to American Methodism. For several months a man of noble mien, about forty years of age, a lieutenant of the British army, 48th Regiment of Foot, had walked those streets with the arrows of divine conviction piercing his soul. It is generally stated that he was convicted of sin on hearing John Wesley preach at Broadmead. Being, as he believed, divinely led thereto, he made his case known to the Rev. Mr. Cary, a Moravian pastor of Bristol, whom the Lord used to bring him into the peace of God and the joy of pardoned sin. A few days after his conversion he was led to the Methodists by Rev. Mr. Roquet, and ever afterward lived and labored among them. Wesley was drawn to him because of the sterling qualities of Christian character he found in him and for his prospective usefulness. Not long after his conversion, being at a Methodist meeting in Bath, twelve miles from Bristol, and the preacher not appearing, the Methodist soldier arose and "told his experience." And thus began the ministry of Captain Thomas Webb, whose name will never cease to be precious to American Methodists who read the early history of our Church upon these shores. Being shortly afterward ordered to America, he was appointed barrack-master at Albany, N. Y. Thus this Methodist soldier of Jesus Christ arrived on these shores just when he could render invaluable service to the little company whom Barbara Heck and Philip Embury had gathered first in Embury's house, then in the 60x18 feet rigging-loft on "Horse and Cart Street," now William Street, New York. He first held family prayers in his rooms at Albany, and invited his neighbors. Hearing of the Methodists in New York, he set out for the rigging-loft. The fears of the little company when he entered and laid down his well-tried sword upon the table, and the banishment of those fears when he joined in the Methodist hymn and gave his ringing testimony for Christ, are well told in the annals of our Church. His portrait, with its shaded eye, is familiar to us; but the services he rendered to infant Methodism in America are beyond

human measurement. He gave his time, his money, his talents, his whole heart, to our struggling cause. He sent letters to John Wesley telling him of the work, and reiterating the Macedonian cry, "Come over and help us." His first appeal came to the British Conference of 1768. Stevens tells us that at the Leeds Conference of 1769 the cry, "Come over into America and help us," was again rung through the Conference, and that two preachers, Richard Boardman and Joseph Pilmoor, each for himself responded, "Here am I, send me, send me." They were sent.*

Stevens erroneously tells us they went to Bristol, each in his own way, meeting there and sailing from that city, and that Jabez Bunting's mother was converted under Boardman's preaching while he was on the way. We have since learned from Pilmoor's journal that they together journeyed by coach from York to London in forty-six hours, reaching London at eight o'clock Tuesday evening, and after cordial greetings and advice from George Whitefield, who was just going on his thirteenth voyage to America, which proved to be his last, and after loving intercourse with Charles Wesley and sundry preachings in London, they on Monday, August 21, met Captain Sparks at the Carolina Coffee-house, and with him and other passengers took coach to his ship, *The Mary and Elizabeth*, and next morning "weighed anchor and dropped down the river as far as Deal." Thus we learn they sailed from London, and not Bristol, as Stevens's History says. They landed at Gloucester Point, six miles from the city of Philadelphia, October 24, after nine weeks of hard voyaging. Here they rested a while, then went on to Philadelphia, where Captain Sparks and wife welcomed them to their home, as he had already done to his ship. Taking a stroll through the streets ere they left for New York, one of Boardman's former Irish parishioners met him, and told them he was searching the city of thirteen thousand inhabitants for the newly arrived Methodist missionaries. He took them home, and soon Captain Webb, who had already collected a society of about one hundred members, came in and welcomed them as re-enforcements for the American campaign.

The mother of Dr. Jabez Bunting, that king of men among the Wesleyans, was converted under Boardman's preaching at

*Stevens's *History of the Methodist Episcopal Church*, vol. i, p. 93.

Monyash, a village near the Peak of Derbyshire, but not, as Stevens says, when on his way to America. It was during one of his frequent preaching rounds in that section he reached that village, and inquired for a Methodist family. He preached in the cottage to which he had been directed and welcomed; and a poor girl, probably of very little outward promise, Mary Redfern by name, was converted under Boardman's cottage sermon on the prayer of Jabez. Some years after this, and after a lengthened courtship, she married Mr. William Bunting. About ten years after her conversion she named her first-born and only son "Jabez," in memory of the text. Her grandson, T. Percival, tells well the story in his memoirs of his father, Dr. Jabez Bunting. Mary Redfern led her own brother Joseph to Christ, and two of his sons, her nephews, sustained pastoral relation in the Established Church. One of her brother Joseph's descendants is the Rev. William Burt Pope, D.D., whose *Theology* our preachers on trial must study in order to enter full work in the Church Boardman came to help found. O, why did Richard Boardman so fear the pen? Why didn't he write a journal, or letters, or something, to tell us of his journeys and labors in the Gospel? We know he actually came into New England in May, 1772, eleven years before Jesse Lee, styled "the apostle of Methodism in New England," entered the traveling connection, and never wrote a word about it, or at least no one has ever found a word *he* has written about his visit. The idea of coming to Providence and Boston and not writing a word about his visit! We would not know of his visit but for the almost infallible records of the faithful treasurer of old John Street Church, New York, who paid his fares and recorded it in his precious book, which, when discovered in 1858, spoiled so many statements of Methodist history which had gained currency for nearly fifty years, by showing their incorrectness. When we read Wakeley's *Lost Chapters of Methodism* we are made more than sorry that Boardman has, by his usual silence, made his visit to New England another lost chapter of Methodism in New England, which, if discovered, would shed new light on early Boston and New England Methodism which would be invaluable to us just now, as we are turning toward Jesse Lee's advent to New England one hundred years ago.

Thus the appeal of the Bristolian Captain Webb for preachers

for America was first made in the Bristol Conference of 1768, and rang through British Methodism for one year, until at the Leeds Conference in 1769 men and money came forth, and these two men, Boardman and Pilmoor, were set apart for this foreign work. But what were these among so many? Appeal after appeal was made to Mr. Wesley to send more preachers to America during 1770 and 1771. In 1771 the reports from America were presented to the Conference after the great doctrinal questions of that Conference had been disposed of, and Lady Huntingdon's feeble Calvinistic forces had drawn off from the old Arminian fort which Wesley, Fletcher, and their helpers were holding in triumph at Broadmead. After settling the doctrines of universal Methodism they took up the practical question of helpers for the American work, which grew out of the reports from the Western Continent which John Wesley presented.

Seated in the Bristol Conference chapel was a young man who, in 1766, entered the work as a supply, and in 1767 was received on trial, and who had done good work in the Bedfordshire circuit in 1767, in the Colchester circuit in 1768, and in the Bedfordshire circuit again in 1769. This circuit included the county of Wiltshire. For six months before coming to conference his mind had been powerfully exercised by the American call to which Boardman and Pilmoor had already responded, and which doubtless rang again and again across the great deep. His name was destined to become a precious household word in every intelligent American Methodist home. It was Francis Asbury. When in open Conference he heard the cry, "Our brethren in America call aloud for help; who are willing to go over and help them?" the thoughts and feelings of the past six months crystallized into a grand decision. He arose with palpitating heart, but with composed and unfaltering mind, to offer his services, which were promptly accepted. We bless God they were accepted, for no truer Methodist preacher ever entered an American pulpit than was Francis Asbury, our pioneer bishop. In connection with Asbury's decision historic verity compels us to spoil a pretty story which credits Captain Webb with having, in England, selected him for the American work because he learned of his success on his English circuits. That honored Bristol preacher and missionary, the late Rev. Charles Tucker, in the *Methodist Family* of 1872, page 40, says

that Captain Webb returned to England in 1770, and Asbury being pointed out to him he kept his eye on him until Conference met, and then had him appointed, which would seem to agree with Asbury's own record of his mind being exercised on the American question six months before Conference. But after patiently tracing Webb's career in America we find he did not return to England at all in 1770. We find him preaching at St. George's, Philadelphia, September 9, 1770; organizing a class at Burlington, N. J., December 14, 1770; and appointing his new convert Toy, who afterward became a preacher, as leader of the class, and preaching in New York, May 19, 1771. About January 1, 1772, we find the Captain, with Revs. Boardman, Pilmoor, and Williams, at the sacramental services at St. Paul's, New York city; therefore he could not have returned to England and chosen Asbury for us in 1770 and 1771. But Captain Webb did enough else for American Methodism to make his name precious to us, and can well afford to be stripped of the honor of selecting Asbury for the American work.

Francis Asbury, on leaving the Bristol Conference of 1771, hastily bade adieu to his dear parents. His father was overwhelmed with grief and tears at his departure, but his noble mother was wonderfully sustained. Sobbing out his last farewell, he thrust into his mother's hand about all he had to give, a large silver watch, and fled. A day or two after he is in Bristol again, now ready to depart, but without a penny of money; yet he adds, "The Lord soon opened the hearts of friends who supplied me with clothes and with £10." Thus the Bristol Conference of 1771 gave us Asbury, and Bristol friends gave him clothes and money to come with. Doubtless as he rode over these lands his thoughts very often recurred to the old meeting-house and the Conference at which he offered for the American work, and to the Bristol friends who clothed and cashed him for the journey. We heartily thank Bristol Methodism for her great gifts.

But letters did not seem to bring men fast enough, for at the Leeds Conference of 1772 we find Captain Webb present, pleading in person for helpers in America. He wanted two of the best men of British Methodism, Christopher Hopper and Mr. Benson. Charles Wesley was amazed at his demands, and especially when he learned that John Wesley himself had seriously

considered the question of going to America in answer to such cries for help as came ringing across the waves. Captain Webb did not get his first choice, but did enthuse George Shadford and Thomas Rankin, so that they responded to the call and arranged to sail in the spring of 1773. Captain Webb and his wife met them in Bristol and provided all necessaries for the voyage. They all set sail together on April 9 and arrived June 2. Captain Webb's prayers and exhortations on the voyage often brought tears to the eyes of the crew. Thus this good Bristol soldier, by letters and personal appeals, and at great financial costs to himself, re-enforced the American work.

Thomas Rankin labored here five years. He presided over the first Methodist Conference in America, about ten years before the Methodist Episcopal Church was organized. He presided over three Conferences in all, and saw our membership increase from 1,160 to 6,668. He left this country for London, where he arrived in June, 1778, and in that great city he labored until he died, May 17, 1810. He was buried near John Wesley, at City Road Chapel.

These men of God, Boardman, Pilmoor, Asbury, Rankin, Shadford, and others, all entered into the labors of Captain Webb in New York, Philadelphia, New Jersey, and wherever the holy fire he had helped to kindle was so widely spreading. On his return to Bristol for permanent residence Captain Webb threw himself just as vigorously into the home work in that city, always keeping his eye on the well-begun work in America. His services to Methodism in England were great when the question to be decided was whether or not Methodism should be a Church, with her sacraments and ordained ministry and services at proper church hours, or simply a Society, an annex to the Church of England. Captain Webb fought bravely for independence in organization. He was largely instrumental in building what was then, probably, the handsomest Methodist chapel in the world—Portland Chapel, Kingsdown, Bristol, England, where he preached and prayed until the Monday before he died, and under its communion-table his remains rest at this hour.

The closing scene of this good Bristolian's life is given in the Journal of Rev. Charles Atmore, who was stationed in Bristol in 1796. He says:

On Wednesday afternoon I spent a profitable hour with that excellent man, Captain Webb. He is indeed truly devoted to God, and has maintained a consistent profession for many years. He is now in his seventy-second year, and as active as many who have only attained their fiftieth. He has no family, and gives to the cause of God and to the poor of Christ's flock the greater part of his income. He bids fair to go to the grave like a shock of corn fully ripe.

Thirteen days later, under date of Wednesday, December 21, he writes: "Last night, about eleven o'clock, Captain Webb suddenly entered into the joy of his Lord. He partook of his supper and retired to rest about ten o'clock P. M. in his usual health. In less than an hour his spirit left the tenement of clay to enter the realms of eternal bliss." On Saturday, December 24, 1796, his remains were borne into Portland Chapel by six local preachers, and the pall was borne by six traveling preachers, Revs. Bradford, Pritchard, Roberts, Davies, Mayor, and McGreary. Rev. Charles Atmore conducted the service, but his funeral sermon was preached by John Pritchard. It was published in pamphlet form at 6*d.* a copy. "An elegant print likeness of the Captain"—probably the one from which we get our pictures—is announced in the pamphlet as to be obtained by subscription. This Bristol convert and resident, Captain Webb, did more than tongue can tell for American Methodism. His name will ever be held in honor among us. A marble tablet upon the wall near his tomb reads:

Sacred to the Memory of
THOMAS WEBB, ESQ.,
Lieutenant in the 48th Regiment of Foot,
who died the 20th December, 1796,
Aged 72,
And whose remains are interred in the recess.
As a Soldier
he was brave, active, courageous,
and lost an eye at the siege of Louisbourg, 1758.
When afterward enlisted under the banner of
Christ,
As a Christian
he was exemplary
for simplicity and godly sincerity.
As a Preacher
he was faithful, zealous, successful,
both in Great Britain and America.
In the latter he founded
the first Methodist Churches,
and was
the principal Instrument
in erecting this Chapel.

Surely Westminster Abbey contains no tablet more truthful, and records many lives far less useful than that of the soldier Methodist preacher, who was so largely instrumental in founding American Methodism. Very near the pulpit is the preacher's vestry, in which is a rare picture of Captain Webb, the engraving dated 1796. Hanging on the window is also another portrait in glass of this same good old Bristol soldier. Had Bristol given American Methodism no other gift than Captain Webb, the old city deserves a name high on the scroll of fame as written up by the Methodist Episcopal Church when enumerating the gifts of God to her in her beginnings. Week by week in the vestry of Portland Chapel Mr. Budgett (a son of "The Successful Merchant," also of Bristol), a worthy son of a worthy sire, and who still in Bristol carries on the successful business house founded by his father, whose biography the saintly William Arthur has given to the world, serves as class-leader. For many years he was a local preacher upon that circuit. Now he is active in other offices of that honored chapel. The name of the Budgett family is still held in highest esteem by the citizens of that ancient city.

At the Conference of 1777, held at Bristol in the Broadmead Chapel, there came for the first time a fine-looking young man, about thirty years of age, upon whose young brow rested honors won at Oxford University, and which were represented by the letters D.C.L. He came up to Bristol from a village of Somersetshire, the adjoining county, named South Petherton, about fifty-four miles from Bristol. He was curate of the old and beautiful church of that place. His name was Thomas Coke, than whom no one man has done more for Methodist missions, and who organized the Methodist Episcopal Church as instructed by John Wesley, and who became its first bishop. As he entered that old chapel, and for the first time saw a Methodist Conference, how little did he or they know how much would result from his coming! He had recently been greatly blessed with a spiritual quickening by which he had moved the whole town where he lived and labored. The crowded church —and it is a large one—was all ablaze with religious fervor, and several smaller fires were kindled in different parts of the village until the whole community realized that something had happened to the young curate. A gallery was needed in the

church to seat the crowds. He had it built at his own expense, because the vestrymen declined to make the outlay.

In the earliest stages of the awakening of this great soul God so ordered that, in his wise providence, the Bristol convert, Thomas Maxfield, who, though converted under John Wesley's preaching at Bristol, had now left the Methodists and joined the Church of England, should come to his help. He was staying in the vicinity of South Petherton when the rumors began to spread of the strange doings of the young curate. He knew what it meant. He obtained an interview with the young Doctor, and they talked on the subject of conversion. Maxfield was at home on that subject. The result was that Coke read Alleine's *Alarm to the Unconverted*, and other books on that theme, which, with conversations with other holy men, notably a humble Methodist class-leader in Devonshire, were greatly blessed to him. Vicar Brown, of Kingston, near Taunton, lent him John Wesley's *Journals* and Fletcher's *Checks*. These books and men were blessed to his thorough conversion, and, as he himself says, brought him to Methodism. Vicar Brown introduced him to John Wesley himself near Taunton. But the Bristol convert, Maxfield, was the first one sent to help remove the scales from off the eyes of one who was to become a great apostle of episcopal Methodism. His zeal for God and souls resulted in his dismissal from his curacy in a manner disgraceful to his rector, for it was read in open meeting, and his enemies had planned for a clanging of the church bells as he passed out of the church-doors from that service. In the summer of 1888 we visited that ancient church and went into the belfry and looked at those old bells which clanged so hatefully that day, but which at a later date chimed so sweetly on the return of Dr. Coke to the village, as though to make amends. Instead of seeking another curacy he communicated with John Wesley, who gave him an inside view of Methodist methods of work, but did not lay hands suddenly upon him, leaving him to work out his own conclusions as to his future course. He came to Conference at Bristol, and there met for the first time the seraphic Fletcher, whose writings he had just been reading. At that Conference he seems to have concluded that "this people shall be my people, and their God my God;" for, although he does not appear to have joined that year, inasmuch as his

name appears in the Minutes of the next year for the first time, he, as we would now say, "took work under the presiding elder." John Wesley was his elder, who writes on August 19 of that year: "I went forward to Taunton with Dr. Coke, who, being dismissed from his curacy, has bidden adieu to his honorable name and determined to cast in his lot with us." Some of the great results to universal Methodism, and to American Methodism in particular, of Dr. Coke's attending that Bristol Conference we know. Seven years later, September 1, 1784, Dr. Coke met Mr. Wesley by appointment at Bristol. It was not at a Conference. He went there to receive at the hands of John Wesley ordination for and appointment to the superintendency of American Methodism. In his letter to John Wesley, dated August 9, 1784, he suggests that the ordination should take place at Mr. C——n's house, in Wesley's chamber therein. Whether the ordination services of Dr. Thomas Coke as superintendent took place in a private house or in the old church we cannot certainly learn. We are told that Rev. Mr. Creighton, a presbyter of the Church of England, assisted Mr. Wesley, but not whether it was done in a private house or in a church. We therefore reasonably conclude that, as John Wesley had rooms in the old chapel building where was his study, and because of the fitness of the place, it would be chosen by John Wesley notwithstanding Dr. Coke's suggestion of a private house. Certain it is that at Bristol, on September 2, 1784, Dr. Thomas Coke was ordained the first Methodist bishop of history. November 14 of that same year, 1784, nearly ten weeks after the first Methodist Episcopal superintendent was ordained, Dr. Seabury, of Connecticut, in a private house in a narrow lane in Aberdeen, Scotland, was by nonjuring Scotch bishops consecrated a bishop; and September 27, 1785, more than nine months after the Methodist Episcopal Church was organized, the Protestant Episcopal Church was organized at Philadelphia. The organization was ratified in the Convention of 1789. Our Church was organized Christmas, 1784, nearly six years before our sister, the Protestant Episcopal Church of these United States, was fully organized and ratified.

Thus in Bristol Dr. Coke, like Francis Asbury, first saw a Methodist Conference. There Coke first took work under its guidance, and there he received his ordination and great com-

mission to organize American Methodism. With what success he did this we know. In the village of South Petherton, where Dr. Coke served as a curate, the Wesleyans have built the "Dr. Coke Memorial," which is a beautiful Gothic church in a very choice location, a picture of which, together with a "South Petherton Wesleyan Methodist circuit plan" for August–October, 1888, is in the possession of the New England Methodist Historical Society. This new building takes the place of the chapel begun by Dr. Coke in that village in 1780, two years after they rung him out of the old parish church. The people of South Petherton of all denominations now honor the name of Dr. Coke, whom their ancestors knew not how to prize when he was in their midst. A local history, written by a physician, Dr. Morris, a "Churchman," speaks in the highest terms of him and his work, especially referring to Dr. Coke's work in America. At the same Bristol services in which Dr. Coke was set apart Messrs. Whatcoat and Vasey were ordained the first Methodist deacons and elders, especially for the American work. These were John Wesley's very first ordinations. Sixteen days later all three, armed with John Wesley's official letter to American Methodists, set sail, September 18, from Bristol, with their gowns and bands and also their revised prayer-books, for which they found little or no use upon these shores, our people preferring a more simple worship to an imitation of the formal services of the Church of England. The gowns and bands and the prayer-book would doubtless have been a drag to the wheels of our flying artillery, so that instead of being the great body we are we would probably not have attained to more than half our present number. These three heroes of the cross landed at New York November 3, and were received by Mr. Dickins, then pastor of old John Street Church.

The day when Bristol Methodism received Dr. Thomas Coke into her fold, and that other day when at Bristol he was commissioned for America, are days fraught with blessings for American Methodism. It seems to have been Mr. Wesley's custom to have the ordination services at four o'clock in the morning, and the old chapel in Bristol seems to have been the favorite place. Mr. Wesley's last ordination occurred there on the 27th of February, 1789, when Messrs. Moore and Rankin were there ordained for the home work. He seems only to have ordained

twenty-five preachers in all, besides Bishop Coke. But let us not think that the ordaining of Dr. Coke as superintendent and the others as deacons and elders were unpremeditated acts on the part of Wesley. It was not so by any means. It is true that he had talked with Dr. Coke on the subject six months before. It is also true that for nearly forty years John Wesley had settled for himself the whole question of right in this great matter. And strange to say, even as though God had fore-ordained Bristol and the first Methodist meeting-house as the birthplace of episcopal Methodism, our polity and our first ordained ministers were obtained from God by way of Bristol.

The facts are these: At the Conference in Bristol which began August 1, 1745, and which was the second of Methodism, the question of the episcopal form of church government was fully discussed, and there the germ of our American church polity was planted. It was on the third day of the Conference, August 3, the question came up, "Is episcopal, presbyterian, or independent church government most agreeable to reason?" The results of that discussion remained with John Wesley. The next year, on his way to this same Bristol, January 13, 1746, about four months before the Bristol Conference, he read Lord Peter King, who settled his convictions as to what constituted a true Church, and that bishops and presbyters are of the same order. This discussion at the Bristol Conference of 1745, and this reading on the way to Bristol in January, 1746, and at the Bristol Conference of May 13, 1746, were the grounds of John Wesley's action when, in 1784, nearly forty years later, he ordained Dr. Coke and Revs. Whatcoat and Vasey, and commissioned them to organize the Methodist Episcopal Church in America. Thus we get our form of church government from Heaven by way of the Bible, John Wesley, and the Bristol Conferences of 1745, 1746, and 1784.

From these investigations we find that Bristol, and not London, is the Mecca of organized Methodism. Here George Whitefield and John Wesley began their really evangelistic work of preaching their open-air sermons. Here began the first really Methodist revival of religion, by means of which the masses were reached and saved. Bristol was the Jerusalem into the streets of which they first went out and preached, and prayed down the first Methodist Pentecost. In Bristol stands

to-day the first Methodist church of the world's history, which must be the oldest, and not St. George's, Philadelphia, as *The Christian Advocate* of November 14, 1889, erroneously suggests, nor City Road, London, nor even the old Foundery, London, for it was not bought until November 11, 1739, six months and two days after the foundation of Broadmead Chapel was laid. There the old building stands to-day, with its chief light from the sky-light in the roof, its massive stone pillars upholding the gallery, its high Wesley pulpit, its surrounding rooms, —all very much the same as in the beginning. The very place where the first Methodist class-meeting was organized, the first Methodist stewards appointed, from whence Asbury and other noble men came to these shores to plant and water American Methodism, the place where the peculiar polity of American Methodism was discussed, and where John Wesley was convinced of its reasonableness and scriptural rightness nearly forty years before he, in that very place, put his principles into practice by there performing the first Methodist ordination acts, and those for our own American Methodism, is still there. The wonder is that the old chapel is allowed to sink into such dilapidation and ruin, and to be held by the Calvinistic branch of Methodism, which at this point is almost twice dead and plucked up by the roots. If we could buy and move it to Boston we would present it to the New England Methodist Historical Society, and make it a museum of Methodist antiquities which would outrival the Old South Church of that city and its relics. When next you visit England please forsake the beaten track of tourist travel; of course see City Road, London, and John Wesley's tomb; but be sure and visit Bristol and its first Methodist church. See also Portland chapel, the shrine of Methodism's soldier-preacher, Captain Webb. Then visit the suburb Kingswood, only four miles from Bristol, where stands to-day the first Methodist school, in the neighborhood of which, among its colliers, Methodism won its first victories among the masses. After visiting these spots you will conclude that there is a very close connection between Bristol (England) and American Methodism.

W. H. Meredith.

Art. V.—NEWFOUNDLAND.

Newfoundland, the most ancient possession of the British crown, to which the anxious attention of the world is attracted at irregular intervals, lies off the eastern coast of the American Continent, between the Gulf of St. Lawrence and the Atlantic Ocean. In shape it roughly resembles an equilateral triangle. Its greatest length from Cape Ray to Cape Norman is 317 miles; its greatest breadth from Cape Spear to Cape Anguille is 316 miles. In superficial area it exceeds that of Ireland by 10,441, and of Scotland by 12,200 square miles.

The climate of Newfoundland is more temperate than that of many portions of the adjacent continent. The island is not the cheerless realm of frost and fog that it is commonly supposed to be. The thermometer rarely sinks below zero in winter, and during the summer does not often rise above 70° Fahrenheit. It is true that the Arctic Current chills the eastern coast, but its influence is modified by the Gulf Stream, which creates the fogs. Average mean temperature at St. John's, for eight years ending 1864, was 41° 2′ Fahr., the maximum being 83°, and the minimum 7°. Average height of the barometer was 29.37 inches, and average rainfall 58.30 inches. Snow prevents frost from piercing the soil to a lower depth than is measured by a few inches. Spring arrives late in April, but compensates for tardiness in coming by rapidity of progress. Potatoes in blossom and oats heading at the end of August excite no fears of crop failure, since the unusually fine autumn is often prolonged into November. Winter lasts from the beginning of December to the middle of April.

The richest source of colonial wealth is the encircling sea. The common squid, a cephalopod about six or seven inches long, appears on the coasts in immense numbers in August and September, and constitutes a valuable bait. The great staple industry is cod-fishing, the most extensive of the kind in the world.

From 1877 to 1882 the average annual export of cod-fish was 1,326,259 quintals of 112 pounds each. In 1883 it fell to 1,175,720 quintals, valued at $4,938,048, and in 1889 to 1,076,507 quintals. Exports from the French island of St. Pierre

in the same year were 594,529 quintals, valued at $2,081,248. In 1889 the export fell to about 300,000 quintals.

The islands of Miquelon and St. Pierre, situated within a few miles of the Burin peninsula, are all that remain to France of her formerly vast possessions in America. Had she been deprived of these when compelled to part from the others the occasions of a festering and dangerous quarrel would not have existed. As it was, they were magnanimously ceded to her by the Treaty of Paris, to be occupied by her citizens as a fishing station. Now these islands have about 6,000 permanent inhabitants. Over 200 French fishing-vessels, of from 100 to 400 tons each, arrive here every spring from France, and make them their head-quarters for the fishing season. Newfoundlanders charge that an extensive smuggling business is carried on between these islands and their own island. What aggravates the grievances growing out of the claims of the French for the usufruct of the Newfoundland coast from Cape Ray round northwardly to Cape St. John is the heavy duty levied by France upon fish from foreign countries entering her ports.

The vital importance of this piscatorial and diplomatic struggle to the Newfoundlanders may be judged in view of the fact that the population from Cape Ray to Cape Race includes 10,455 engaged in catching and curing fish, out of a total of 33,752. On the east and north coast from Cape Race to Cape St. John are 147,399 people, of whom 43,950 are engaged in catching and curing fish; and on that part of the coast where the French have treaty-rights of fishery from Cape Ray to Cape St. John, out of a population numbering 11,973 about 3,217 are occupied in the fisheries. These 11,973 British subjects, represented in the local parliament by two members, pay the customs taxes, and are amenable to all the laws of the island, but are not permitted to exercise absolute and undisputed territorial and maritime rights.

French subjects landing on this shore pay no taxes, customs, or light dues; are not controlled by colonial laws; and frequently interfere with the Newfoundland fishermen. Notwithstanding the alleged fact that this coast line is frequented by only seven French vessels during the fishing season, the French war-vessels patrol it and prevent British fishermen from fishing. This is more than they are willing to endure, and from

every part of the colony rings the ominous cry, angry and menacing, "The French must go."

To make the reasons of this declaration clearer to readers who hold that nothing pertaining to humanity is foreign to them, the following abstract of *The Case for the Colony*, as presented by the people's delegates, Sir J. S. Winter, K.C.M.G., Q.C., P. J. Scott, Q.C., and A. B. Morine, M.L.A., to their fellow-subjects of Great Britain and Ireland, is submitted. In the first place the colonists, as a free people, declare that they will never consent to any violation of their constitutional rights by the imperial government, in the shape of treaties or conventions with foreign powers that affect their own territorial and maritime rights, when their approval thereof has not first been obtained. By five consecutive treaties, from 1713 to 1815, between England and France, it was agreed that the sovereignty of Newfoundland should be vested in Great Britain; that the French should be allowed to catch and dry fish (cod-fish) from Cape Ray to Cape St. John; that they should not erect any buildings upon the coast within these limits other than stages made of boards, and huts necessary and usual for the drying of fish, and that they should not remain longer upon the island than was necessary to catch and dry their fish; that his Britannic majesty should prevent "*his subjects from interrupting in any manner, by their competition, the fishery of the French*" during their temporary sojourn in the land; that he should cause the fixed settlements of his subjects within the prescribed limits to be removed; and that the French fishermen should not be incommoded when cutting what wood they required for construction and repairs of huts and vessels.

Two conflicting interpretations of these antiquated treaties cause the present controversy:

1. The French claim the *exclusive* right of fishing between Capes Ray and St. John, and also the right to prevent the British in Newfoundland from occupying land within these limits, to the extent of half a mile from the shore, for mining, agricultural, or other purposes—a claim to virtual territorial sovereignty.

2. The British contend that the French rights are only *concurrent* with theirs, and that there is no interruption of French rights when there is room for subjects of both nations to fish

without interfering with each other. Chief-Justice Reeves (1793), Mr. Anspach (1827), Rev. C. Pedley (1863), and Rev. M. Harvey (1883), historians of Newfoundland, agree in the conclusion, after laborious researches into the ancient records of the colony, that French rights are only *concurrent* with those of the English. This has been the continuous contention of the imperial authorities also.

Acting upon their own interpretation of the treaties, the French from 1869 to 1889 have repeatedly seized and confiscated nets and other property of British subjects, thereby causing many quarrels and sorely trying the temper and patience of the colonists. This cannot last always. Redress, either from French or British officers, has been unattainable. Conditions have changed since the treaties were signed. Newfoundland has advanced from the status of an anarchical fishing resort to the dignity of a self-governing commonwealth. The "French shore" is largely settled by citizens of Newfoundland. New branches of trade and industry have sprung up there, institutions of civil government been established, and steam and postal communication with all parts of the world are effected. All these are regarded by the French as infractions of their treaty rights. Only *seven* French fishing-vessels along a coastal line of seven hundred miles in length in the course of a single season stamps their procedure as of the "dog-in-the-manger" policy. "If we can't use the shore you sha'n't," is a curt expression of their decision. Any fishing or lobster-catching or business activity on the coast is construed as "interrupting" their fishing, and is, therefore, subject to prohibition and violence. French naval officers assume the functions of complainant, judge, jury, and executive officer without fear of responsibility for any wrong committed in any capacity, or in all. The worst of the matter, in colonial opinion, is that they are sustained by British naval commanders acting under imperial instructions. Nearly half the coast, rich in agricultural, lumbering, and mineral wealth, is "locked up," and secluded from development and improvement. Capitalists dare not invest in a section where the useless right of French "user" stands in the way. Even a railway across the country from St. John's to George's Bay has been forbidden because it might "interrupt" French fishing. The *modus vivendi* of March, 1890, concluded between the two European governments was

to the Newfoundlanders wholly obnoxious, because it conveyed privileges to the French that were not stipulated in the treaties, and because they were sure to breed another intolerable family of troubles. The lobster difficulty raised by the French is simply intended to force a supply of bait. Neither for lobsters nor bait have they the treaty-right to fish. Strict construction of the documents confines that right to the English.

With the United States of America, also, the relations of Newfoundland need precise and friendly adjustment. The treaty of peace with Great Britain which acknowledged the independence of the United States conferred rights upon the citizens of the latter to take fish on the Grand Bank of Newfoundland and along the coast of British America, and also to dry and cure fish on the unsettled shores of Nova Scotia, the Magdalen Islands, and Labrador, so long as they remain unsettled. The Treaty of Ghent, after the War of 1812, left these rights untouched. The Convention of 1818 added the unsettled southern coast of Newfoundland to the field of American privileges, but deprived American fishermen of the right to take, dry, or cure fish within three marine miles of any of the coasts, bays, creeks, or harbors of his Britannic majesty's dominions in America. Whether the three-mile limit was to be outside an imaginary line drawn from headland to headland, as the British lawyers insisted, or whether it should follow the sinuosities of the coast, as the Americans contended, was the subject of dispute in 1852. The Reciprocity Treaty of 1854 closed the controversy by throwing open the entire sea-fishery to the Americans, and giving them certain rights to land and cure their fish. Reciprocal rights were conceded to the British on the eastern coasts and islands of the United States.

The Reciprocity Treaty, terminated by the United States government in 1866, was followed by unpleasant complications. These, in turn, were unraveled by the Treaty of Washington, which virtually renewed many of the provisions of its predecessor. Under its terms commissioners awarded five and a half millions of dollars to the Dominion of Canada and Newfoundland as compensation for the concessions made by them to the Americans in throwing open fisheries of greater value than those in which they acquired treaty rights. Of this sum the island colony received one million dollars.

Abrogated at the instance of the United States, the Washington Treaty, by its disappearance from the international field, prepared the way for further heart-burnings and retaliations, which in less Christian conditions of the two countries might have ruptured friendly relations. In 1888 the Newfoundland Legislature granted to American fishing-vessels the privilege of entering the bays and harbors of the island for the purchase of bait, ice, and supplies, for the transshipment of catch, and the shipping of crews, on taking out an annual license at a fee of $1.50 per ton. This arrangement is to remain in force until the ratification of the proposed Washington Treaty, or until other satisfactory arrangements are adopted. Should the United States repeal the duty on fish or oils, then licenses will be issued free of charge.

Members of the New York Produce Exchange and many issues of the metropolitan press favor the plans of Secretary James G. Blaine for reciprocity with neighboring countries, and particularly with Newfoundland, believing that it would redound to the great advantage of all parties. Christian ethics volunteer to take the lead in all such negotiations and infallibly conduct to beneficent results, while ordinary diplomacy, proud of its own stupidity and hardened in chronic selfishness, usually works as much mischief as it accomplishes good.

Next to the cod-fishery in value is that of the seal. Its product seems to be declining. Formerly the number of men returned as occupied in it was from 8,000 to 10,000. *The Year Book and Almanac for Newfoundland for* 1889 gives the census return of 1884 of 21 steam vessels of 5,877 tons, and 4,778 men, as engaged in it. Young seals are born on the ice from the 15th to the 25th of February. Their male parents, who have been feeding on the Grand Banks, meet them on their southerly drift, and fall in with the sealers who clear from Newfoundland in March. Reckless destruction of old seals late in the season is a species of wastefulness only paralleled by the extermination of the salmon. Nets, weirs, traps, dams have nearly emptied many of the rivers of that delicious fish. Recent measures have been adopted to restock them and to preclude improvident captures.

The herring-fishery on the southern and western coasts, and on that of Labrador, is another fruitful source of revenue.

Herrings to the value of about $150,000 are annually sold to the French and Americans for bait. The total value of the catch is about $725,000. Mackerel, once abundant, have deserted the waters of Terra Nova; lobsters have taken their place in relative value. The year's export in 1888 was estimated at $385,000. In 1890 it will probably reach the sum of $500,000.

The census of 1884 reported 1,618 vessels of 20 tons and upward occupied in the Newfoundland fisheries; also 2,941 large boats with a capacity of 15 quintals and upward, and 20,666 holding from 4 to 15 quintals each. Of the population 60,419, with 40,560 nets and seines, 4,520 cod-traps, and 4,173 seal-nets, were employed in the fisheries; 1,265,279 quintals of cod-fish, 7,743 tierces of salmon, 82,452 barrels of herring, 172,420 barrels of caplin, and 338 quintals of other fish, of the aggregate value of $4,213,088, rewarded the arduous labors of these harvesters of the sea; also 365,931 seals, yielding, besides their skins, 2,267 tons of oil. The total value of the Newfoundland catch in 1887 was $5,560,497.

For many years Newfoundland was the refuse of English bankrupts, roving adventurers, expatriated Irishmen, and individuals who had left their country for their country's good. The Roman Catholic Irish sulked and fumed under the pressure of the old penal laws, which forbade the exercise of their religion and debarred them from the rights of citizenship. Intolerance punished them for indulging religious preference and burned down the places in which they had heard mass, as though the wood and stone were infected by the mysterious and deadly leprosy that was threatened to invade the dwellings of ancient Hebrews. Yet this summary injustice did not hinder "shoals of women" from joining their oppressed kindred and thus aggravating the difficulties of local government.

Religion and politics for several centuries have been almost one and the same thing with the papal Irish. Roman Catholicism and independent nationality are inseparably identified in their imagination. The one through force of historic circumstances and political aspirations implies the other. Therefore are they religiously and politically rebellious under Protestant rule, or neutral rule, or any kind of rule that is not actually or potentially of their cloudy ideal, and that does not recognize the supremacy of the pontiff over every thing that relates to faith

and morals. Newfoundland authorities doubted their fidelity to the British crown; but more tolerant dealing with their co-religionists in the mother-countries extended itself to this "dreary and desolate" realm.

The essentially domineering spirit of Roman Catholicism, especially when predominant in numbers or social influence, powerfully supported the proposition first made by Governor Gambier in 1803 that Newfoundland should have a local legislature. The initiation of a postal system in 1805, and the establishment of a newspaper in 1806, added force to the demand. The importation of live cattle from the Azores and certain western islands, by adding fresh meat to a fish diet possibly intensified it. Grants of land by which the recipients became freeholders undoubtedly did. Many Protestants, whose faith in justice and equal rights was stronger than their confidence in brute force, gave it fresh strength. Local necessities, and particularly the prevalent destitution and pauperism, besought the boon. Feuds among the people who were of Irish birth or descent would, it was thought, be most effectually suppressed by it. The laboring classes, languishing under burdens which no existing political machinery could remove, and the wealthy, who naturally wished to have a voice in disposal of the growing colonial revenue, increased the agitation. Mr. Morris quoted in favor of local self-government the eloquent words of Russell, the British statesman, who held that: "Half a century of freedom within the circuit of a few miles of rock brings to perfection more of the greatest qualities of our nature, displays more fully the capacity of man, exhibits more examples of heroism and magnanimity; and emits more of the divine light of poetry and philosophy, than thousands of years and millions of people collected in the greatest empires in the world can ever accomplish under the eclipse of despotism."

In 1832 came the political enfranchisement of Roman Catholics in Newfoundland; equal rights were acknowledged and representative government conceded. Proceeds from the sale of crown-lands in each district were thenceforward to be appropriated to the formation of roads and bridges. The legislature elected under the new constitution assembled on January 1, 1833. But the constitution confined executive functions and the principal offices of emolument to the mem-

bers of the council, who were nominees of the crown, and was therefore unacceptable to the people. John Kent, a Roman Catholic, led the movement for further reform, and was sustained by his bishop, Dr. Fleming. Both relied upon the numerous Roman Catholic vote for success. The result was division among the people on religious lines—a division deepened by bitterness, hatred, violence, and brutal maiming —a division for which Dr. Fleming afterward unfeignedly mourned his share.

Religion and politics, distinct or confounded, are the mightiest forces in modern society. If divinely inspired and guided they work out good, and good only; if conducted by selfish human passions the outcome is almost unmixed evil. As it is, in every community they present a mixture of the pure and the impure, the selfish and the patriotic; and commensurately with the force of either element is their influence upon the common weal. The new government, inaugurated under favoring conditions of industry, trade, and revenue, and harmonizing with the improved Christian sentiment of the times, effected much good by improving the means of communication between the several districts, encouraging direct steam transit between the colony, England, and the United States, augmenting the number of light-houses on the coast, fostering the creation of a telegraph line through the country, and liberally aiding the great cause of public education. The giant evil of pauperism it unwisely ignored, and thereby lost the opportunity of promoting peace and good order in the future. Numerically in the minority, the Roman Catholics resented any candidacy whose triumph would impair their power. Riots attended elections, and at Harbor Grace frustrated all attempts at election. Military interference and episcopal persuasion barely sufficed to lull the storm. Savage incendiarism was checked only by the arrival of two hundred soldiers from Halifax, N. S.; home rule, at the outset, was any thing but a promising experiment. Yet the Prince of Wales received an enthusiastically loyal welcome at St. John's in 1860. Thirty thousand people cheeringly lined the route by which he returned to his ship. Since then, through ordinary vicissitudes and troublous experiences springing from the claims of the French, Newfoundland has continued to prosper.

The first submarine Atlantic cable was landed at Bay of Bull's Arm, Trinity Bay, in 1858. From the ashes of a calamitous conflagration which consumed three fourths of the city in 1840 St. John's has risen in more sanitary, stately, and beautiful form. The cankerous system of able-bodied pauper relief has been abolished, and direct steam communication with England and the United States has been established. In common with all countries producing only the raw materials for civilized life the colony has suffered, and still suffers, from landlord absenteeism. Large sums of money are annually remitted to England in payment of rents of different descriptions. It is true that but for the original investments the productive power of the property would never have been evoked; but it is also true that the expenditure in other countries of so much revenue as does accrue from it retards the growth of the colony in wealth and comfort. The credit system, still prevailing to so great an extent, is also a bar to its material progress. Merchants are accustomed to supply complete outfits to fishermen to maintain the latter, and also their families, during the fishing season, and often in the intervals between the fishing seasons, and to reimburse themselves at fixed rates from the proceeds of the next catch. Wherever this system is in vogue, whether among the coal-miners of Pennsylvania, the cotton-raisers of the Southern States, or the fishermen of Newfoundland, it is invariably attended by higher prices to the recipients for all they use or consume, and by lower prices for all that they produce. The honest, industrious, and provident are thus compelled to secure the merchants against losses by the lazy, incompetent, and improvident.

Of the 193,623 inhabitants of the island in 1884 no less than 187,136 were native born. These proudly styled themselves Newfoundlanders; 60,419 were employed in the fisheries, 1,685 in farming, 3,360 in mining, and 3,628 in mechanic arts. Population is now estimated at 210,000, or upward. Emigration is said to nearly equal immigration, and that its main current is toward the United States. The Indian race was represented in 1884 by 193 persons, but few if any of whom were descendants of the aborigines. Captain W. R. Kennedy, in his *Sporting Notes in Newfoundland*, says they are "thoroughly familiar with the country, and are experienced trappers and hunters;

but they are grasping and extortionate in their demands, and the best of them will not stir under $3 a day and his food." Notwithstanding this they are almost indispensable to civilized sportsmen, and by their skill, strength, and endurance compensate for the cost of their hire.

Judging from the scanty records of the past the indigenes—the Bethuks or Bœothics—once so numerous and powerful, were a subdivision of the Algonquin group of Red Indians. In the earlier years of the colony complaint was made to the king of the inhuman barbarity of the settlers, who frequently destroyed them without the least provocation or remorse. The Micmac Indians, from Nova Scotia and Cape Breton, who entered the country in 1765, after the cession of Cape Breton by the French, were still more destructive, and unscrupulously appropriated their attractive hunting and fishing grounds in the interior. The Bethuks were either exterminated or crossed the Straits of Belle Isle into Labrador, where they passed under the spiritual care of godly and devoted Moravian missionaries.

All endeavors to establish friendly intercourse with the natives turned out to be fruitless. In 1810 Mr. Buchan penetrated about one hundred and thirty miles into the interior, and about seventy of them fell into his power. Amicable understanding seemed to be accomplished. Two of his marines wished to remain with the Indians while he retraced his steps to bring up the presents intended for them. On his return he beheld the bodies of his men, headless and pierced by arrows, stretched upon the ice. The Indians had decamped, their fears of retribution being more potent than greed for gaudy or useful articles. Nor were attempted mercantile negotiations in 1819 more successful.

The political constitution of Newfoundland, adapted to the wishes of the people in 1855, consists of a governor (Lieutenant-Colonel Sir J. Terence O'Brien, K.C.M.G.), appointed by the crown, and whose term of office is usually about six years. He is assisted by an executive council of seven members, chosen by the party commanding a majority in the House of Assembly. The Legislative Council, or Upper House, is of thirteen members, nominated by the governor in council, and holding office for life. The House of Assembly consists of thirty-six representatives, elected every four years by the votes of householders.

The number of electoral districts is eighteen, of which seven return three, four return two, and seven return one member each. The governor receives a salary of $12,000, in addition to the use of a costly residence built by the imperial government; the chief-justice of the supreme court $5,000; and each of the two assistant judges $4,000; all paid by the colony. Tenure of judicial office, which is appointive by the crown, is for life. Jurisdiction, like that of the legislature, extends over the Atlantic coast of Labrador.

Revenue is chiefly derived from duties on imports. Tariff is for revenue only. The colony has neither direct taxes nor civic corporations. Taxation in 1882 was $4.94 *per capita.* Revenue in 1888 amounted to $1,427,115, expenditure to $1,906,815, and public debt to $3,474,575. Exports aggregated $6,860,515, and imports $7,813,845.

Much of the public indebtedness has been created by the construction of roads, the first of which was made in 1825 between St. John's and Portugal Cove. In 1882 there were 727 miles of postal roads and 1,730 miles of district roads, besides 1,200 miles in process of construction. The building of 100 miles of railroad between St. John's and Harbor Grace, and of a branch line 25 miles long to Placentia Bay, also aids to account for the somewhat startling magnitude of the public debt, which is about $16.50 for every individual of the population. Both these railroad enterprises are only parts of a great project covering the better portion of the island. Manufactures, from the circumstances of the inhabitants, are few and relatively unimportant. In 1884 the number of hands employed in them was 2,459, the value of the factories $954,536, and the worth of the goods manufactured $1,504,384.

The total tonnage entered and cleared in 1888 was 596,528, of which 574,011 was British. Vessels registered at St. John's, and constituting colonial property, on December 31, 1887, were 2,053, of 91,289 tons.

In respect of ecclesiastical affiliation the latest returns give 69,000 as belonging to the Church of England, 75,254 to that of Rome, 48,787 to the Methodists of Canada, 1,495 to the Presbyterian, and 1,470 to other denominations.

The Newfoundland Conference of the Methodist Church of Canada began its last session on June 24, 1890, in George

Street Church, St. John's, electing the Rev. W. Swann to the presidency, and the Rev. James Nuroe to the secretariat. It reports 4 districts, 63 ministers and probationers, 106 churches—an increase of 14 during the past quadrennium; 40 parsonages—increase, 5; burial places, 154; Sunday-schools, 153—increase, 23; scholars, 9,725, of whom 971 are meeting in class—increase, 600; teachers, 1,130—increase, 79; members of the Church, 10,065; number of scholars who have taken the pledge of total abstinence, 2,892; value of church buildings, $244,950; parsonages, $101,150; amount raised for connectional funds, $11,613, and for ministerial support, $14,730.

These returns vindicate the claim of insular Methodism to be "Christianity in earnest." They point out the commanding position it maintains among the inhabitants. The Woman's Missionary Society, Juvenile Missionary Societies, Methodist Orphanage at St. John's, activity in the cause of popular education, care for the due theological education of preachers as evinced by the six students for the ministry in attendance at Jackville College, Nova Scotia, the evangelical simplicity and power of its preaching, steadfast advocacy of total abstinence and prohibition, the excellent Methodist college, with the roughly qualified teachers and boarding-house department at St. John's, a spicy and nutritive periodical bearing the title of *Methodist Monthly Greeting*, Epworth Leagues, genuine revivals of religion, belief that "the Church has been long enough *coddling* saints, and that it is high time now to *collar sinners*," and living faith in Christ, all demonstrate that it is in the true following of the apostles. Its delegates, clerical and lay, to the third General Conference of the Methodist Church of Canada, assembling in "the finest Methodist Church on earth," the new St. James, on Catharine Street, Montreal, on the 10th of September, 1890, were truly representative of a noble and consecrated constituency, and did much to impart new impetus to the work of spreading scriptural holiness throughout all lands.

Methodism fills its own pulpits and many of those owned by sister churches. It also supplies backslidden, worldly, or declining members in numbers sufficient to swell the ranks of the Protestant Episcopal and other denominations; while in its drawals upon their loosely attached adherents and converting

them into Methodists of faith, fervor, and force, Newfoundland is no exception to the general rule. It has given the Rev. Dr. Howard Sprague to the ministry of Christ in the chastely elegant and spacious Centenary Methodist Church at St. John's, N. B., and also able preachers and godly members to the churches in Canada and the United States.

Methodism was introduced into Newfoundland by Lawrence Coughlan, one of Wesley's preachers from 1755 to 1765, who, at the instance of Wesley and Lady Huntingdon consented to episcopal ordination, and was sent as a missionary to America by the Society for the Propagation of Christian Knowledge. For seven years he toiled under great discouragement, and suffered severe persecutions from the scattered and godless settlers. He was prosecuted in the highest court of the island, but was acquitted; was slandered in letters to England; and a local physician was hired to poison him. The physician was converted and exposed the infamous plot. Pentecostal revivals then broke out, and the fury of his adversaries transgressed the bounds of decency. They summoned him before the governor, who wisely acquitted him and made him a justice of the peace. This quelled the tempest and gave additional effect to his ministry until health failed, and he was obliged to return to England. John McGeary was next sent by Wesley to fill the vacant post. In 1791 William Black went to his aid from Nova Scotia, and the twain rejoiced in remarkable effusions of the Holy Spirit and in the establishment of Methodism upon stable foundations.

Methodism, by force of the immanent Holy Spirit, is necessarily educative. It supports a grammar-school at Cabronear and boards of education in more than forty of the towns and villages of the island. In promotion of the great temperance reform the Newfoundland Conference is splendidly aggressive. Proclamations prohibiting the sale of intoxicating liquors, and applying to specified districts, have been issued on about fifty different occasions. The enforcement of the "Temperance Act," which is of the same category as the New York Local Option Law, has resulted in the marked absence of drunkenness and in improved condition of the people. The Conference wishes to amend the act by the provision that a majority of voters, instead of two thirds, shall in any district suffice to put

the act itself in operation. Temperance text-books in day-schools, the third Sabbath in December as a special "Temperance Day," use of non-alcoholic wine in the Lord's Supper, formation of a Methodist Total Abstinence and Prohibition Society in every circuit and mission, the use of a single pledge to abstain from strong drink and of a double pledge that includes abstinence from tobacco, are among its requisitions. It is solemnly convinced that in total prohibition the remedy for the drink evil is alone to be found. It recommends the people to vote in all municipal and parliamentary elections for known and professed prohibitionists. It is in consistent earnest.

The social life of Newfoundland is characterized by heartfelt kindness, bountiful hospitality, robust humanity, and in religious circles by fervor, simplicity, and excellency. That of Methodism is of purely evangelical type. It gives to the outside world as much or more than is received from it, and bids fair to be a wide and permanent blessing to mankind.

What the future of Newfoundland may be is matter of conjecture. The probabilities are, the French imbroglio will be settled by the peaceful or enforced withdrawal of French claims to any "user" of its territory, and most certainly to exclusive rights of permanent or temporary occupation of its coast. Concurrent rights, even, of fishing along the coasts and of drying and salting the catch upon the shores are inconsistent with the sovereignty of the people and of their imperial sovereign. Relief must come in some way. The eyes of the colonists are said to be turned toward the United States in seeming despair of speedy rescue by Great Britain. In one procession of twenty-five thousand people at St. John's it is reported that as many American flags were borne aloft as there were of British. This is significant. It denotes an underlying conviction that the energy to develop wealth of field, flood, forest, and mine, and to confer the fullest enjoyment of life, liberty, and the pursuit of happiness, must come from the Great Republic.

Richard Wheatley.

Art. VI.—THE SOUTHERN PROBLEM.

In his article in the January–February number of the *Review* Dr. Spence surprised his friends. No one who has canvassed the subject doubts for a moment that this is a perplexing question. But to those who, having eyes and ears, and persistently refuse to see or hear that which will go far toward solving this problem, it must appear an enigma. We have no inclination and no time to belabor any one for his opinion honestly held upon any phase of ethnology. And yet we do feel as if we would like to review some of Dr. Spence's statements. He says:

> The Negro has been the bone of contention in our nation for over a century. In Congress, in the press, in the Church, every-where, our brother in black has shown his ivory teeth and woolly head.

We admit this in view of the fact that Langston, Miller, and Cheatham are in Congress, and Frederick Douglass in Hayti; that the colored people of this country own and edit three hundred newspapers, and that three hundred thousand of them are now full-fledged members of the Methodist Episcopal Church. He then calls up Thomas Jefferson and Abraham Lincoln for witnesses against his "brother in black." The former declared it to be his opinion that God created all men free and equal; the latter declared that no man actuated by a spirit that spelled Negro with two g's could ever hope to be President of these United States. Yes; both made some wise statements when not wrested from their proper connection. When we speak of "our ivory-teeth, woolly-headed *brother* in black," the word "brother" carries with it relationship or nothing. It ought not to be either a political or social puzzle to know what to do with or for a "brother." Grant it means "brother," and then any school-boy will scream in your ear, "Eureka! *quod erat demonstrandum!*" Come near the apostle Paul, upon whose wiser words Jefferson predicated his immortal statement, and daylight breaks into this dark question. The two worthies above mentioned spoke of the Negro *as he was in their day.* And no one, not even the intelligent Negro, blames them. Then there were no Langstons, Douglasses, and Greeners among the race; colored youths then were not extracting Greek roots or ruminating among the classic oratorial efforts of Cicero, as the Doctor well knows they

have since. Yale and Harvard's registers had never become used to ink-stains made by ebony hands, nor had the privilege of handing diplomas to sons of former slaves, as has since, occurred. "Circumstances alter cases." Were it possible for either of these worthies to appear among us to-day and see the charge against them we would doubtless hear them reply, "Ye men of Athens, I perceive that in all things ye are too superstitious."

He says: "Anglo-Saxons never amalgamate." *We do not believe a word of this.* Ethnology has been studied amiss where we have not learned two things: mixed races of mankind are considered superior to unmixed; there is nowhere now on earth an unmixed race of mankind. The Babylonians and Egyptians were doubtless half Caucasian and half Nigritic. Turn to the mummies and monuments of the times of the Pharaohs for illustration. In the *Genesis of the Earth and Man* (page 168), speaking of the latter race, we find:

> The form of the head and features of the face are of a modified Caucasian type, but inclining in the general cast, and particularly in the nose and the lips, and in the soft and languid expression of the eyes, to the Negro character.

So it is not hazardous to say this race was composed of three or four of the principal races of mankind—Semitic, Negro, Indo-Germanic, and Turanian. What is thus found as regards the Egyptians is equally true of the Babylonians.

As to the Romans, Livy says they were "*colluvio omnium gentium.*" Of the five European peoples—English, French, Germans, Russians, and Italians—but two set up the claim of race purity. Notwithstanding this claim, history tells the German he is not an unmixed Teuton, and the Russian he is not an unmixed Slav. As to the former, the Celtic element, and in the latter the Finnish-Lithuanian and Teutonic elements, upset their claim. In *Wilson's Prehistoric Man* (page 559) we find that *of all the races the most mixed is the "Anglo-Saxon."* The name being compound is against his statement. The Angles, Jutes, Norse, Lombards, Flemings, Jews, French, Huguenots, Germans, and Poles are doubtless elements. The cosmopolitan English have since introduced into it Armenian, Greek, Hungarian, Hindu, Negro, and Chinese blood. Therefore it is right to say "our brother in black," but wrong to say, "Anglo-Saxons never amalgamate."

If there are any "Anglo-Saxons" in the South, pure and simple, then by endosmosis or exosmosis or some other process unknown to the writer (since they "do not amalgamate") some of their *best blood* courses through veins above which the color of the skin *is not white.* We never have, and do not now, hold forth for amalgamation or social equality, *per se*, perforce, for the Negro. We never object to philosophical necessities when they present themselves. In this we are in accord with the intelligent Negro in this country. Dr. Spence says:

Race distinction and race purity are equally strong with both whites and blacks in the South.

Now, this is true or not true: we concede it. Therefore there is no race disturbance along the line of social matters, for there are "no fears that the pure racial type will be lost." Again:

The best class of Negroes in the South condemn treason to race, and abhor miscegenation.

This is strange language from a resident in a section of country where there are Negroes and "Anglo-Saxons," and the former "condemn and abhor miscegenation," and the latter "never amalgamate." Do the intelligent "Negroes condemn" *a nonentity?* Miscegenation? In the South? Ah! whence comes it? Again:

Race distinction—race aversion amounting almost to hatred—exists between the whites and Indians and the whites and Chinese. Between the African and white race the bar to union is still more absolute. To remove it would destroy the white race.

It is usually conceded that the stronger and higher race absorbs the weaker and lower. Now, if the "Anglo-Saxons never amalgamate," and "the Negroes abhor miscegenation," and "there are no fears that the pure racial type will be lost," then whence can spring the desire to remove this "bar," or the danger if it should accidentally or by some *irresistible force* be moved? Again:

Negroes of mixed blood are regarded as inferior among the race.

What does he say? "Mixed blood?" "Mixed" how? When? By and with whom? Again:

The laws of this country and the manner of their administration have nothing to do with race antipathies, and it is worse than

folly to attempt to set aside the eternal laws of nature's God. Therefore the Negro question is not a Southern question, but a race question. It is not caste; it is race aversion and distinction.

Let us see. Well, if this be true, why do the laws of every State in the South contain prohibitory clauses concerning the intermarriage of the two races, when it is an open secret that *unholy alliances* are being made and have been for a century, between whites and blacks in the South? *In this instance the mulatto girl of unchastity takes precedence of all other women.* She sways the wonted influence of her class, too. If the foregoing is true, why not abrogate those laws? That they are in defiance of "the eternal laws of nature's God" even the Athenians would admit. Suppose the constitutional laws of the land were executed in Tennessee, Alabama, Louisiana, and Mississippi as they are in Iowa, Minnesota, Michigan, and Maine, does any one believe they would "have nothing to do with race antipathies?" If there is any "Negro question" *it is in the South.* If this be so it is "a Southern question," for every body else is attending strictly to business. This question is like that of the first king of Israel, and is taking the same course. It was bred, born, and is now being cultivated in the South, though to this beast now and then is thrown a handful of straw by some one who immigrated to the South after that little coolness. *It is caste* or something more foul, if possible, because the question of birth and previous condition are involved. Again:

> As to race antagonism, it might be said there is none in the South. The children of the two races delight to play together. The whites and blacks work and mingle in harmony.

We presume after a day's working together they then "mingle together," eh? And yet it is "a race question," but "not a Southern question!" Again:

> *The conflict lies along the line of political and social relations.* There is against the African race an arbitrary prejudice with every Anglo-Saxon.

And yet there is "no fear of the pure racial type being lost; the Anglo-Saxon never amalgamates; the Negro abhors miscegenation; this is not a Southern question; there is no race antagonism in the South; the whites and blacks work and mingle together in harmony; the children of the two races delight to play together;" and still he says, "It's a race question," and

"the conflict lies along political and social lines!" Webster defines prejudice, "Prejudgment, unreasonableness, bias." His synonyms for arbitrary are, tyrannical, imperious, and despotic. Now, it would be an insult to say that the chancellor of our Church university is not an "Anglo-Saxon." Charles Lamb may have been a great sinner, but not because he formed an opinion of the Negro of his day that would be changed if he saw him to-day. Dr. Spence says:

> Even Charles Lamb, who saw "benignity in the black man's countenance," and said he "admired and loved him," also said, "I would not like to make him my associate and share my means and good-nights with him . . . because he is black."

This was the worst quotation of all, and came near not making complete sense. No one thinks this author, who unfortunately fell into rough hands, intended to leave the impression that color is sufficient excuse for withholding benevolence or true gentlemanship. He saw the Negro in the dim twilight of yesterday. We see him in the meridian light of to-day. Again:

> The honest Negro will vote forever with his own race, just as the honest white man will vote with his race. It is utterly impossible for a man to vote otherwise than with the interests of his own race.

That which cannot be done "otherwise" is not wrong when done. Therefore there is nothing wrong in the way the honest colored and honest white men in the South cast their votes. Where there is nothing wrong there can be no "conflict." But there is "a conflict along political lines" in the South between the whites and the blacks. Hence all who are engaged in this conflict are *dishonest*. Again:

> They demand that their representatives in Church or State, regardless of qualification, shall be "black" instead of white.

If this were either universally true or a crime it would but exhibit another instance where the "honest Negro" and "honest white man" were alike. Again:

> Neither amalgamation, nor colonization, nor transportation, nor federal election laws can settle this question.

Doubtless this, too, is another instance of prejudgment. It will be time enough to make such sweeping, positive statements when a fair trial of each and all of these shall have been made.

Taken in the order given, a little knowledge of arithmetic may help. To the first add the last and subtract the second and third, and the answer will be about seventy-five years. It is said:

In Egypt, a white Caucasian race of incomers did not disdain to mix its blood with the native Nigritic element, and the result was a type of man of fair general physique, with a capacity of skull not much below that of the modern European, and with great mental ability. The pyramids, the rock tombs of Thebes and Memphis, the temples of Luxor and Karnac, exist to show what a hybrid nation, half white and half Negro, could effect in architecture. In Egypt the Nigritic element was large and the physical type was considerably affected by it. In another Eastern country where white blood preponderated, a Nigritic race, "black-skinned and woolly-haired" (*Herod.*), has been gradually absorbed and assimilated, so that now no trace of it is left. The "black-faced" Colchians of Pindar are last in the modern inhabitants of Imeritia, who are a fine people of European features and form, noted for the beauty of their women, which is said to exceed that of the Circassians.

The Doctor says:

There are more than seven hundred and fifty thousand black men in the South holding the ballot who do not know the English alphabet. They have no more intelligent idea of the responsibilities of citizenship than a horse.

While it does not relieve or better this terrible state of affairs, yet there must be *two horses*, for there are just as many of the same class among the whites in the South. Again:

The enfranchisement of the Negroes without a probationary preparation was without a precedent and positively wicked.

Now, doubtless, there is not an individual in Tennessee more responsible as an individual for this than the author of these words. While all deprecate the mistakes made, what less could have been done with any show of statesmanship or humanity? What better protection could have been offered since "the laws and manner of administration have nothing to do with race antipathies?" If that was such a "wicked" thing, why persist in putting the ballot into the hand of the more ignorant foreigner, who will in the future give us *more trouble in one* than the Negro will in *twenty years?* Doing things only after precedent is as foolish, often, as refusing to without precedent is imprudent. The issuing of the Emancipation Proclamation was without precedent. We have given us the *remedy:*

Turn back the hands on the political clock, and start with "restriction" to Negro suffrage to an educational qualification.

Does he mean the hour-hand, the minute-hand, or *the black hand* "on the political clock?" The rats determined once to put a bell on a certain troublesome cat, but they did not. There is but *one* solution for the political phase of this question—*the Negro must cease voting the Republican ticket; he must vote the Democratic ticket.* This, however, "is utterly impossible" for an "honest Negro." "The conflict along social lines" may be settled by doing two things: wipe from every State constitution the prohibitory clauses to the intermarriage of the races, and pass a law that all "Anglo-Saxons" now having colored mistresses (*if there should happen to be any*) shall, if single, marry them (the preferred one if there should happen to be more than one), that they *be forced* either to cease their unholy alliances and support the fruits thereof or go to the penitentiary. When such attacks appear we feel as if there is an undercurrent that now and then finds vent through a higher strata; that after all the Negro is gaining intelligence, money, and respectability a little faster than the lower and middle class of whites in the South—there are now over one and one half million colored children in school—and for fear of "the survival of the fittest" *a stop must be put to it.* "What shall we do with the Negro?" Throw open the doors of your factories, machine-shops, trades, mercantile pursuits; fling wide the church and school-house doors; separate if you must, but open them. Every-where display this sign: "He that will not work shall not eat, but he that will work shall enjoy, unmolested, the fruits of his doings." Do this and soon the Negro's brain will be cultivated, his heart will be made white as his teeth, he'll put money in his purse, and then "his change" will come: the objectionable pigment of his skin will become evanescent, his skull be rounded, and "wool" and "ivory" will be as valuable in this country as they now are in England and Africa, and hence will become as desirable commodities in the marts of the Christian civilization of this country as they are now in the marts of the mercantile world.

L. M. Hagood

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE ORDER OF ARRANGEMENT of the twenty-seven books of the New Testament is a suggestive study. One sees at once that the chronological order of the composition of the books has not been observed, and that the New Testament, made up according to the dates of the books, would have only an obscure meaning and no explanation. The proof is indisputable that several of the epistles were prepared before the gospels—that is, reduced to literary documents, but they would have been ambiguous without the gospels upon which they were based. The epistles are expositions of the historic facts of Christ's ministry, and could not have been written had not the gospel data been in circulation, and received as freely and as authoritatively as the written testimonies of the Church to the facts and teachings of the Lord Jesus Christ. The data of the gospels were preached long before they were committed to writing; and Paul elaborated, not the evangelists' records, but the public preaching of the servants of the Lord. In time these facts and teachings assumed the literary form, and in the settlement of the canon naturally occupied the primary position. Following the gospels is the Acts, or brief history of the doings of the apostles, chiefly of Peter and Paul, and connecting the gospels, of which it forms a part, with the epistles. In the historical books we find biography, the origin of Christianity, the method of Church propagandism, and the essential doctrines of the new religion. They are written in a plain, easy style, without rhetoric, because the truth requires no embellishment; without logic, because there is nothing to prove. The evangelists are unequaled as historical writers; Herodotus, Xenophon, Josephus, Gibbon, Macaulay, and Prescott losing in comparison with them for simplicity of expression, condensation of statement, and fullness of meaning. Paul succeeds the simple biographers with his masterly discussion of the great doctrines that constitute the subject-matter of the Christian system, refuting Judaic and heretical objections to particular teachings, and in a philosophical way enforcing the truth beyond the power of answer or resistance.

To the department of the New Testament belong also the less important epistles of other writers, all succeeding the historical gospels. Very fitting is it that the Apocalypse of John, or the prophetic revelation of the future history of the Church, should occupy the closing place in the canon, for it belongs nowhere else. It could not precede the gospels or the epistles, or be wedged in between the gospels and epistles. In studying the arrangement we are immediately impressed that it observes a natural order, and that any other would be open to criticism, and, indeed, could not be approved. We are also impressed that the order represents

the regular stages of development in the history of Christianity, and that it could unfold in no other order. First, its principles or teachings must be announced; second, the discussion and elaboration of principles must follow; third, the probabilities of future success must have consideration. Any other order would be unnatural, if not unintelligible. Remembering, however, that the books were not composed after this order, we naturally inquire how it happened that in arrangement the wisest order imaginable or possible was observed. Evidently it is not an accident, nor the result of strategy; but the result of the wisdom of Christian men, guided by the higher wisdom from above, which in this instance furnishes evidence of an inspiration that goes far to establish faith in the inspiration of the contents of the books themselves. For if the divine Spirit aided in the arrangement of the canon it is not improbable that he aided in the preparation of the documents that constitute the oracles of God.

THE STYLISTIC WORD OF THE APOSTLE PETER in his two epistles is ἅγιος, or "holy," used most frequently as an adjective in qualification of any truth, duty, purpose, conduct, or character. It is the same word whether applied to men, or a commandment, or a mountain, evidently conveying the same idea of consecration to high functions or of the actual or metaphorical possession of inherent spiritual beauty and perfection. He speaks of holy prophets, a holy priesthood, holy men, holy women, a holy nation, implying an unsinning priesthood and nation, as he also writes of the holy mount and the holy commandment, intending that its use in all lower senses shall be interpreted by its genuine meaning in the higher. The question that the appearance of the word in these epistles suggests is, what Peter meant by it. He certainly did not employ it in an easy, thoughtless way, nor is it clear to many that he intended to enforce what in ecclesiastical language is known as the doctrine of holiness. An adjective rarely has the force of a noun, though in these instances the word "holy" describes the constituents or conditions of right character in the priesthood and in the nation. When he characterizes men and women as "holy," he pronounces in favor of exalted spiritual attainments, and intimates that holiness is the sequel of salvation. Peter himself is not generally accepted as the representative of "holy men," for until his re-baptism at Pentecost he was an uncertain saint, with liabilities to relapses, and was on the whole a disappointment as an apostle. He needed the discipline of the Master, and conquered at last only because he submitted to the all-sufficient grace of his Lord. In the after-period, or the newer pentecostal life upon which he entered, he displayed ample courage, fidelity to every duty, and a compact faith in the emergencies of persecution and misapprehension. Still, holiness as a specific virtue is not conspicuous in his heroic career, nor does his saintliness rival that of St. John. That he should in his epistles, the one to "strangers," and the other "to them that have obtained like precious faith," declare for a holy generation, was doubtless the result of his chastened experience, the manifestations of which were luminous in acts of devotion to the divine cause, but less

evident in a holy life than in holy teaching. Whatever may be inferred from his writings, it is evident that Peter is not didactic or philosophic in his allusions to holiness; indeed, he does not set it forth doctrinally at all, but in the most practical and winning way imaginable. He takes it for granted that the religion of the Master in its work on character must result in holiness, and so he applies the word to all classes in the Church. Men must be holy; women must be holy; the priesthood must be holy; the nation must be holy. Thus it is seen that without technically defining the word, or expounding it by illustration, or magnifying it by direct statement, he is broad in his teaching, and calls the entire Church to a higher than an ordinary level of life. In this respect he is as broad as the Gospel, and by giving such prominence to a single doctrine in both epistles unwittingly but conclusively vindicates his authorship of both, as well as exhibits the true mark of his apostleship. Peter is, therefore, an authority on holiness.

THE RECOVERY OF THE SCRIPTURAL DOCTRINE of the priesthood of the laity from its burial during the mediæval period was largely due to the Reformation of the sixteenth century. The wide and hostile gulf between the ministry and the people was bridged, if not closed, by that regenerating ecclesiastical movement, and probably will never be re-opened. Measured by any rule of gain or loss, it has resulted in the emancipation of the Church from a sacerdotalism as oppressive of spiritual life as it was burdensome upon those who assumed responsibility for its maintenance. While there was no invasion of the rights or functions of the ministry, there was a recognition of the priestly attitude of the laic class, and their elevation to a participation in all the fundamental endowments of religion. The failure to distinguish between ecclesiasticism *in re* and religion as the substance of all things was the occasion of the separation between the two constituencies of the Church, and led to all the inquisitorial and iniquitous schemes of hierarchical propagandism. The lesson of the Reformation emphasized the distinction between religious organization and religious life, and made clear that the former should be subsidiary to the latter. Clericalism in its organic form lost prestige, while laicism was born into the fellowship of equal rights with the ministry. Protestantism was at once the proclamation of the freedom of the laity from the bondage of the clergy, and the union of the laity and clergy at the altar on terms of indistinguishable rights. The ministry lost nothing; the laity gained every thing. The ministry possess every inherent power, exercise every charismal gift, and receive every spiritual equipment necessary to efficient fulfillment of their purpose. Laymen now, as never before, are integers in our calculation of the world's best and progressive forces. If their official duties are mostly temporal they are of a scriptural cast, and a full discharge of them will make much for spiritual progress and the development of the life of the Church. If they are equal in spiritual living and doing to the ministry, they but rise to that elevation of privilege which belongs to all men; and if perchance they should at any time excel the

ministry in sacrifice and holiness, the world would all the sooner swing on its axis nearer to the throne of God. Historic was the day when they were admitted into the government of the Church, not merely as a balance-wheel in ecclesiastical life, but as a splendid originating force in legislation and religious order. To the laymen we give the word of welcome to the rights of the priesthood, and plead for their larger participation in the functions of a pure ecclesiasticism.

IF THE PHILOSOPHER HAS THE RIGHT TO INVESTIGATE the theologian and pronounce judgment upon his dogmas, the theologian has the right to question the philosopher and determine whether his system is in accordance with truth or the principles of a sound morality. Philosophy is kindred to theology, inasmuch as both pursue the same problems, and inquire for a solution of the same mysteries. A difference of method for the ascertainment of truth is allowable to each, but a contradictory result will be fatal either to the one or the other. It is almost certain that, whatever the method it has adopted in the prosecution of its tasks, modern philosophy is marching away from substantive conclusions, and blindly nearing a peril from which, except by its own reverse action, it cannot escape. Philosophy, whether empirical or idealistic, has usually shipwrecked itself; and, steering in these days toward idealism, it is in the same danger now. Idealism, old or new, is inconsistent with a sound philosophy, and incompatible with Christianity. Whatever the explanation or definition of the terms used, or however modified the old doctrine, even though it conform to recent researches, idealism in its final analysis implies the non-reality of the non-ego, or the universe. It is unquestionably true that the meaning of things can best be understood by a reference to the Power that made them; but it is not true, either theoretically or absolutely, that the existence of things is so involved in the divine Intelligence as to lose their absolute objective reality. Time is not an adjective or adverb, but a *noun;* space is a material fact; and it is a confused and reckless philosophy that casts a shadow of doubt upon either. The distinctions between subject and object, mind and matter, thought and thing, are imperative, and must be maintained at all cost; or the non-ego will evaporate into the ego, and reality will be a word without an illustration in the physical realm. If idealism must be accepted as the final philosophy, as the majority of German critics hold, we must revise our vocabulary, change our theories of life, transform our doctrines of religion, and re-cast the whole machinery of thought and language, for none of it is suited to any type of the new philosophy. The idealist must know that his theory unsettles the foundations of certitude, the validity of knowledge, and the facts of religion. Though he reject the traditional system of Berkeley, Spinoza, and Hegel, he cannot escape the errors that attached to the old exploded systems of his predecessors. The doctrine of incarnation is without standing-room in any theory of idealism, whether modern or ancient. The fall of man can have no place in a philosophy which obscures the non-ego into unrecognition. An historic atonement is without

meaning, a resurrection without substance, and redemption without reality in a philosophy that refers all things to the intelligence that made them, and in spirit identifies them with the transcendent Intelligence. The single outcome of the theory is a universal intelligence, or God so called; but this is pantheism, and pantheism is at variance with Christianity.

THE WORD "INSPIRATION," INSEPARABLE FROM ANY TRUE CONCEPTION of the Scriptures, is not current in the circles of German criticism. Whatever may be the cause of its decadence, it is no longer employed to indicate the character of the sacred writings, and is regarded as wholly unnecessary in the literary study or the interpretation of the biblical books. It is strange that so fundamental a word should be so generally abandoned and so small an estimate placed upon its importance. German critics do not define the word; they have only the vaguest idea of its doctrinal character and importance; and the assumption that the Bible as a whole is inspired, or possesses a supernatural content, is repudiated by them with contemptuous expressions of unfaith and derision. Professor Socin, of Leipsic, says, "*The question of inspiration does not exist for me.*" Inspiration, as a fact or a doctrine, does not exist for the critic, and he has no use for it in his philological and historical work. If, therefore, the inspirational element of the Scriptures is excepted from all examination; more, if the Scriptures may be understood in all their bearings upon events without any recourse to the influence of the supernatural, the only thing to do is to discard the supernatural factor and assign the so-called miraculous events to the realm of mythology. Hence it has happened as a logical result that the German critic is indisposed to accept any part of the sacred record that is not verifiable either in an historical, grammatical, or literary way. The fact is, the Bible is to him a contradiction, containing mixed elements of truth and error, history and legend; and he feels it to be a duty to separate them and accept only those portions that satisfy his intelligence. This extreme view is a reaction from the rigid verbal theory of inspiration that for centuries dominated the theology of the Christian Church; but it is without justification. At a bound the critic went from the inspiration of every letter of the Scriptures to no inspiration at all, opening the way for the admission of myths, legends, and superstitions into the sacred page. It is easy to see that, inspiration set aside, the Bible must be understood as containing myths as well as truths. The conflict of criticism is, therefore, between the mythical and the supernatural. Nor is the situation at all relieved by the statement that the Bible, in a literary aspect, is uninspired, but in a religious sense is altogether inspired. The separating lines between the literary and the religious are too indistinct to warrant such a discrimination. The biblical literature is as much the product of inspiration as the biblical religion. Isaiah was not both inspired and uninspired when he wrote his prophecy. The question of inspiration exists for the Christian Church, it exists for the theologian, it exists for the Christian scholar, it exists for man, or the Bible is not from God.

CURRENT DISCUSSIONS.

THE THEOLOGY OF THE NEW TESTAMENT.

WRITING of the New Testament, Ewald, the critical scholar, said, "In this little book is contained all the wisdom of the world." Among those who have indulged in a rationalistic interpretation of its contents, or misjudged its historical origin, or eliminated the supernatural element that characterizes its bodily proportions, perhaps few will take exception to the mature judgment of its real worth as expressed by one of the foremost thinkers of the present century. Admitting that concurrent opinion attributes profound wisdom to these divine oracles, it is necessary exegetically, historically, and with spiritual-mindedness to study them in order to apprehend their superior significance, and discover their relation to intellectual development, together with what is implied in the religious education of the race. Our inquiry, of course, does not relate to the single testimony of a single writer; it must include the spirit of the whole, or the combined and harmonious revelations and doctrines that may be found from the first Gospel to the Apocalypse.

While the word "theology" does not strictly or etymologically apply to these gospel teachings, we use it in the broad and accepted sense of including the entire categories of Christianity, and of implying that to a certain degree and within certain limitations there is a system, or the germs of a system, of doctrine in the New Testament which the Church, by careful elaboration, has perfected in dogmatic form, and has constituted the standard of belief among Christians. It is at this point, however, that the Christian inquirer is embarrassed; for as he investigates the little volume and the systematic theologies of the churches that seem to have emerged from it he discovers between them differences in thought, variations in expression, and methods of exegetical interpretation that cannot be explained by the usual statement that theology is merely an amplification of the New Testament, and therefore must be allowed some liberty in its presentation. It would be untrue to charge that in the exercise of its liberty theology has feloniously or even consciously departed from the truths of the New Testament, and introduced a system of thought or of faith without foundation in the divine revelation; but it is true to hold that in many respects it has erred in its exegesis, in its construction of apostolic ideas, in its understanding of ecclesiastical history, and in its ever-present and ever-executing purpose to employ sacred truth in behalf of its tenets and presuppositions. No one will claim that there is perfect unity or agreement between the New Testament writers and the historic schools of theology; yet an approach to harmony is desirable, if it is not absolutely necessary, to the stability and influence of theology as a science, and the ever-widening reverence and authority of the New Testament as containing the wisdom of God.

The so-called "higher criticism" demands reconstruction of the bibli-

cal literature; but there are no indications of any tendency on the part of the Christian Church to comply with the demand. What is most emphatically needed is a reconstruction of the crystallized theology of the Christian Church, which in all ages of progress has steadily refused to conform to new ideas or to new forms of culture.

As to "higher criticism" we are *conservative;* as to theology, we are *progressive:* insisting that the work of modification, elimination, reduction, and reconstruction cannot begin too soon, and that a return to the simplicities of the New Testament is the demand of the age. We have not expressed this view with the fear or the hope that it will prove a *casus belli* with the theologians, for we hold them in the highest respect, and object, not to their work, but to the inherited restrictions imposed upon them.

It is significative of the direful effect of higher criticism that, in Germany especially, the study of theology is considered of little importance, and has been abandoned by many theologues in the universities as unnecessary to the ministerial calling. In Scotland, likewise, but for a different reason, systematic theology has lost its hold upon young men, and is not considered an indispensable qualification to their success. The explanation lies in the fact that theology, in its drift from the spirit of the New Testament, has preferred speculation to truth, and magnified its principles and criticisms at the expense of the Gospel.

We assume that the New Testament is a theological work, containing the germs and forms of so-called dogmatic Christianity; but we do not assume that beyond the essentials of the divine system of religion in Jesus Christ the credal deliverances of the schools have any warrant in the solidarity of the Gospel. We assume the validity of exegetical theology because, with the masterly text of Westcott and Hort, it is possible to extract the divine idea from the sayings of the Master and his apostles. We assume that historical theology finds its basis in the history of the Church, and that practical theology justifies itself by the warrants of the gospel writers. When we invade systematic theology we pause in our assumptions, and are compelled to hold that from some view-points it has been, if it is not now, the bane of the Christian Church. As we are likely to be misunderstood in this statement we make it plainer by saying that while there is an unsystematic theology in the New Testament there is outside, not independent of it, a systematized theology which reason opposes, and which refutes itself by its self-contradiction and a manifest powerlessness to save the world. We *make* systematic theologies to order out of New Testament phenomena, just as we make, though not so successfully, the sciences of botany, geology, and chemistry according to our observations or knowledge of the data of nature; and therefore they are human systems in the one case quite as much as in the other. Schleiermacher divides theology into historical, philosophical, and practical, but the limitations of this division are self-evident. Marheineke is entirely too philosophical in his discussions, obscuring the truths he aims to elucidate. Schmid constructs theology out of the individual conceptions of

James, Peter, Paul, and John; but by so doing he reduces it to a human level, the very thing to be avoided. What shall we say of Calvin, Arminius, Hodge, and all schemers with the biblical truths? Evidently systematic theology has its uses, but it has too long been accepted as a substitute for the theology of the apostles, back to which we wish to conduct our readers.

In dealing with New Testament theology, it occurs to us that all that is required is that it be considered, not as a dogmatic, but a literary, question; not as an inquiry into the details of particular doctrines, but into the essential points of the divine system of religion. For, while we do not observe a distinct and individualistic system of truths in the volume, we do discover a system of religion, without which the sacred books would be comparatively worthless, or valued only for their reminiscences of a past period and of a past glory. In following the growth of the gospel religion one will be impressed that it had its origin in the Master himself, who, besides at intervals teaching the multitudes and the Pharisees, leaving with them great truths either as symbols or the common language of the sects, undertook to train the twelve for apostleship, and for teachers in Israel of the signification of the new system. Both in the general or more public deliverances of the Master, and in those private instructions which he imparted to the disciples when alone with them, may be found the germs of Christianity, or all the essential truths of the Christian dispensation. Having committed these truths to trained men, and endowing them after his ascension with spiritual gifts, it is not surprising that they represented the main doctrines in their individualistic aspects, and so emphasized them in the religious economy to which they belonged. More than any other privileged disciple, John was liberalistic in his interpretations of these teachings, the synoptics confining themselves to their historical forms, while Paul, brought later into the kingdom, forcefully and logically dogmatized on what he received, giving to Christianity an affirmative character which the calm biographies of the evangelists failed to impart. Dr. Augustus Strong declares that theology has its ground in the organizing instinct of the human mind, which accounts for the theological systems of the schools and churches from Origen to the present time. The tendency of the mind is to classify, arrange, develop, and systematize the facts or data it discovers; but it was fortunate that the New Testament truths, though in the hands of such men as John and Paul, were not framed into a fixed and rigid system, but were left, much as they were delivered, unclassified, and yet prominent enough to be observed and appreciated. While, therefore, there is an approach to a system of theology in the ideals of John and Paul, there are only the elements of the system in the oracles themselves. The investigator is also likely to ascertain if the theology of the apostles and evangelists is progressive in its character, being led to this inquiry by the fact that the Old Testament is particularly progressive in its monotheism, prophetism, Messiahism, and eschatological revelations. He will soon learn that while some doctrines are expanded in the New Testament, as John expands the divinity of Christ and Paul

his Messiahship, there is no such gradation in knowledge of truth through the books of the New Testament as there is manifestly in the books of the Old Testament. Christian doctrine does not grow with gospel and epistle. Incarnation has full development in one evangelist, and a charming repetition in another. The development of doctrine in the New Testament is not in the form of new revelations of truth, but rather as an elaboration of antecedent teaching by the Master. Epistle may make clearer what the Gospel foreshadows; but the gospel teaching, first verbal, then written, is the revelation, and the epistolary form is but its development. Keeping in mind the distinction between revelation and development of revelation we have an explanation of the New Testament structure both plausible and satisfactory.

Finding theological germs, forms, and teachings in the New Testament, the next matter of moment is the homogeneity of the entire structure considered as theological literature. Is there complete unity in the religious ideas of the New Testament? Is there but one system of religion, but one theological spirit, but one truth-germ in this book? The question gains in importance from the position of the Tübingen school of thinkers, who held, and whose successors still hold, that there are in it several varying types of Christianity, and that it is impossible to unite them even as to fundamental truths. Have we several Christianities, or only one? We cannot judge of the New Testament as we can of other books which have for their author one person, who has a definite end in view; for it is composed of several authors, with varying individualities, writing of Christ from different view-points, and every one urging the Christian religion with an individual argument. Under these circumstances it is possible that an apparent disagreement might arise among the writers as to what, in the absence of the Master, constitutes the essentials of religion, and they might differ in their emphasis of its chief characteristics, as James certainly differs with Paul. Certainly one is impressed in reading the synoptics by the powerful personality of the great Teacher; but in reading Peter's epistles one is led to consider the didactic objects of truth. Also, one discovers in the fourth gospel that idealism is pre-eminent, while in Paul the restrained tendency to systematic dogmatics is all-powerful. From these different writers we might be led to various conclusions respecting Christianity, the synoptics giving us the historical view, John the ideal interpretation of Christ, Paul the dogmatic presentation of Messiahship, James the practical theology of the ancient Church, and Peter some most instructive lessons as to the sources of the religious life. With all these differences, however, we should not be warranted in concluding against the homogeneity of New Testament teaching, or that there are several types of religion enforced by its writers.

Baur, however, contended with persistent energy that between the Petrine and Pauline conceptions of Christianity there were ineradicable differences: Peter representing the strictly Jewish party, while Paul, breaking away from the obnoxious pharisaism of Christ's time, adopted a broad platform of religious principles, and included the Gentile world in

the provisions of the divine scheme. According to this theory, Paul certainly gains by contrast with Peter; for the latter, even if truer to the original instructions of the Master, appears narrow, exclusive, and undeveloped by the very religion he would teach, while the former appears broad, generous, philanthropic, and humane. The point of the Tübingen school is, that though Paul furnishes a broader religion than Peter he departed from the Master's policy respecting his religion, and substituted one of his own, which by evolution or otherwise has become the accepted Christianity of the ages. It is claimed, therefore, that Pauline Christianity is not a development of original Christianity, but an individual perversion of the divine plan and policy. We have, therefore, two distinct and irreconcilable types of Christianity in the New Testament, the evidence being chiefly drawn from the Acts and from the fourth gospel, the latter written as a mediating message to the parties in antagonism. The present Heidelberg school, regulated more or less by the Tübingen tendency, has modified it sufficiently to put in doubt the assumption of irreconcilable differences between the Petrine and Pauline parties of the period. Professor Holsten affirms that Paul (Gal. i, 18, 1 Cor. xv, 3) was indebted to Peter for some of his ideas; but, more original and far-seeing he went beyond his instructor, who afterward relapsed into his inherited Judaism, creating an almost fatal difference between them in their views of Christ's redemptive system. It had been a natural result had two distinct types of religion developed from these individual differences; and, according to the New Testament documents, two parties representing these antagonisms actually appeared, and entailed upon the Christian Church two conflicting forms of Christianity. Even Holsten concedes that the alleged differences between Peter and Paul were considerably softened subsequently, but were never obliterated. Professor Wendt, more conservative and even more penetrating, discovers in the relations of the two apostles no such positive antagonism as is declared by the Tübingen school; but he says there existed different types of apprehension of the truth, which, however, in no sense compromised the harmony or unity of their final views any more than the alleged differences between Paul and James furnish ground for believing that these two leaders were opposed to each other, and strove to introduce new types of Christianity. This, we believe, is as judicious an estimate of the whole case as can be presented, and it certainly solves the difficulty raised by the Tübingen school without accepting its explanation.

Without doubt, but with no selfish or ambitious ends in view, Paul and Peter somewhat differed in their conception of the Messianic purpose, Paul in every particular being broader, more general, more world-wide than Peter. With its loyalty to original ideas the Petrine tendency was toward Judaism; with its independence, the Pauline tendency was toward Hellenism, or, still more properly, toward the universalistic properties of the salvation scheme. As one was the enlargement of the other there could be no irreconcilable difference between them. Petrinism soon enough would have degenerated into Judaism; Paulinism was the expansion of the

divine scheme. Singularly, the old differences of the two alleged parties have perpetuated themselves in the existing ecclesiasticisms of the nineteenth century, Roman Catholicism representing the Petrine tendency, which has degenerated into superstition, and Protestantism the Pauline vigor, enthusiasm, and universality of the Christian scheme. In the one Peter is exalted as the first bishop of Rome, with his teachings perverted into absurdities; in the other Paul is honored as the chief apostle, whose teachings are far above those of the impulsive disciple who denied his Lord. The strife to-day between these contending sections of Christendom is as to the superiority of Peter or Paul; but it is a useless strife, it is an inexcusable strife, for the two harmonize perfectly in their final conceptions, and unite in proclaiming one Christianity to all the ages. Neither Peter nor Paul divided Christianity; but their followers, with materialized prejudices, divided it; the Tübingen school divides it; Roman Catholicism divides it. It is a unit, however, it being the same Christianity in John as in Matthew; it is the same Christianity in Mark as in the Apocalypse; it is the same Christianity in Peter and Paul and James, and all the apostles; the same system of truth, with its larger and varying developments as the larger men among them were given to see its divine proportions and efficiency.

In respect to the details of the doctrinal whole of the New Testament, it is pleasant not only to trace them in their unity but also in their manifoldness, specifying those fundamental ideas that differentiate it from all other systems of religion. Stade holds that it was the mission of the Jews to develop monotheism; but, as they failed in duty, Christ took up the idea and completed it, revealing God as the Father of mankind. Whether this is a true statement or not, certain it is that the New Testament is a revelation of the great doctrine of the fatherhood of God. The chief value of the New Testament, however, is its Christology, or the revelation of those truths which, originating with Christ, are vitally related to man's spiritual life, and a knowledge of which is essential to his eternal destiny. Around Christ as the Teacher may be grouped all the truths that are of importance to man; and it is only as the New Testament represents and transmits to us these truths, or this Christ-element of truth, that it is of more value than all other literature. The orthodox party in Germany, seeing that all other questions sink in abeyance in the presence of the Christocentric character of the New Testament, is diligently studying the Christ-forms of truth in order to ascertain the divine basis of religion. Few of them hold that the primary element of religion is inspiration or supernaturalism, but all of them agree, notwithstanding their varying views, that Christ is the way, the truth, and the life. Professor Herrmann says Christ is every thing in religion, and Professor Kaftan says that Christology is the central study in the universities.

The initial doctrine of Christianity is the incarnation of the Son of God, his birth in human form being reservedly narrated by Matthew and pictorially and graphically related by Luke. Baur, maddened in his criticisms because he failed to make an impression, discovered "dog-

matic intentions" in the evangelists, and held that all their doctrines were urged in the interest of a polemical issue. It is difficult to see a dogmatic intention in the doctrine of the incarnation. The first door of the New Testament is a miracle, but it opens to us the whole realm of the supernatural, into which if a man enter he shall live and not die. On the truthfulness of this great fact of incarnation hangs all subsequent teaching, for if the first be mythical, as Strauss affirmed, all other equally wonderful and mysterious facts may be mythical. Strauss was in error when he assumed, in explanation of the origin of the birth of Jesus from a virgin, that there was a wide-spread expectation that such a thing would occur, and when it was proclaimed that it had happened no one was startled, but all accepted the report without examination as genuine, and so it passed into history as a fact. Evidently, whatever expectations the prophecies may have inspired in earlier Israel concerning this matter, they were practically dead in the days of Joseph and Mary, and were scarcely revived by the event itself. That which emphasizes the birth of Jesus was not the expectation that it would occur, but that it was a fulfillment of the first promise (Gen. iii, 15), according to which he is the *woman's seed* who shall bruise the serpent's head. It passes without saying, that every human being is the seed of man and woman; but Jesus was humanly the *seed of woman alone*, partaking of human nature from the womanly side of the race, and of the divine nature from the Holy Spirit, the power of the Highest. With this teaching the Gospel opens, and it is the key to all that follows.

In point of rank, the question of the sinlessness of Jesus Christ is superior to every other except the incarnation, as upon its determination rests the fate of the system. It is impossible to concede sin, or any thing less than infinite purity and power, to Christ, and allow him the divine position to which John exalts him, or that the claim made by Paul for his Messiahship is impregnable. Ullmann, with his usual clearness of apprehension, holds that the sinlessness of Jesus is necessary to explain the existence of the Christian Church—a point of no small value in theology. Notwithstanding agreement among conservative theologians touching this radical claim, Professor Weiss is not the only one who holds unique if not fatal views respecting this doctrine. According to him, Christ was sinless and wrought miracles; but he was neither sinless nor wrought miracles because he was divine, but because in the one case the Holy Spirit was given to him without measure, and in the other angels assisted him. The source of his power was thus external to himself. That he wrought miracles did not prove him divine, because Moses and the apostles wrought them, and they were not divine. Notwithstanding this doubtful interpretation, Weiss proclaims the divinity of Jesus, declaring that he was the true Logos with sincere Petrine enthusiasm. In support of this great doctrine he relies upon John's gospel, in which he finds the highest conception of Christ, surpassing the masterly conceptions of Paul, who deals with another idea. John's gospel is, therefore, among theologians, the source, and furnishes the material for the doctrine of the divinity of our Lord Jesus Christ and

all the correlated doctrines of the system. With Paul the great doctrine is Christ's Messiahship, which is elaborated in discourse, epistle, conversation, and private admonition—indeed, with every opportunity afforded him. The doctrine itself is complex, involving incarnation, sinlessness, divinity, fulfilled prophecy, self-sacrifice, and the evolution of all the essentials of a divine soteriology. Hence Paul is the source of the great idea of Messiahship, with all the cognate teachings of atonement, justification by faith, and final redemption through the Son of God. It is a singular fact that Pfleiderer's conception of Paul has given color to the views of the negative critics of Christianity. He holds that Paul's conceptions prevailed every-where, and that Christianity is really the product of Paul. In this representation Christ disappears. Even the evangelists are made tributary to Paul. This is too high exaltation, but it shows the tendency of criticism. The eschatological department of religion is not without its representatives and heralds. Of all departments, however, this is the most neglected in Germany, not even the critics giving it any special attention, or formulating any conjectures or speculations respecting the laws and conditions of the spiritual world. In southern Germany, where a pietistic influence still lingers, and wherever Methodism has obtained a hearing, the solemn issues of the judgment are proclaimed, and the "last things" of the New Testament are considered. Among scholars, however, the subject of the future life is not examined scientifically or critically, and exerts no beneficent, deterrent, or holy influence upon the thought of Germany. Nevertheless, all the New Testament writers more or less indicate the things to come, Paul proclaiming the resurrection, Matthew portraying the judgment, and all warning sinners to flee from the wrath that is beyond. Peter, in particular, describes the conflagration of the world, and stands for those last things that, taken in connection with John's apocalyptic seal-openings and his further vision into the regions of the future, cause even sober men to be afraid and just men to shudder. In outline these are the sinewy elements of New Testament theology: strong enough to engage the reason, supernatural enough to entice faith, simple enough to win the love of childhood, and great enough to attract the inquiry of angels. We do not object to any of them; we accept them all, with all that they imply and import. Ben-Sira (Eccles. xxi, 19) says, "Doctrine unto fools is as fetters on the feet, and like manacles on the right hand;" but to him who is wise in the things of salvation they are the sources of strength, and, fully acquainted with them through a rich experience of their power in his life, he is "ready always to give an answer to every man that asketh [him] a reason of the hope that is in [him]." 1 Pet. iii, 15.

With this delineation of the essential truths of the New Testament it may seem superfluous to raise, for a single moment, the question of their origin or how they came to be taught at all, and especially in the form in which they appear. The appropriateness of the question arises from the standing assumption of negative critics, that the fourth gospel is neo-platonic, and that Paul is both rabbinical and Hellenistic, or pharisaic and

semi-philosophical, the meaning of which is that the chief documents of the New Testament are foreign in their sources, and not legitimately Christian or in affiliation with original Christianity. Pfleiderer, in his late work, undertakes to show that modern theology is based on the idealistic philosophies of Kant, Fichte, and Hegel; and in like manner he holds that some of the New Testament documents were based on the philosophies of Asia and Egypt. It is needless, at this late day, to examine at any length so superficial a charge; for the fourth gospel, according to Platonic scholars, is without a trace of philosophic influence, and the Pauline literature is so thoroughly in harmony with the historical reflections of the synoptists and the majestic unfoldings of John as to relieve it of all suspicion of alliance with forbidden foreignisms. While dogmatic Christianity may exhibit the scholarship of the philosophic element, and may be indebted for its forms to the prevailing types of philosophic thought, it is going beyond the facts to assume that the New Testament teachings, books, or system had an origin to any extent whatever in Platonism, Philoism, or the Alexandrine speculations of the period. Professor Schürer, viewing Christianity as springing in part from contemporaneous conditions of thought, and as an evolution and fulfillment of Old Testament ideas, fails somewhat to attribute to it that originality and power which is inherent in its supernaturalism. Neither history, philosophy, nor evolution will account for Christianity. In seeking an explanation of the variant literary styles, of the simple historical methods of one class and of the masterly logical developments of another class of New Testament writers, and of the special revelations each writer preferred to embody and emphasize, we find nothing adequate in the philosophic spirit or systems of the times; but on the contrary we do find the solution first in the marked and complex individuality of the writers themselves, and, second, in that supernatural influence which, joined to human culture, secured to the world the documentary credentials of the divine religion. The peculiarities of New Testament literature may safely be attributed to these two sources, not admitting the inherent tendency of truth to express itself in natural form.

In concluding, however, for the unphilosophic character of New Testament literature, we are far from implying that the truth it contains is unphilosophical, or that Christianity is, in the light of reason, unable to vindicate its claims to supernaturalism. Contrary to Heinze, Wundt, and Baumann, we hold that divine truth has a philosophical basis, and is open to pure demonstration. The theology of the New Testament is largely a theology of facts which happened in an historical period and in an historical manner, and may be supported by the proofs peculiar to history. From these facts issue teachings as rational as the facts themselves, and quite as provable, though by a different method, in the one case as in the other. Christianity is not pantheism, but realism; and realism is as philosophical as pantheism. It is unnecessary, however, at this time to vindicate the philosophical basis of biblical teaching; but it is quite important to remember that while it is not of philosophic origin

it may appeal to the intelligent reason with all the confidence of philosophy itself.

Having exhibited the general characteristics of New Testament theology, showing the variations and agreements of its several writers with the evident unity that pervades the whole, it is pertinent to inquire if the Church should not rest its faith more in its simple forms than in the complex systems of dogmaticians or the contradictory creeds of the ancient schools of thought? If it is not less dogma that is needed, we have misread the signs of the times. Even allowing the conspicuous services of the self-absorbed theologians, it is time to exalt the still broader sources of the evangelists and apostles in furnishing the material for our theology, and possibly in furnishing theology itself. Our plea is for the New Testament—that it may be restored to its rightful place in history, in ecclesiastical institutions, and in the wide realm of theology; that it may regulate thought, faith, and the Christian life; that it may pronounce what is true and what is false in belief, and what pertains to religion and what is beyond it; that it may be studied from the original text with unbiased mind and guide the student into truth; and that from it, as a completed revelation of divine purposes, and as the source of divine ideas, such as appertain to human development, may issue those individual theologies which, however they may differ with those of the dogmaticians, shall enlarge the intellectual vision and give culture to the spiritual life of those who deem truth of more importance than its form, and religion of more value than the ritualism of ecclesiastics or the inheritance of iron-cladism from the ages past.

SOCIOLOGICAL CHRISTIANITY A NECESSITY.

Physiologically considered, human society is an organic naturalistic product, with varying impulses, ambitions, manifestations, and ends. In all stages of its development it has preserved its essential characteristics, and exhibited an irresistible tendency to progress or change from old to new conditions, and an evolution into grander, broader, and more tolerant and adaptable forms. In all ages, among all peoples, and under the most diverse conditions and influences, its history has been substantially the same; that is, it has operated with the same instincts, observed the same order of manifestation, with the same sources of corruption and decline, and the same energy and enthusiasm in its final expression. In this respect barbarism and civilization are alike, with the difference that in the former the propelling forces have stagnated, while in the latter they have accomplished their purpose. Whether Draper's physiological hypothesis of the development of civilization through the various periods of childhood, youth, age, and decline be demonstrable or not, certain it is that it has seemed to obey the same inclinations, and to repeat itself under circumstances the most unlike and the most antagonistic. According to this general principle of history society takes the form of a unit, every age appearing to be linked with all that precedes, and transmitting its im-

pulses and influences, or example, to all the ages to come. However, the unity of history or of society does not imply either a unity of character or a unity of achievement. As every age has its resemblances to all ages, so it maintains certain inalienable differences of character, duties, and resources, an understanding of which is necessary to a correct interpretation of its history. It is the merest fiction to teach, according to Mr. Gladstone and Mr. Mulford, that society is a *person*, with indicated responsibilities and prerogatives; for, though consisting of persons, it in no sense maintains the rights or the belongings of an individual, and cannot be treated as such at the bar of history or reason. Setting aside this abstraction, we deal with society as an organized movement, somewhat complex in its parts, but very definite in its purposes and in the methods of their attainment.

Historically studied, society appears always to have expressed its judgments, beliefs, aspirations, and intuitions in certain institutions or forms, as recognizable among savage tribes as among the most enlightened nations on the earth. Every-where and always the family institution, whether monogamous, polygamous, or polyandrous, has existed and exists as a fundamental fact which the most ferocious barbarism has not extinguished nor the most refined civilization too highly exalted or too carefully protected. Among all peoples political institutions, such as civil government of some sort, laws, conditions, and duties of citizenship, powers and privileges of the governing bodies or classes, have ever existed as indispensable to general security, political coherency, and national prestige. Equally true is it that the economic spirit, resulting in occupations, has dominated the active life of all tribes, peoples, and tongues. Quite as distinct as any of the foregoing factors in social phenomena has been, even among the most obscure and undeveloped as among the more delicately trained nations, the ethical or religious tendency, resulting sometimes in superstition the grossest, sometimes in fanaticism the wildest, but in the more advanced peoples resulting in creeds, ministries, churches, and a wide-spreading recognition of religious obligations and relationship to God. Whatever the condition, whatever the opportunities of a people, inevitably and as if under a law of providential origin these institutions have always, with more or less vitality, appeared, and continue to exist in spite of the adverse and destructive forces within their sphere. The family, government, industry, and religion are the four words that represent society as it has been, as it is, and as it will be, for society cannot exist without them, and tends by its inherent and conserving energies, as well as by its reactionary elements, to produce them.

Having now discovered the crystalline texture of society, or the inevitability of its forms and institutions, it might seem an easy task to point out the agencies for its enlargement and purification, for they must be adapted to these fourfold conditions and results; and truly, if there were no obstacles in the way, the problem would not be difficult. It would be delightful to sit down and devise ways and means for the propagation of the essentials of civilization, to provide for ideal homes, to reform and perpetuate good government, to regulate and sanctify the industrial interests of the commonwealth,

and to secure for time to come the reign of the true religion in the hearts of men, provided there were no wastes to check, no frictions to overcome, no obstinately perverse conditions to remove, and no hinderances whatever to the prosecution of our ideal. In these splendid calculations for building up society we must pause long enough to consider whether there is the possibility of interruption, and from what source obstacles may arise. Notwithstanding the fourfold certainties of society, we must not be oblivious of the fact that it also produces a vast train of infirmities, loads itself with incumbrances, and by its own reverse action impedes its progress toward an ideal. To catalogue these infirmities would require a volume, but we discover their nature and power in such constituencies as crime, heredity, poverty, idleness, oppression, intemperance, insanity, selfishness, disease, sedition, ignorance, and suffering. Is it possible, we may ask, that society, with irresistible tendencies to family life, civil government, broad industry, and a high religion, also possesses an equally powerful tendency to the evils that would countervail its functions? It strikes us as unexplainable that in the evolution of the social conditions of man there should appear those forces that would subvert the design of his development, check the aims of society, and resist the plans of Providence. Especially is our wonder increased when we learn that the social machine actually produces the forces that undermine the fourfold institutions it always conserves. Does it build up only to tear down? Is the family an inalienable factor of social life? If so, why should the family breed the disorders that destroy it? Why is divorce ever regarded as a possibility? Why should social science produce marriage *and* divorce—two incompatible social states? Is not political government a necessary condition of society? Yet the machine produces sedition, revolution, tyranny, despotism, anarchy. Is not the industrial spirit vital to prosperity? Trades, business, occupations, inventions are as common to the social condition as water and air are to the earth; yet socialism, keen and relentless competition, oppression of the poor, pride of the rich, and an inequality of classes that degrades, enslaves, and extinguishes manhood are as common as the miasmatic disorders of African jungles. Who can explain these twin products? As respects the ethical and religious tendency, it produces superstition, fanaticism, sectarianism, bigotry, inquisitorial pangs, indulgences, absolutions, wretched theologies, and a putrescent load of traditions, fables, and teachings, as easily as it produces the law of God and the merciful plans of the Saviour.

Taking society as it is, with power to originate its destruction, and ever multiplying its infirmities without alleviation or remedy, it is more than a mystery. It evokes the most considerate inquiry as to its nature, its constitutional diathesis, its inherited bias, its proclivities to evil and good; and especially does it suggest an inquiry into its origin, whether it is resting on a right basis, and whether it possesses the power of recuperation or the power of adequate recovery to an ideal. History speaks with no uncertain voice of the infirmities of the social structure, of collapses of governments, religions, and nations from inherent corruption, and of the

inability of society to correct its evils. As a natural organism or the product of the instincts of human beings, it has been on trial long enough. For relief from its infirmities it has resorted to naturalistic remedies, but always without avail. In other words, it has sought to restore itself by the very means that destroyed it.

The world has tried pagan sociology long enough. Neither by Plato and Socrates, nor by Seneca and Marcus Aurelius, has the race advanced beyond the boundary lines of its infirmities or overcome the friction of its activities. Under the influence of pagan philosophy social degeneracy ensued, and the mighty civil structures of Greece and Rome perished. Equally futile in modern times have been the naturalistic theories of reformers, socialists, and economic teachers, all of whom, in their short-sightedness, have failed to apprehend the situation and provided inadequately for its improvement. Wise and learned they may have been, but society has reveled in corruption while they proclaimed their theories. Treatises on political economy, lectures on social science, criticisms on social laws and phenomena, have not availed to check impending ruin nor to limit the range of destructive tendencies in the natural system of things. We might as well abandon John Stuart Mill, Hegel, Jevons, Bastiat, Malthus, Buckle, Adam Smith, Spencer, Schmoller, Roscher, Ricardo, Fawcett, Bonamy Price, Tolstoï, Henry George, and Edward Bellamy; for, while they expose the accumulated errors of the social condition and announce facts, laws, and principles necessary to progress, they settle nothing, they check nothing, they do not save society from disintegration. We need to know just what these political economists teach; we need to observe all the laws of nature, brotherhood, trade, and international sympathy they proclaim; we need to adopt many of their suggestions in order to strengthen the fourfold institutions of society; we need to build up the social structure with due regard to these naturalistic principles and processes; but it is patent that they provide in no way for the reduction of the frictions of the social state, and leave it as helpless as they found it. The explanation of the failure of the political economist is not in his want of wisdom, but in his naturalistic conception of society and in his theory of the adequacy of naturalistic forces and processes for its preservation and restoration. He needs to learn a new lesson without forgetting the old.

The more violent methods of reform proposed by anarchist and socialist, which, instead of conserving, disrupt the bonds of life and offer for the substantial elements overthrown nothing of any value, are the products of the naturalistic conception of society; that is to say, presuming that the social structure is a natural condition, the theorist insists that improvement, repairs, modification, or temporary suspension of its ordinary functions must be by naturalistic methods, whether orderly or revolutionary, slowly or suddenly. He does not imagine that his theory or conception is an error, and, therefore, does not perceive that his methods are inefficient and unsatisfactory. He may accomplish something by a resort to dynamite, gunpowder, the dagger; he may inaugurate seditions, discontent, tumult; he may liberate legislation from tyranny and public

sentiment from heartlessness; he may increase wages and flood the country with worthless money; he also may revolutionize existing customs, opinions, laws, and prerogatives, and claim that his aims have been gained; but in the end it will be observed that he has not changed the spirit of the race, the selfishness of man, or the naturalistic ideas, methods, and principles that existed prior to his high-handed revenge on civil institutions. As the philosophic reformer failed to introduce a new state of things, so the radical anarchical reformer has failed to establish civic institutions on stronger foundations or to secure greater and more enduring liberties for the masses or the individual.

In this crisis, with evident helplessness in all naturalistic schemes, with failure in philosophy, science, evolutionary agencies, anarchism, socialism, and all the heterodox theories of brain-disturbed agitators, we must look to another source for right ideas, true conceptions, and the best methods and instruments of reform and progress. Is there any other sociology than that of Spencer, Malthus, Bellamy, and the Haymarket bomb-throwers? Who shall teach us the more excellent way? Fortunately—aye, providentially—the sociology of the New Testament is at hand, and is now offered as a substitute for all theories, maxims, suggestions, and fundamental political principles that have been in operation as naturalistic social principles from the beginning of time, but without efficacy in extinguishing the blemishes and infirmities of civilization. The remedy proposed is not a new one, nor do we announce it as though it were a recent discovery, for the New Testament has been open to the ages with its instructions on this subject. It is lamentable, however, that of all its teachings respecting man none have been so neglected or misunderstood as its sociological suggestions and principles. Theologians have been so absorbed with systems of theology, exegetes have lingered so patiently over the grammatical text, and the Christian Church have considered the religious spirit as so pre-eminent that the study of the ethical relations of social life and of the interpretation that belongs to the humanitarian conflict with its own drawbacks have been practically ignored, so that New Testament sociology is an unexplored field. Yet it is as distinct a sphere of study, with as definitive laws and teachings, and intended under Providence to be developed and applied, as the apparently richer field of exegesis or the broader realm of theology.

It is a striking illustration of the fatuity of the human intellect in dealing with great problems that in its incipient struggles to understand them it usually misunderstands them, and perverts them into errors or fallacious theories. A most noted example is the misinterpretation of the incidental communistic practice of the apostles, which was not intended as a model, or as a suggestion of the form of the social state. It was not repeated in their subsequent history, and did not modify the general teachings of Christianity on the subject. Thus liable to mistaken interpretation, it is necessary carefully to inquire for the New Testament conception of society, ascertaining, if possible, wherein it differs with the pagan, classical, naturalistic conceptions, and whether organic institu-

tions, with their inherent tendencies, are at all possible on the new basis. For, whatever merit there may be in the old forms and the old principles, it must be conceded that the New Testament introduces new ideas, such as Plato, Seneca, Spencer, and Tolstoï never entertained, and which are still new and inoperative. To learn what the new social system is, in its spirit, laws, methods, and purposes, is imposed upon us as investigators, reformers, and Christian students.

Evidently the Master, at whose feet reformers must sit, did not organize as to its form a new society, for it remained in his hands entirely unchanged. He did not interfere with its ineradicable tendencies to home, government, industry, and religion. Had he intended to promote a revolution in social science he did not manifest the purpose by overturning, checking, or to any degree interfering with, the fourfold naturalistic products. As born of human instincts, he recognized the natural state of man, building upon naturalistic principles so far as they were useful, and appropriated all the resources of existing human condition for its regeneration. While, however, he recognized society in its naturalness as a product, and in its wholeness as a human necessity, he saw the impossibility of reconstruction, repair, and progress through human and naturalistic agencies, and provided for its necessities as no philosopher or reformer had conceived or understood.

He must be credited with holding such a view of the race as would allow the introduction of a new spirit, new principles, and new purposes, and of forces non-naturalistic and non-human. As man cannot regenerate himself, so society cannot regenerate itself. The one as well as the other must be born from above. Whether this be called an idealistic conception or the purest philosophy, it differs from all naturalistic ideas, and is the key to all reform and progress. Yet the change proposed by the Master was not a change in constitutional form, but of essence, of spirit, of principles, of laws, of methods of life, and of relation to divine ideas and agencies. Going deeper into the problem than all others, he distinguished between naturalistic forms and idealistic principles, preferring to state the latter while the forms might be left to care for themselves. The mistake of ancient and modern theorists has been the too intense examination of sociological forms and their inability to comprehend or discover the germs of a true sociological life. We are indebted to the divine Teacher and his apostles for the true philosophy of life, which, if applied to our social difficulties, will secure the extinction of human ills and the resurrection of the state to purity and progress.

That Christianity is the solvent for our woes we can believe if we reconsider the products of society and apply the remedy. In respect to one class of social infirmities mentioned in this article, such as crime, heredity, selfishness, intemperance, disease, and ignorance, it is evident that the spiritual regeneration of the race will remove nearly all of them, or greatly lessen their frequency and power.

Without its spiritual forces, Christianity in its ethical teachings concerning brotherhood (1 John iv, 7-21) will destroy selfishness, and unite

the race in loving bonds. With this teaching in force, slavery, war, oppression, and crime will pass into history and be forgotten. Under the inspiration of Christianity the human intellect will be quickened, and discoveries of remedial agents for disease and suffering will be multiplied, introducing a period when men shall be free of physical ills and enjoy long life on earth. With the help of the imagination we foresee the time when the ordinary evils of life will have passed away under the operation of the benevolent teachings of Christianity; but in such a case society will not even then have attained its ideal. For the aim of Christianity in its social work is not the mere mitigation of inherited diseases, crimes, sufferings, misfortunes, and the evils of proletarianism, but rather the purification of society through the fourfold institutions of home, government, industry, and religion, accomplishing which the other evils, which are the incidental products of the machine, will disappear altogether. Respecting the family, Christianity does not destroy, but sanctifies its character and ennobles its mission. Left to the rationalistic theory of marriage, it is uncertain whether monogamy or polygamy is the primal order; and also whether divorce for any of many reasons is not justifiable. We must remember that the theorists, guarded by the naturalistic spirit, do not agree concerning the origin, sanctity, and indissolubility of the marriage contract; and society has always suffered from unstable and accommodating theories and laws on this question. Christianity prescribes monogamy as the proper order, and allows divorce for one cause only. On this New Testament basis, which is commended to statesmen, economists, and publicists, the family institution is impregnable and family evils impossible.

In like manner Christianity insures the best type of government, and in its suggestion of legislation adapted to the various conditions of the people promotes unity, order, civil liberty, and the general welfare. Bodin, a French writer, says government has always originated in usurpation; but if this were so it makes not against the necessity or the existence of government. Distinguishing between the ideal of government and an act of usurpation by which one raises himself to rulership, we may approve the former and condemn the latter. Christianity sanctions civil government, but condemns usurpation. It sanctions obedience to law, taxation, equity, and the administration of justice; but it is opposed to discrimination in favor of classes, severe and cruel punishments, oppression of the poor, and the promotion of selfish ends.

The individual is not for the State, as the Greeks and Romans taught, but the State is for the individual. According to Christianity there should be laws in the republic not only against crimes, but for the promotion of the observance of the Sabbath, in favor of temperance, frugality, honesty, and fraternity. These are within the province of government, because they are within the province of Christianity.

In these days the industrial problem is chief with reformers and statesmen, but it is no more important than the preceding, and less important than the succeeding. It has assumed proportions beyond warrant, given

rise to theories without number, and produced a horde of speculators and theorists who are as incompetent to deal with it and to guide the State toward its ideal as Hottentots are to solve theological questions. Not in agrarian socialism, nor in state socialism, nor in so-called Christian socialism, but in Christianity, the whole system of New Testament sociology, is to be found the solvent for the industrial crises of the world. In the equity, comity, fraternity, and brotherhood of the New Testament are the forces of social regeneration, and the attempt to rescue industrial society from thralldom without these instruments will be in vain.

In its widest reach the sociology of the New Testament embraces the ethical and religious in society, and here its work is pre-eminently superior to that of philosophy, science, and speculation. Matthew Arnold says conduct is three fourths of life; but we must apply New Testament principles to conduct if it shall accord with equity and righteousness. To ignore the ethical standards of the Master and his apostles will result in the collapse of society and the destruction of its best institutions. Here, if anywhere, the New Testament is indispensable; and as it is wrought into the constitution of society and the life of man will its worst evils gradually subside and a higher order of life be attained. Society needs to-day, more than ever, the Sermon on the Mount, the twenty-fifth chapter of Matthew, John's first epistle, the epistle of James, and Paul's letter to the Romans, the sociological sections of the New Testament. If these will not induce religion in the life, they will conserve private ethics; if they will not conduct one to Jesus Christ as the Saviour, they will present the Saviour as the Lawgiver greater than all lawgivers, as the Philosopher superior to all philosophers, as the Sociologist wiser than all sociologists, as the Reformer putting in eclipse all the vanities, pretensions, and mysterious naturalisms of modern economists. Whatever the issue of the naturalistic and idealistic systems, whatever the conflict between upper and lower classes of men, the world at last will hear the Master in social life as it inclines to hear him in the realm of supernaturalism and religion, and in this faith we can live, toil, and anticipate the complete social as well as religious regeneration of the world.

THE GROUND OF WOMAN'S ELIGIBILITY.

In further execution of our purpose to separate the question of woman's right to membership in the General Conference from certain extraneous and illogical issues which have been introduced into the controversy, and which have apparently been deemed of more importance than the original question itself, we think it necessary to promulgate the true ground of her eligibility, and to afford the Church an argument for affirmative action on the subject. The reader will take notice, however, that neither in our article in the preceding number nor in this article does the *Review* advocate the admission of women into the General Conference, or attempt to furnish *reasons* for voting for her admission. We have not aimed to sup-

port the one side and oppose the other side; but we have sought to state the principle involved and to clear it of restrictions, unbearable meanings, and fallacious interpretations. As a preliminary thought, we insist that eligibility cannot be determined by church history in general, nor by the consensus of Calvinistic writers, nor by an antiquated exegesis of the New Testament, nor by what some well-respected modern scholars may conclude, nor by any alleged ulterior results that some alarmists may imagine or invent. Plainly, as Methodists, Calvinistic writers cannot decide this question for us; as Methodists we cannot resort to the Roman Catholic Church or to the churches of the Reformation for instruction on how to conduct our affairs; as Methodists we are not in bondage to any scholar in Methodism at this point, for not all are on one side, and if they were Methodism is greater than its greatest scholars. It is imperative upon us to say that *the root of the whole matter is in Methodism itself*, and in nothing else. It is a *Methodist* question, within the domain of our law, to be decided without external influence, without reference to the past, except to the history of Methodism itself, and without reference to the future, except to the welfare and development of Methodism.

The ground of woman's eligibility is in her *membership* in the Church. She may claim by virtue of membership all that man may claim on that basis. It should not mean one thing in his case and another in her case. He is not eligible to the General Conference because he is a man, but because he is a member. As sex is not involved in membership—that is to say, is not a condition of membership, so sex should not be a condition of eligibility unless woman voluntarily surrenders one of her inherent rights of membership. For membership implies more than a privilege to attend religious services, or liberty on her part to become a public worshiper; it implies the right of participation in the government of the body to which she belongs. We strenuously hold, on *prima facie* grounds, that except when deprived of such right, or it is surrendered, membership of a body confers upon the member the right of participation in the government of the body. Woman is eligible, therefore, not because she is a woman, but because she is a member. As the *Discipline* requires that a man shall be twenty-five years of age and shall have been a member of the Church for the five consecutive years preceding the election of delegates as conditions of his eligibility, so it may impose conditions and restrictions, but not prohibition, respecting woman's eligibility, recognizing in her membership all that it confers upon man when he becomes a member.

Though eligibility is a constituent fact of membership, and is defensible on that basis alone, it derives support from the nature, spirit, and purposes of church government, particularly the government and polity of the Methodist Episcopal Church. In our article in the March-April *Review* on this subject, we stated that our Church holds that no form of church government was prescribed by our Lord or his apostles, justifying the conclusion that the form of government may be determined by the churches themselves. If a Church may prescribe its own form of government, it may be Papal, Presbyterial, Congregational, Episcopal, or assume

any other type or no type at all, according to its choice. Neither the Lord nor the apostles are in the way. If, then, one Church may decide that it shall be ruled by bishops, another by elders, and another exclusively by men, then another Church may decide that it will rule itself through men and women, or through its entire membership; or still another, through fanaticism, may decide that it shall be ruled only by women, as our own Church up to date, through perhaps a wise conservatism, has decided that it shall be ruled by men. The point we make is that there is perfect liberty in the matter, and that the admission of woman into the General Conference will be perfectly compatible with the genius, spirit, and ends of church government.

Believing these principles to be invulnerable from the Methodist viewpoint, it has surprised us that an exception has been taken to our statement of the Methodist position respecting the form of church government by the very active and overburdened editor of *The Christian Advocate.* Fully reciprocating his excellent words of fellowship, he astounded us by declaring, March 5, 1891, that our position involves a "fundamental error;" but we were more than astounded when we examined the alleged proof of the declaration. He commences by admitting the correctness of our position, because he says, "What it (our Church) holds is, that no particular *form* of government, as Congregational, Presbyterian, Episcopal, or Papal, is set forth in the Scriptures." This is what we declared; nothing more, nothing less. Why does not the astute editor stop with his own admission? It requires no metaphysical mind to see that, admitting the Methodist position as we have stated it, and correctly, too, he must cease his warfare, and convert his ever-visible sword into a useful pruning-hook. Seeing that eligibility is the logical result of the position, he undertakes to undermine it in the elegant style of an elegant sophist, presenting the curious spectacle of a brother admitting a fact because he must, and then hiding it or denying it because it is ruinous to his projects.

To neutralize the force of his own admissions is the problem before him. To say that no *form* of government is prescribed in the Scriptures, and at the same time covertly, dexterously, sophistically, to say that there is a form prescribed in the Scriptures, requires skill in the use of language and expertness in the use of fallacy; but our beloved brother is equal to the demand. Methodism requires him to say the first; exigency, distress, logical tribulations, compel him to say the second, and he says it in a transparent way. "But Methodism," he says, "does not teach there are no principles regulating the relations of ministers and laymen, and the administration of church authority." Again, "If no principles of church government are revealed in the Bible authoritatively, then a Church might be formed in which one man or woman should be the sole despot," etc. We quite agree with his conclusion, that "Methodism has never taught any such doctrine." Does he mean to affirm that we taught it when we declared the Methodist position, which he admits to be correct? The meaning of the two sentences quoted is that certain "principles" prevailed

at the time of the organization of the primitive Church, and that they substantially regulated the form; or, relieved of obscurity, the Editor means to say that a form *is* prescribed in the New Testament, because government is impossible without principles. Here is an attempt to say that because certain principles were involved in the "administration of church authority" they were involved in the form of government, and controlled the original *form* as they controlled the subsequent administration or legislation.

The error of this position is insidious, but the logic of it is too faulty for refutation. It should have weight with careful non-partisan minds that if a form of church government had been considered important by our Lord and the apostles they would have suggested one; and, further, that if certain principles were indispensable to form a government they would have laid them down; but it is incontrovertible that neither a form of government nor the "principles" of government are suggested in the Scriptures. Our neighbor named none of the "principles," but used the word to help him out of a grave difficulty.

Had it been the plan of the apostles to establish church government on certain principles, or to give the Church a legislative constitution, to be operative throughout the ages, they would have at once settled certain questions that not only perplexed their own times, but are still the sources of discussion because they failed to resolve them. They ought primarily to have settled the Gentile question—that is, whether the Gentile is eligible to the kingdom of God. Peter was temporarily cured of his bigotry by the vision at Joppa; but he was generally uncertain, and frequently relapsed into a Judaic view of religion. Paul was really the champion of the rights of the Gentiles, and succeeded in winning the Church to his conception; but in the minds of many it was an open question whether the Gentiles should partake of the things of God. Surely, if the Christian Church was organized in that day on "principles," it would have discussed as a *first* principle the conditions of membership and the rights of the Gentiles; but it overlooked them until forced to consider them. If "principles" controlled in the organization of the Christian Church they would have related to such other matters as baptism, the Christian Sabbath, the distinctive rights of laymen, the restricted privileges of women, and the general relation of men and women in the Church; but instead of settled principles it seems that on such matters, all vital to Church organization, the apostles acted indifferently, independently, or not at all, or, to write more exactly, they did not transmit such principles to us. As to baptism, or ceremonial entrance into the Church, what controversies over the mode and the subjects have ensued because the New Testament settles neither the one nor the other! As to the Christian Sabbath, in what incompleteness is the evidence upon which the Church relies! If women were inhibited from participation in the government of the Church where is the inhibition? Inhibition is inferred, just as immersion is inferred, but without proof. As the form of the church government was left with the churches, so the principles of church legislation under the voluntary form

were not ordained in advance, but left also to the decision of the churches, according to their methods of work, the necessities of enlargement, and the triumph of the kingdom of God. According to the apostles it seems that none of these "principles" were important enough to be enunciated, but the Church was commissioned to save the world, not by a restricted organic form, but by an unlimited use of all its resources and an employment of all opportunities as they should arise. A restricted Church, restricted by law of its own making in its activities, does not correspond to the apostolic idea, nor can such a Church hope to conquer the world. Thus liberating the Church in the beginning from conservatism and restrictions, and endowing it with unlimited privileges and resources, it commenced its career of conquest. The chief concern of the Saviour and the apostles was not government, but the ministry and the doctrines they should preach. Touching ministerial qualifications, ministerial functions, ministerial methods, and the subject-matter of their proclamation, we are not left in doubt. Church government is too unimportant to be the subject of apostolic teaching; but in the ministry is the solution of the mystery and mission of the Church. Doctrines are clearly defined; orders in the ministry are clearly indicated; and who the preacher shall be and what he shall be are as fully and satisfactorily made known.

In view of these self-evident distinctions, based upon the New Testament, our recusant brother again astonishes us by quoting a *part* of Article XXII of our Articles of Religion to show that our statement of the Methodist position is incorrect, though admitting that it is correct. He quotes the article as follows: "Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, *which are not repugnant to the word of God*, . . . ought to be rebuked." From this excerpt the editor concludes that the word of God prescribes a form of church government, contradicting himself and the Methodist position. To this we reply: (*a*) Nothing is said in the article on government; (*b*) "rites and ceremonies" do not relate to a form of government, but to church methods for the promotion of the Christian life or in the interest of propagandism; (*c*) the rites and ceremonies here referred to are not the essentials either of church government or of church life, but are the prudential choice of the particular Church for its own purposes; (*d*) these "rites and ceremonies" are unimportant, because they do not include the Lord's Supper and Baptism, which are named in Article XVI; (*e*) the "rites and ceremonies" adopted by a Church should not be repugnant to the word of God—a negative prohibition—but it does not enjoin that they shall be in harmony with the word of God. They may be independent, and yet not be contradictory of all divine teaching. Thus far the article has no reference to the subject of church government, and we wonder that it was quoted. We wonder still more as we read the whole article. Did the editor imagine his readers could not read? Did he presume that the *Discipline* was inaccessible? What saith the first sentence of the article? "It is not necessary that rites and ceremonies should in all places be the same or

exactly alike; *for they have been always different*, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word." Why was this omitted? Because it fails to provide even fixed rites and ceremonies for the Church, and, therefore, did not serve the editor's purpose. The last sentence is a thunder-bolt into the sophistry of our friend. "*Every particular Church may ordain, change, or* ABOLISH *rites and ceremonies*," so that "all things may be done to edification." Here it is declared that rites and ceremonies are so unimportant that a "particular" Church may not only "change" them, but "ABOLISH" them. What becomes of the excerpt? The article itself demolishes the whole structure of our brother's reasoning.

Having most signally failed to correct our statement of the Methodist position; having confounded principles of government or methods of legislation with *forms* of government, and having as a last herculean effort identified unimportant "rites and ceremonies" with our form of church government, he concludes to disguise his failure by pronouncing our position a "fundamental error," and even accuses us of leaping a chasm which he himself made, and over which no one less expert than himself in leaping chasms could expect safely to pass. O, Sophistry, the most transparent! thou hast failed, for the New Testament, our Discipline, and Methodism confront thee! The fundamental fact is, that the Church, while regulated by the New Testament as to the ministry, is unregulated as to government; and in this fact lies woman's eligibility.

In particular, eligibility has one of its roots in the *polity* of the Methodist Episcopal Church. The twelfth question propounded by our bishops at the time of receiving traveling preachers into full connection is, "Do you approve our church government and polity?" What does polity, as here used, mean? Is the word a blunder? Does it mean the same as government? Nay. The polity of the Church signifies the spontaneous and unforbidden, and sometimes the legally authorized, movements and changes of Methodism which, vital and important, are not exactly sanctioned by organic law, being distinct from the more settled or orderly movements according to constitutional law. According to the "polity" of the Church woman is an important factor in the movements of Methodism. The origin of the Woman's Foreign Missionary Society and of the Woman's Home Missionary Society was not in the legislative enactment or the organic law or "government" of the Church, but it was in harmony with our "polity," which allows freedom of movement. The chief act of the General Conference was to *recognize*, not antecedently authorize, the existence of the organized movements among the women. In these instances the Methodist women chiefly govern themselves, and our government approves their acts of self-government. The Church permits woman to hold membership in the Quarterly Conference, showing that membership implies the right of participation in the government of the local Church; and if of the local Church why not of the general Church? It is said that the Quarterly Conference is not a legislative body, but it is a department of the government of the Church, and our polity

approves woman's participation in it. President Harrison is without legislative authority, but he possesses executive rights and powers, and is a part of the government. The judges of the Supreme Court of the United States are without legislative functions, but they exercise the highest powers of government—the interpretation of law. It is not necessary to belong to the legislative department to be in possession of governmental powers, for they exist outside of that department. By virtue of her right to membership in the Quarterly Conference woman already participates in the government of Methodism, and it only remains to complete her governmental relations by admitting her into the legislative department of the Church. The ground of her eligibility is in the polity of Methodism.

It may not be amiss to suggest, at this point, that the principle of lay delegation, already accepted by the Church, is implicit with woman's eligibility. Those who hold that its adoption was a concession to the laity, but is unscriptural as a principle, may consistently oppose the claim of woman; but those who favor lay delegation are under logical bonds to concede to woman all that, as a principle, man claims in its name. The distinction made in some quarters between the laity and laymen is fustian. It is said that the word "laymen" refers to men, but the word "laity" to men and women, and that "lay delegation" has reference to laymen, but not to the laity of the Church. This is playing with words, and for a purpose. The editor of *The Christian Advocate* admits that "laymen" shared with apostles and elders in the government of the Church, but infers that women did not, when the passages that prove the co-operation of men prove the co-operation of women. On his admission it is apparent that lay delegation is a scriptural principle, and, as it implies the representation of the membership in the government of the Church, it implies the right of woman as well as of man to represent the membership, provided she is chosen in a lawful way for that purpose.

The final ground is the absence of all apostolic inhibition. Calvinists dispute this statement, and it is observable that our Methodist brethren who dispute it occupy Calvinistic premises and resort to Calvinistic methods of exegesis. We do not criticise this un-Methodistic system of interpretation, but suggest that if the Calvinistic exegesis shall now decide this question then we shall go the full length and accept the Calvinistic conclusion of a fixed and revealed form of church government in the Scriptures. The exegesis implies the conclusion. We should remember, too, that the exegesis of the Calvinist is so explicit that he refuses to establish an order of deaconesses because it is *contrary to the word of God.* Beginning in this way, the conclusion may be destructive of more things than the doctrine of woman's eligibility.

Of all the Scriptures perverted against woman's claim none has been more violently and exegetically misused than 1 Tim. ii, 11, 12: *Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.* 1. There is not a word in the chapter on church government. 2. The chapter relates to the household, in which the wife is not permitted to exercise dominancy over the husband. 3. She

is not to "usurp authority over the man" in the family. The word "usurp," *αὐθεντεῖν*, means to displace, and to displace by unlawful and improper means. Woman must not be a usurper, a displacer, in the family. Giving it, however, the broader application to church government, which it does not sustain, it would mean that woman should not displace the authority of man—that is, expel him, so that he would not occupy a place in the government, but she would become the sole and triumphant ruler. As a usurper in this sense the apostle would condemn her. Evidently, if she shall finally go into the General Conference she will not go as a usurper, and therefore will not fall under apostolic condemnation. Instead of going as a *usurper* she will go as a *sharer* in the rights and functions of government, usurping nothing. Again, she will not attain her position as a legislator by unlawful methods, as the usurper does, but by constitutional means prescribed by the Church, and will be elected in the usual disciplinary way, having her rights just as man has his and in no other way. The passage does not refer to church government, but if it must be used in the discussion then it decides for woman and not against her.

In conclusion, we hold that the ground of woman's eligibility is ample in the fact of her membership, in the spirit and nature of church government, in the polity of Methodism, in the principle of lay delegation, and in the absence of apostolic inhibition. We further hold that, notwithstanding opposition to the movement, its success is guaranteed. It may yet require years of persistent education before conservatism, honest and sincere as it may be, will yield, but the triumph is a providential inevitability, and the Church will be wise to adjust itself to the certainty. We hold also that woman's admission into the General Conference in no wise involves her admission into the ministry, though many antagonists are in self-torture over the prospect of woman's preaching the Gospel. We do not believe that woman's destiny is the ministry. She may be an evangelist, a teacher, a deaconess, sustaining sub-pastoral relations, but the New Testament raises barriers to her admission into the ministry which the Church will respect. With her introduction into the General Conference she should be satisfied, and if not satisfied then the Church should teach her the New Testament. For this single reason the editor of *The Christian Advocate* should have approved our position, as it would have led him out of the wilderness; but his accredited sagacity failed him, and he continues to fight specters. In his issue of March 12 he confesses that he is opposing the present movement because of that to which he thinks it will lead, implying that perhaps in itself it is all proper enough, but as it will lead to something else it is improper. Here is his error—the nightmare of his soul. He will live, we trust, to see that the position of the *Review* will be the position of the Methodist Episcopal Church—*women in the General Conference, but not in the ministry.*

PROGRESS OF CIVILIZATION.

THE historian is a central figure among the world's investigators. His province is accurately defined; and his work, as measured by all fit standards of judgment, is valuable and far-reaching in its application. The liberal student must deplore any tendency, if such there be, to identify the historic pursuit with retrogression, or to relegate the study of the past to the musty alcoves of the antiquarian as something apart from modern life and progress. No work, on the contrary, is more closely related to the vitalized present than that of the historian; and none is perhaps more influential upon human thought and action. Some of the benefits that follow the historic pursuit are not undeserving of enumeration. Herein, for instance, is a recognition of the instinct for orderly arrangement. The chronological impulse must be regarded as a component part of the mental constitution, so that out of the isolated fragments of former epochs and centuries the inquirer seeks to construct the perfect edifice of human existence. It is at this point that we discover the value of historiography. The calling of the historian seems far from an accident. Rather is he the magician among the disjointed reminiscences and the oral traditions of the past. Under his skillful hand the authentic is distinguished from the legendary and is given the stamp of genuineness, while the relative importance of the genuine is also pointed out. Such a recognition of the inherent tendency to group the past in philosophic arrangement must be regarded as one of the prime benefits of historiography.

But the historic pursuit also fosters the sentiment of loyalty to national institutions, and tends to the development of the highest type of patriotism. It is not in advance of the truth to assume that Xenophon and Thucydides among the Greeks; Livy and Tacitus, as chroniclers of the Roman prowess; Macaulay, Green, and Lecky, as setters forth of British deeds, have thus left their lasting impress upon the generations following. It was such influence on the part of historic study that led the Grecian pilot to say to a modern traveler near Tenedos, "'Twas there our fleet lay!" and when asked, "What fleet?" to answer testily, "Why, our Grecian fleet at the siege of Troy!" The introduction of historic primers into the public schools of a nation, the use of more advanced historic works in its academies, and the incorporation of historic courses into the curricula of its universities, cannot be without a definite influence on the development of the patriotic sentiment. To the extent that a nation is instructed upon the hardships suffered by its founders, the warfares wherein its ancestry were slain, and the wise measures of legislation through which its statesmen led it on to pre-eminence—to this extent are warriors, statesmen, and patriots raised up for the emergencies of the future. The influence of history upon national character is thus established and irresistible. But still another resultant from the labors of the historian is the registration

of the succeeding civilizations of the world, and the possibility of their philosophical comparison. Under the grouping of the annalist, the nations, like individuals, pass in their separateness of life, in their virtues, and in their vices, before the reviewer. So critical also has been the analysis of human character, so discriminating has been the pointing out of the greed, the cruelty, and the baser passions of men, and so wise has been the estimate of the great social movements of the past on the part of the historian that the investigator may easily estimate antiquity at its exact value. Thus to trace the progress of social movements, and to follow the development of the nobler Christian civilization, from the advent of the Messiah, is a hundred-fold recompense for all the incalculable labors involved in the pursuit of history.

It is ground for satisfaction, also, to note the present progress of the historiographer's work. Since Herodotus, "the father of history," composed his immortal chapters, and since the Assyrians, Egyptians, or Chaldeans wrote their hieroglyphics on brick and stone, a long step in advance has been taken by the annalist of human life. Archæology, ethnology, philosophy are contributing, like tributaries which pour their waters into a central river, rich funds of information to the stream of history. European historical societies are alert. The recent meeting of the American Historical Association, whose important deliberations were worthy of minute remark, keeps the step set by such American historians as Prescott, Sparks, and Bancroft. The results and the aspirations of the historic movement must receive their full meed of praise. Herein is help for men. If, unaided, the perplexed inquirer might wander as in a labyrinth among the multitudinous and dislocated traditions of the past, it is the historian who shall wisely guide him through the mazes into the liberty of historic truth.

Grave instances of human unrest are visible as one looks over the world's horizon. On both the Western and the Eastern continents processes of disintegration and of new formation are taking place, in whose outcome large bodies of population are vitally concerned. The causes of such national restlessness are in many instances clear; the results, if for the present uncertain, must nevertheless contribute to the instruction and the material interests of the nations concerned. The observer, as an illustration of this present flux, will be impressed by the indefinite results of the republican experiment which has been attempted in Brazil. It may be too early to trace the reasons for the small fruitage of this experiment. Perhaps the movement suffers through the direction of prominent leaders, whose purposes, if patriotic, are yet ambitious; possibly there are limitations in the tropic character of the Brazilian nation which will militate against the lasting application of the principles of republican rule; clearly the adoption of the new Constitution and the election of General Da Fonseca as President are events too recent to bear beneficial results, since republics are not like fruits that easily ripen under the first touch of dew and sun. The recent labor agitation in Australia is the ominous sight which the

observer sees upon the far-eastern horizon. With variations of detail we there discover the familiar disagreement on the employment of non-union labor, in this instance for the shearing of wool, and involving as the final result a protracted and bitter war between capital and labor. Nor are the accompaniments of the struggle materially different amid the Australian settings. The same relations of distrust between employer and employed, the same federation for mutual protection, and the like struggle for the accomplishment of class interests are visible here as in the European and American labor agitations. The Australian movement is therefore of the first magnitude as showing the increasing organization of the labor forces of the world and the enlarging problem that is upon the Church and State for adjustment. Still further the restlessness of the Russian peasantry under the heavy monetary burdens imposed upon them by M. Vyshnegradsky, the present Minister of Finances, must be added to these notices of the world's discontent. Illustrations of this Russian suffering are manifest in the statement that many of the peasantry have worked like galley-slaves for fifteen hours per day, receiving the insignificant wages of three farthings daily, or tenpence half-penny per week; also in the late verdict of the Russian agricultural societies, when questioned as to the advisability of raising the duty on implements of field labor, that Russian agriculture is in its last gasp! It will not be possible to further open this vivid chapter of Muscovite life, so crowded with patient endurance of wrongs, with insults to serfdom, and with horrors that are unspeakable. But the existence of such a despotism in this last century of enfranchisement, versatility, and progress seems one of the anomalies of federative life. It is surely but a transitional stage between the worse and the better. On three continents does the observer thus find evidences of discontent and wish for change. Yet he is not to entertain the pessimistic dream of national disaster and dismemberment. Out of seeming evil large good shall come. To exchange an empire for a republic, but not to bend the neck prematurely to the untried yoke of republicanism; to stand for the respective rights of employer and workman; to defy the iron heel that would tread serfdom into the dust, is but the struggle of humanity toward its ideal. With firm heart and confident spirit the world moves on to win the ultimate good.

Crime is steadily increasing in the United States. It would be easy to write the grewsome catalogue of evils that operate to the detriment of social peace and public order. Yet without attempt to so particularize, in the search after fundamental principles, we may remind ourselves of the unpalatable yet evident truth herein announced. The summaries furnished by the eleventh census, to the effect that the total number of convicts in the land is 45,233, their ratio to the whole population 722 in each million, and their increase within the last decade 9,695, or 27.28 per cent., are not only suggestive in their totality, but are fraught with forcible lessons if minutely scrutinized. The color of this great body of criminals is

among the details that are fortunately available. That 14,687 of the total are Negroes, Chinese, Japanese, and Indians indicates the possibilities of evil which are lodged in these subordinate divisions of our population, and suggests the duty of the nation in their education and religious instruction. The claims, particularly, of the Negro and the Indian, for the best that the government may give them were never more imperative upon the attention of our statesmen and philanthropists. To ignore these demands is recreancy to our national interests. The nativity of this great mass of criminals also challenges notice and invites comment. The discovery that of the 30,546 white convicts already mentioned 23,094 are native-born would seem to show an overwhelming preponderance of American criminals in our penitentiaries and prisons. Yet this inference is greatly modified by the consideration that many native-born convicts of foreign parentage are included in the total given. In other words, it is officially announced that the foreign population of the nation directly or indirectly contributes "considerably more material for our state prisons and penitentiaries than the entire native population, the difference being represented by 1,009." Such an official pronouncement, which is evidently made without national or political bias, is confirmatory of all that has been written in warning on the promiscuous and profuse immigration to the United States that has prevailed within the last few decades; is suggestive of those legal restrictions which should be put upon the incoming of foreigners; and emphasizes the pressing duty of assimilating, repressing, and reforming the thousands that are already in our midst. The geographical distribution of the criminal classes is still another fundamental fact that is pertinent to this notice. While there has been in some States an absolute and a relative decrease in the number of penitentiary convicts, through whatever cause, yet throughout all the geographical sections of the land has law been infringed, judicial sentence spoken, and punishment undergone. That there is no state prison or penitentiary existing in the District of Columbia, Delaware, the Indian Territory, Alaska, or Oklahoma, and that in Florida and Georgia there are only nominal penitentiaries, but no grounds or buildings owned by either State for punitive purposes, is not a proof of the invariable good citizenship of these sections, but only an accident in the State construction and practice. In all the portions of the land, whether older or newer, crime has been constantly operative and the law vigilant. Nor should we be unmindful of the great moral which these generalizations teach. Besides all other lessons, there is shown the apparent inadequacy of the reformatory forces that are in the field and seeking the elevation of the nation. Notwithstanding the consecration, the heroism, the magnificent equipment, and the measurable degree of success on the part of these philanthropic and Christian agencies, their full mission is yet unrealized. Without talking the language of discouragement, but with large confidence in these reformatory forces, we may realize the new obligations that the times impose upon them. The trumpet calls every agency to war; the regeneration of the criminal classes is the spoil of successful battle.

THE ARENA.

DR. SPENCE'S ARTICLE.

WILL the editor of the *Review* allow, not a bit of "higher criticism," but a little modest correction and exposure of the many fallacies contained in the article entitled "The Great Southern Problem," and published in the January-February number of the *Review?*

1. That "Anglo-Saxons never amalgamate." This is a new historical fact, in the sole possession of the writer. If Anglo-Saxons never amalgamated from whence did the white blood of the "lady with but one drop of Negro blood in her veins" come? Two thirds of the American Negroes betray the evidence of mixed blood, and if the non-amalgamating Anglo-Saxon could have retained the good old patriarchal institution of slavery another half-century, specimens of the original African type would have been as extinct as the dodo.

2. "Race distinction and race purity is equally strong with both whites and blacks in the South." Let me ask, Since when? Before emancipation, despite the fact that the Negro had no power to force amalgamation upon the Anglo-Saxon, "race distinction and race purity" went down before the lust of the slave-owners. If freedom has changed this shameful showing is the credit due to the black race or to the white? Certainly the natural aversion implanted by "the eternal laws of nature's God" had a chance to display itself in the Anglo-Saxon breast in *ante bellum* days, when one race lay helplessly in the power of the other. But how strangely it acted!

3. "Negroes of mixed blood are regarded as inferiors among the race to which they belong." If by "the race to which they belong" J. F. Spence means the white race, I agree with him, but if he refers to the Negroes generally, the statement is absurd in view of the fact that a large proportion of the leading colored men in America are of mixed blood.

4. "The blacks are preferred as servants." This sentence embodies the whole logic of color prejudice. Comment is unnecessary.

5. "There is against the African an arbitrary prejudice with every Anglo-Saxon." If this be true it is strange that a residence on American soil is absolutely necessary to bring it out. American prejudice against the Negro is as unique as it is illogical and inhuman.

6. "They [the Negroes] demand, with a bitter earnestness, that their representatives in Church and State, *regardless of qualification, shall be black instead of white.*" This statement is so far from the truth, both in the political and ecclesiastical history of the Negro, that it suggests some personal grievance on the part of the writer. Is it possible that his colored constituents have failed to see his superior qualifications as their representative in official position? In no General Conference of the Methodist Episcopal Church have the colored delegates in a body voted for a bishop of their own color "regardless of qualifications," while in political

life colored candidates have stood but little show when unobjectionable white candidates of *superior qualifications* have been available.

Finally, if "the admission of the letterless freedmen to the elective franchise" was "positively wicked," how was it that these same ignorant black men, having "no more intelligent idea of the responsibilities of citizenship than a horse," cast their ballots invariably on the side of loyalty? Ignorant suffrage, black or white, is an evil; but when it came to a choice between a ballot in the hands of loyal ignorance and the same power in the hands of unreconstructed rebels every lover of the Union as it is will thank God that the lesser evil overbalanced the greater.

New York City. HENRY A. MONROE.

OUR SOUTHERN WORK AND ITS SUPPORT.

A RECENT trip through certain portions of the South leads to a reflection or two in regard to the work of our "Freedmen's Aid and Southern Education Society," and its support by the Church.

1. The Church is doing a great work in lifting a race from the awful bondage of a blighting ignorance into the sunlit freedom of a commanding intelligence by means of the schools planted and maintained by the Freedmen's Aid and Southern Education Society.

2. The buildings, in most instances, where the school-work is done are overcrowded, and the accommodations are far from being sufficient to meet the pressing demands of the work. The Church should remedy this matter and give our schools the needed facilities for larger and better work.

3. Many of the teachers in these schools are poorly compensated for their work, while at the same time, in many instances, they suffer a complete social ostracism from the Southern people.

They are real heroes and heroines for Christ's sake. An inquiry: Why does the Church not respond more heartily to the demands of this great work, and multiply the beneficent result of the Freedmen's Aid and Southern Education Society? An answer to that great question may be found in a few stubborn facts.

1. The lack of an intelligent comprehension on the part of many in the ministry of the nature and work of this Society in the great South-land.

Some are willfully ignorant. Facts are within easy reach which, if mastered and given a welcome in the hearts of the preachers, would incite the whole Church to an intelligent, practical benevolence toward this work such as has not been manifest heretofore.

2. A false estimate is put upon men in their Conference standing, which in itself helps one cause frequently to the detriment of other sequally worthy. Men are often graded by the amount of money they report for missions.

A great stir would be made in some Conferences if a man reported $300 for the Freedmen's Aid and Southern Education Society and only $10 for missions. That brother would be called upon to explain at once why he

reported so small a collection for missions. And that possibly would be the proper thing to do. But when a charge reports $250 for missions and less than $5 for the Freedmen's Aid and Southern Education Society, nothing is said except to applaud him for doing so well for missions.

I would not disparage the missionary collection; far be it from me to do that; but I would exalt to their proper place the other agencies of the Church and accord to them their proportionate support.

When the bishops and presiding elders give the same recognition to *all* the benevolent agencies of the Church that is now accorded by them to missions, then the evil of neglect of these benevolent enterprises will soon find its rebuke and accompanying cure.

The Church must have the facts in reference to our work in the South. The ministry is expected to furnish them, and when it is not done the responsibility of small collections must rest upon all whose business it is to instruct and lead the people in these things.

No greater or grander work is being done by the Church to-day than the educational work being accomplished by the Freedmen's Aid and Southern Education Society.

The Church should hear the cry of these dark-browed brothers of the South and send to them the gospel of intelligence as well as the gospel of the Book.

W. H. W. Rees.

Des Moines, Ia.

NON-RESIDENT MEMBERS.

The Methodist Episcopal Church is still in the van in successful efforts to save sinners and to give the resident members an inheritance among the sanctified; but I would humbly inquire, Are our non-resident members properly cared for?

Prior to 1884 the practice had become general in the Conferences lying within the range of my observation of *dropping* non-residents from the roll of reported members, it being understood that this entry was not a bar to certificate of dismission *if requested*. A member of the Maine Conference thus dropped seventy members at one time.

We discovered by the action of the General Conference of 1884 that other parts of our beloved Methodism were troubled by this class and wished to be quietly relieved of them. The following clause was adopted authorizing this treatment, and establishing uniformity in the method of dropping them: "To send certificates for all members moving without them to the pastors of the charge within whose bounds they have removed. And if said address cannot be ascertained within one year the person shall be marked, 'Removed without certificate.'"

The duty of ascertaining the address of non-residents is *implied;* but, to judge by the practice in some Conferences, something more than an inference is needed to save this class to the Church.

Modestly assuming that this practice is general, I venture to outline a plan which may lead to the adoption of a practical remedy by the next General Conference:

1. Expunge from the Discipline every thing that directs or permits the preacher in charge to reduce the reported membership except on account of death, expulsion, withdrawal, or dismission. 2. Let Paragraph 3 of the section defining the duties of the preacher in charge read: To build up the Church in the most holy faith through constant watch-care over the entire membership of the charge to which he is appointed, by pastorally visiting the resident members and faithfully following the non-resident members with pastoral letters until they are dismissed by certificate. 3. Insert in Statistical Blank No. 1 a second column under "Full Members," denominating the first column "resident" and the second "non-resident."

This plan, properly developed, will not only save non-resident members to Christ and to the Church, but will give the relative strength of the denomination, as other denominations include non-residents in their statistics.

G. C. Andrews.

Waterville, Me.

A WARNING NEEDED IN METHODISM.

There is ever need that the Methodist ministry include in their preaching of a sound theology appropriate warnings against running into fanaticism. Our doctrine of holiness is the glory of Methodism. Let no jot nor tittle of all that is scriptural on that subject ever be abated. But let it also be remembered that no thought or theme tends more to fanaticism, unless carefully guarded. This is only natural. The mind is transferred to a higher region of thought and feeling when it leaves rudimentary principles in religion for the doctrine of heart purity and its cognate themes. As in nature fantastic growths, abnormal developments, and monstrous fungi do not spring up in polar colds nor in desert heats, but in the rich soil and salubrious atmosphere of the temperate zone, so in grace the conditions most favorable for spiritual development are those which also are most liable to obnoxious perversions.

It is not a pleasant admission, but doubtless correct, that Methodism is afflicted with more *cranks* than any other denomination; and from the cause above stated. Young converts, and all who are of a specially ardent temperament, need kindly caution blended with inspiring exhortation against following impressions, special revelations, faith-healings, and other vagaries of mysticism. They need systematic warning against growing wise above what is written, condemning indiscriminately things indifferent with things positively evil; fostering self-conceit and obstinacy under the garb of spirituality; assuming a holiness superior to the need of ordinary pulpit instruction; mistaking narrowness, sourness, and denunciation for perfect love; rejecting counsel, however kindly given, as emanating from blindness or malevolence. For the want of proper caution at the proper time hosts of well-meaning Methodists have become extremists, exclusionists, and "come-outers." They are lost to the Church and lost to themselves. Sincere and commendably zealous, they have no influence for good, but only afford scoffers a target and believers a grief.

Among numerous examples known to the writer were two most promising young ministers who began excoriating the Church for its supposed coldness and worldliness, and went on till they lost reason as well as religion, and are now confirmed fanatics, if not lunatics. Numbers among the laity have driven themselves out of the churches for which they felt too holy by their censoriousness and lack of charity—all in the name of perfect love. That they truly feel called of God to such a course they strongly claim, but there is reason to doubt.

This evil is not modern. It antedates Methodism. With the revival of evangelical truth, and the breaking of the shackles of papal formalism, it sprang up in the wake of the Reformation in Germany. A band of fanatics appeared in the streets of Amsterdam, men and women, naked, styling themselves "the naked truth," and claiming that "as clothes came in consequence of sin, so they, being free from sin, needed none." Such were its grossest forms. More dangerous were its refined forms and its subtler teachings. In 1736 John Wesley wrote, "I think the rock on which I had the nearest made shipwreck of the faith was the writings of the mystics."

Soon enough was he called to meet its opposition in his own work. He could not at first fully believe its evil. He dealt with it too indulgently. For thirty years his work suffered obloquy in consequence. George Bell and Thomas Maxfield drew off hundreds of his converts with them. Driven at last to oppose them publicly, Mr. Wesley's reasons for so doing so clearly identify these prototypes with their modern followers that his words seem written for to-day. He disliked, "(1) Their appearance of pride, of overvaluing themselves and undervaluing others; (2) their over-dependence on feelings and impressions, mistaking the mere work of the imagination for the voice of the Spirit, and undervaluing reason, knowledge, and wisdom in general; (3) their littleness of love to their brethren, their want of union with them, their lack of meekness, their impatience of contradiction, their counting every man an enemy who reproved or admonished them in love, their bigotry or proneness to think hardly of all who did not agree with them, their appointing meetings which hindered people attending public preaching, their extolling themselves rather than God."

Maxfield lost his usefulness. Bell became an infidel and led an evil life. Their followers came to naught. Human nature remains the same, and wise cautions against bigotry and rant and cant, against heat without light, and zeal without love, are as much needed to-day as ever before.

Columbus, O. J. C. Jackson.

HOSPITAL HISTORY—A CORRECTION.

In the *Review* for January and February, 1891, Rev. J. S. Breckinridge has a very interesting and timely article on "Hospitals, Ancient and Modern." One statement made by the writer will, no doubt, astonish many of your readers, and I cannot conceive how it escaped the watchful eye of

the able editor of the *Review*. It will be found on page 83, and reads as follows: "The Methodist Episcopal Church has been singularly backward in undertaking charitable work of this general nature. Up to 1881 it had no orphanage, except the beginning, of one in Baltimore."

That our Church has been singularly backward in undertaking charitable work is only too true; but that it had "no orphanages until 1881, and then only the beginnings of one," will be news to many who have been *working* and *giving* and *praying* for our orphanage in Berea, O., founded in 1863, and the other one in Warrenton, Mo., called into existence in 1864.

What would those noble men of God, gone to receive their reward, say to such statements published throughout the Church and world, that they had accomplished nothing? What will those who are still among us, and helped to plan and erect these homes for the fatherless and motherless think should they eye the above statement? These two institutions have been a benediction to many. No cause of our dear Church is nearer the heart of German Methodism to-day than the orphans. As far as I know, on every annual Thanksgiving day, in every Church of German Methodism, contributions are received for the orphan home. Let the writers make a note of it, that Methodism built her first orphan home in 1863, and her second in 1864. J. C. MARTING.

Indianapolis, Ind.

THE SACREDNESS OF THE BALLOT.

I CHOOSE this heading, under which a writer gives us an excellent article in the January-February number of the *Review*, in order that I may suggest something further along the same line.

If it is true—and no one will doubt it—that "the sacred ballot will not be cast for evil men or measures because they are less evil than others asking our support," does not the responsibility of citizenship extend to and comprehend the duty of setting up men and measures for which such votes may be cast?

The refusal to support a bad man or a bad measure is good so far as it goes. But, on the supposition that there is no choice but between voting for some degree of evil or not voting at all, how much real good would be accomplished by simply refusing to vote?

"Overcome evil with good" is the New Testament doctrine. I believe if a Christian man cannot conscientiously support evil men and measures he should be prepared to unite with other men of conscience in organizing a movement founded in righteousness.

As it is my firm conviction that each voter should vote, so I believe each man should have something to do with politics. We shall never have good men and measures with any degree of certainty if we allow unprincipled political leaders to dictate to us. J. A. LONG.

Castle Rock, Col.

THE ITINERANTS' CLUB.

USES OF PERSONAL RELIGIOUS EXPERIENCE.

So great is the diversity of opinion as to the use to be made of personal experience in the pulpit that the young preacher is often much perplexed. Bishop Simpson, for instance, lays considerable stress upon the importance of fully introducing into the sermon this class of materials.

Dr. John Hall is equally emphatic. "A preacher," he says, "ought to avoid every falsetto note. When he can say, 'I know this, from experience, to be true,' let him say it."

John Bunyan is a practical example of the excellent results of giving personal experience. He told the story of his conversion with a vividness which forms a striking commentary on the saving power of the Gospel, and by this means led hundreds to accept Christ as their Saviour.

But, on the other hand, Bishop Janes held a different opinion. Before a conference of ministers he once said, "I rarely refer to myself; I never did until I had been a superintendent [bishop] for twenty-five years." Certainly, in the settlement of this question, the opinion and practice of a man of such rare sensibilities and tact should not be overlooked.

Martin Luther did not deal with his experience. "I myself," he says, "know nothing of Luther; will know nothing of him. I preach nothing of him; only Christ. The devil may take Luther (if he can)."

The methods of Bible-men are various. The Psalms, for instance, are largely a record of personal experience. Paul wove into several of his discourses quite fully the circumstances of his conversion, his joys, his trials, and his conflicts. He did this in presence of both monarchs and of mobs. But, on the other hand, some of the grandest of the Old Testament prophets as well as the apostles never hint at their mode of life, their private thoughts, nor do they tell us any thing of their religious doubts, faith, or joy.

What, therefore, shall be our conclusion as to the use the preacher may make of his personal religious experience?

1. If personal experience is brought into the sermon, especially by a young man, there must be marked modesty—a modesty based upon true Christian humility. If this is not the case the tastes of hearers, who sometimes may be far too fastidious, will be repelled, perhaps shocked.

2. Only so much of the experience should be given as is necessary at the time to illustrate or establish the matter under consideration.

It should be remembered that even Paul kept back for fourteen years a very important item in his religious experience. He waited until it was very opportune; and even then hesitated, and sought a kind of retreat under the phrase, "I speak as a fool."

3. The details of one's past sinful life would better not be recounted. In his advice to preachers Dr. Tyng uses these words: "You need not describe the errors and failings of your life." Another equally wise writer

on this subject speaks thus: "We raise the question whether many of our modern methods of presenting the Gospel and urging young, unfledged converts to tell their experience be not tending to so familiarize men's minds with sin that they lose their horror of it; whether we are not through such experiences losing in our churches the sense of the abominable character of sin."

4. It would seem to be as well, or better, therefore, all things considered, when employing matters of personal experience in a sermon, not to label them "personal," *unless there seems to be something especially demanding it.* One can preach his own experience without seeming to do so.

Phillips Brooks, speaking of F. W. Robertson, writes: "I think that in all the best qualities of preaching Robertson's sermons stand supreme among the sermons of our time. And one of the most remarkable things about them is the way in which the personal force of the preacher and the essential power of the truth are blended into one strong impressiveness.

"The personality never muddles the thought. I do not remember one allusion to his own history, one anecdote of his own life; but they are *his* sermons. The thought is stronger for us because he has thought it. The feeling is more vivid because he has felt it. And always he leads us to God by a way along which he has gone himself. It is interesting to read, along with his sermons, the story of his life, to see what he was passing through at the date when this sermon or that was preached, and to watch, as you often may, without any suspicion of mere fancifulness, how the experience shed its power into the sermon, but left its form of facts outside; how his sermons were like the heaven of his life, in which the spirit of his life lived after it had cast away its body."

The preacher should not overlook the fact that there is a great difference between speaking of one's self and speaking out of one's self. Each of these methods employs personal religious experience; but the speaking of one's self, to put the case in its mildest form, is egoism, and is very liable, especially in a young man, to be looked on as egotism. The speaking out of one's self unveils the heart, gives voice to the most sacred experiences, without saying they are personal. The people listen; for they are in a community of acquaintances, and they wonder that the preacher knows their unspoken thoughts so well.

Our last suggestion is that the preacher should not attempt to preach on any phase of religious experience of which he is not acquainted. The types of religious experiences are several—such as penitence, conversion (turning about), regeneration, consecration, and sanctification.

The preacher who attempts to explain, for instance, the higher phases of the Christian life without having climbed, in his own experience, beyond the foot-hills, will make but sorry work. "Let no shoe-maker go beyond his last" is a suggestive remark of Horace. That is, there are conditions to be complied with if one would stand on the ordained mount of vision (Psa. xxiv, 3, 4).

QUESTION-ASKING.

Says Sadi, "They asked Iman Mursheed Mohammed Ben Mohammed Ghezaly (on whom be the mercy of God!) by what means he had attained to such a degree of knowledge. He replied, 'In this manner; whatever I did not know I was not ashamed to inquire about.' Inquire about every thing that you do not know: since, for the small trouble of asking, you will be guided in the respectable road to knowledge."

An Arab saying reads thus: "You must not be ashamed to ask what you do not know." Says Rochefoucauld, "The desire to seem learned prevents many from becoming such."

"There are two points about learning," says Mr. Beecher. "In the first place, never ask a question if you can help it; and, secondly, never let a thing go unknown for the lack of asking a question." "Courage to ask questions and courage to expose our ignorance" are prime qualities in Mr. Emerson's philosophy.

In view of such opinions is not the young man justified in exercising the utmost, or at least very great, freedom in asking questions? The question is as a signal at the door or window of a store-house. A few questions will easily coax the man in charge to talk on the subject he knows and likes best; and it is on that subject you need to hear him speak. One reason why the child learns with such surprising rapidity is because of its question-asking passion.

For a young man this is a wise rule: Listen patiently, earnestly, and pleasantly to the one, whoever he is, that addresses you, even when you find nothing in the discourse that is startlingly or especially new or entertaining, provided there is nothing said that is vulgar or profane. The listening habit is what makes the questioning habit of value.

"I AM GOOD FOR NOTHING IN CONVERSATION."

This is the complaint of some of our readers. The young man can preach, but in company he is tongue-tied. Others of half his wit outshine him at every turn. Is that young man yourself?

If so, despond not; but study the art of conversation, and practice, remembering that nothing is well done except what one is accustomed to do. "Gentlemen are surprised," writes Margaret Fuller, "that I write no better, because I talk so well. But I have served a long apprenticeship to the one, none to the other."

If you are not ready conversers, or if occasionally mortified because those who know far less can easily out-talk you, say, "The day is coming when I can talk." Keep on. The conversational power is with some natural, but with most acquired; and all acquisitions cost labor and take time. Cowper's words are wise:

> "Though conversation in its better part
> May be esteemed a gift, and not an art,
> Yet much depends, as in the tiller's toil,
> On culture and the sowing of the soil."

As a matter of fact, the highest conversational powers come in one's later years. "At thirty the conversation of superior men is endurable, at forty it becomes attractive, and at fifty it is irresistible." Not until the great conversers had talked on or read on nearly every thing could they command admiration.

Meantime what shall one do? Keep storing the mind as best one can with information on what is uppermost in men's minds; hence, on current literature, recent art, modern science, the movements in politics, religion, and social life; in a word, the aim should be to put one's self in position to respond to popular inquiries, and to add somewhat to the general fund of knowledge.

And further, just before going into company a bit of premeditation will be of service. Let one ask one's self, What is the gathering for? Whom shall I meet there? What will be fitting things to say? This preliminary mental visit to the company one is to meet will suggest things that may with propriety be said.

"Old men of experience, who know the value of words," says Sadi, "reflect, and then speak. Expend not your breath in talking idly; speak to the purpose, and mind not if your delivery be slow. First think, and then speak, but stop before they say, 'It is enough.'"

IMPROVEMENT OF "THE ITINERANTS' CLUB."*

THERE is a tendency at present to make the work of these "Itinerant Clubs" too general and vague. They are not confined sufficiently to definite and systematic lines of work. Especially does this seem to be true in regard to help given to young ministers.

There is no doubt that these clubs, if properly conducted and supplemented by hard and diligent study at home, may be of inestimable value to those who have not been able to take a regular course at some one of our theological schools. But if this is to be accomplished they must be carried forward in a way which differs greatly from their present management.

Students pursuing these studies by themselves can never get the help they greatly need at a meeting of ten days or two weeks in which they listen to lectures on a variety of topics from men from abroad, who speak on topics of *general* interest to ministers. Such lectures are pre-

* The suggestions contained in this paper of Brother Edwards are well worthy the attention of those who are forming and conducting "Itinerant Clubs."

We are in doubt whether the work done by the clubs, as Brother Edwards points out, should be restricted to the Conference Course of Study, as the brother seems to urge. Why not embrace all matters involved in pulpit and parish work, allowing the "Conference College Faculty" considerable latitude outside the Conference Course?

We add this suggestion, that the professors, while lecturing or after their lectures, shall allow free questioning. They will thus the better learn the specific needs of the students, and be less "general and vague." The restoration of this Socratic method of instruction is more and more called for.

We hope our readers will not forget that in this department of the *Review* we welcome suggestions.

pared to reach the ears of an audience that perhaps may be uninterested in the subjects discussed; but students of the Conference Course are already interested in these subjects, and what they need is not something to arouse interest but something that will make clear the truth contained in the books which they have been studying. Lectures prepared for ordinary audiences are not adapted in style, language, or in the general direction of the thought to meet the wants of a body of students who have been studying definite text-books on definite subjects, and who have met together to have the truths of these books brought out before their minds in a brighter light.

Again, we cannot turn to our Conference examiners for instruction on these Conference studies; for many of the examiners, in accordance with the method adopted by most of our Conferences, are untried men who have traversed these subjects in no more comprehensive ways than have the text-books used by the student. These men may have a fair knowledge of the text-books; but a man, to be an instructor, needs to have a mind broadened by pursuing these same studies in extended fields. He needs to have a mind stored with facts and truths gathered through years of exhaustive study along these lines, so that he may be able to present to the students who have been pursuing these subjects unaided by an instructor in the clearest light possible the fundamental truths and principles of these books.

But how can we obtain such instruction? In this way: We have in all our Conferences, especially the older ones, a few men who have pursued the subjects laid down in our Conference Course extensively. Many of them have had all the advantages of instruction which can be obtained in our best colleges and theological schools—men who compare favorably with the best theological teachers of the day.

There should be, therefore, a Conference College Faculty, organized from this class of men, under whose tuition the young men shall pursue their studies. There should be a professor of biblical theology, a professor of systematic theology, a professor of history, and so on, instead of the existing examining committees. The members of this faculty should be appointed because of their ability to give instruction on the course of study, not because they need themselves to be brightened up on these things. They should be appointed for a term of years, at least five, nothing standing in the way of their re-appointment. We should have the best instructors possible.

Then let the young ministers come together every year, at least two weeks, if possible four weeks, and sit at the feet of these modern Gamaliels, and every preacher within the bounds of Methodism may have, before a long time, something of a theological training.

Grafton, O. L. A. Edwards.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

PROFESSOR ERNEST NAVILLE.

The recent celebration, in Geneva, of Naville's seventy-fifth birthday affords a suitable occasion for a brief statement of his principal works and methods of thought. His career was at first stormy, but he has lived to be highly honored in his native land. His first works were written to oppose the atheistic and materialistic tendencies of Switzerland. They were *La Vie Éternelle* (1852), *Le Père Céleste* (1863), and *Le Problème du Mal* (1867). The latter, *The Problem of Evil*, is well known in America. In later years he has published *La Logique de l'hypotèse* (1880), *Le Physique Moderne* (1882), and during the past year, *Le Libre Arbitre*. In this last work he gives a compendious view of his philosophical system. The cap-stone of his system is the doctrine of the freedom of the will. He undertakes to prove this to be a fact, and not a mere illusion. But to the human will he grants only a relative freedom. Naville cannot be called an original thinker. He adheres to the Christian view of the world, and there is nothing new in that. He undertakes to prove that the hypothesis of the God of Moses is necessary for the explanation of the world, and therefore becomes a scientific fact, and there is nothing new in that. But it is not given to many men to set forth with such marvelous clearness the most intricate objects of thought, so that they can be understood even by the uneducated. And in so doing he does not fail to see and contemplate every side of a subject. That he stands abreast of the foremost in the world of thought is evident from the encomiums and honors showered upon him by scholars and rulers at the recent celebration. This man, who is acknowledged to be a master in the departments of philosophy and Christian apologetics, whose mind is comprehensive enough to take in and clear enough to see through every aspect of a subject, differs from many of his contemporaries exactly in this clearness of thought and comprehensiveness of vision. It is the man who sees "through a glass darkly" that gets into the quicksands of doubt and leads others there. The man of thorough comprehensiveness of thought and clearness of mental vision is the one who can preserve his simple faith in God, and at the same time be abreast of the thought and learning of the day.

THE LATE ARCHBISHOP OF YORK.

Although the death of Dr. William Thompson, late Archbishop of York, has been widely announced in America, a few words must be accorded him here. He was the leader of the evangelical party in England, and had archiepiscopal control of all northern England. His loss to the evangelicals is very great. As an illustration of the differences between him and his High-Church opponents their accusation may be mentioned, that he would hold the Church to reformation principles of government

and doctrine, and that as a consequence the doctrine of apostolic succession must fall to the ground. He was a positive theologian in the strictest sense of the word. He placed Christ at the center of his theological thinking, and built up his own system of doctrine about the doctrine of the person of Christ. Yet he always submitted his reflections to the authority, not of man but of the word of God. Here is another scholar of first rank who did not deem it necessary to deny the authority of Scripture; in other words, a man of well-balanced mind who did not let the difficulties of God's word so get possession of his mind as to cloud his vision to the internal arguments it furnishes for the genuineness and integrity of the books of the Old and New Testament canon.

A CELEBRATED CHURCH HISTORIAN.

Professor Adolph Harnack, of Berlin, at the age of forty, is famous throughout the theological world. Originally a disciple of Ritschl, he has in a large measure cut loose from the traditions of his master and entered upon a new course of investigation. Yet he really differs more from Ritschl in the arrangement of his work than in principle. He has taken Ritschl's abhorrence of philosophy in theology as a guide for his investigations in the history of Christian doctrine. At the same time, denying the inspiration of the New Testament, he finds in the religious condition of the world at the time of Christ the explanation of the different, and to his mind divergent, elements in the New Testament books. Beginning with Paul and John, he traces the influence of philosophy upon Christian thought through all the writings of the Christians from the apostolic Fathers, through the Apologists, old Catholic Fathers, and the Alexandrian school, to the year 300, and thence on to the Reformation in Germany, in which, with Ritschl, he still finds striking evidence of the influence of philosophy. Furnished with every implement of theological study, as philology, philosophy, and history, in each of which departments he is a master, he is an antagonist whom one might well hesitate to face. He cannot be called a negative theologian, for an historian is not, when he confines himself to history, either negative or positive. He is supposed merely to state the facts as he finds them. Yet if, for purposes of illustration, we take his point of view for a moment, he may be described as a sort of theological Schliemann, digging down through the rubbish which has accumulated about and above primitive Christianity during the ages, and laying bare the Christianity of Christ. In doing this he affirms that he is merely carrying out the principles upon which Luther at first proceeded. And that he is sincere in believing that the Christianity of Christ is that which the world needs, none can doubt who have read his great *History of Dogmas* without prejudice. Passing by his discussion of the extra and post-New Testament theology, we may look at his views of Scripture. Denying the inspiration, he cannot, of course, admit the absolute trustworthiness of the gospel records, but feels at liberty to find imperfections in the same, and even to reject large portions

of them. They are the imperfect records of the life and words of Jesus, from which we must extract the truth as well as we can. This conclusion is perfectly logical, once the premises are admitted, and the battle-ground once more becomes the trustworthiness of the gospel record. Deny inspiration and admit the human element in the New Testament writings, and Harnack has as good a right as any one else to judge what is human and what Christ originally said and did. A fundamental fault of Harnack seems to be that he tries to shut out from Christ's teaching and work every thing which is not directly and exclusively religious. But taking religion in this narrowest sense (broad enough, however, with him to include the devotional and ethical elements), much which we might suppose a being like Christ would do and say falls away. Now, since these external elements are also found in the thought of the day, Harnack concludes that they do not belong to the Gospel of Christ. Again, if we admit the human element in Paul's or John's teachings, we must admit the possibility of the influence of philosophy even in the New Testament. Thus far there is certainly nothing wrong in his principles on the supposition made. But to assert or imply, as Harnack seems to do, that traces of philosophy found in Paul or John must of necessity be unchristian, not to say antichristian, is gratuitous. Such an assumption could only be supported on the further supposition that the heathen had no truth which revelation could independently give to the world. But further discussion is impossible here.

RECENT THEOLOGICAL LITERATURE.

HAND COMMENTARY ON THE NEW TESTAMENT.

Among the many critical commentaries on the New Testament which have appeared and are appearing in Germany this is one of the most valuable. It is edited by Holtzmann (of Strasburg), Lipsius and Schmiedel (of Jena), and von Soden (of Berlin). The volume on the *Synoptics* and the *Acts of the Apostles* has recently been given to the public, and is the work of Holtzmann. He has contented himself in the introductory portion with an almost verbal transfer of his utterances on the same portions of Scripture in his *Introduction to the New Testament*. In the commentary we are, however, able to trace the influence of his views more in detail, as to their results. He does not comment upon the gospels one after the other in the usual manner, but treats the parallel sections in connection in such a manner as to bring out their peculiarities. The advantages of this method are very great. It contributes to brevity by avoiding repetition. At the same time it exhibits very clearly the commentator's conception of the relation of the synoptists to each other. It is impossible here to discuss the principles of the entire work, and we confine ourselves to a few remarks on his view of the Acts. This book, he thinks, was written, not by Luke, but about the beginning of the second century by some one who was under the influence of heathen Christianity. Here is the old

principle of the Tübingen school, which, though often "cast down," is hard to "destroy." It was written to make the preceding history of the Church comprehensible. On the other hand, he finds in the Acts no description of the progress of Christianity except a geographical spread of the Gospel. Just how a book having no peculiarity except that of describing the spread of the Gospel from land to land could aid in making the preceding history of Christianity understandable is not evident. In fact, the critics are having a hard struggle with the Acts. If it were not in the way they could get on so much more smoothly! But, alas! it gives them rough sailing. Paley's *Horæ Paulinæ* is a very old and old-fashioned book. But it rightly proceeds upon the modern critical supposition that the Acts in its relation to the other parts of the New Testament must be explained. We commend Paley to the critics.

DEUTERONOMY, BY DR. ADOLPH ZAHN.

Not all the scholarship of Germany is on the side of the higher critics in their wild theories concerning the Pentateuch. Dr. Zahn has come out in a little work in which he attacks and satisfactorily answers the positions of the destructive critics, especially with reference to the Mosaic authorship of Deuteronomy. He is a fearless writer, unsurpassed in his scholarship, and vindicates the orthodox position with a gravity, learning, and force that will give the rationalists more trouble than they have anticipated. As the arguments have been ably presented on Old Testament questions in the *Review* we shall content ourselves with a few citations from Zahn's work. They will be seen to be far more radical than the utterances of the *Review;* but as they come from Germany they will doubtless not be accused of prejudice and ignorance. "Criticism has a demoniacal character." "Unfaith [the critics] would be glad if there were no Deuteronomy." "To designate the prophecies of the God of truth as interpolations is a crime [Frevel]." "The malice of the human heart, which rules the entire domain of criticism, here shows itself." "Criticism and churchly poverty are the equally wretched sons of the general defection from God and his word." "Criticism is born of the same spirit as social democracy. There is no longer any authority. Indeed, the critical theologians are more dangerous than the socialists, since they destroy the highest authority of the earth—the Holy Scriptures." These are, indeed, bitter words: but they are written by a man of learning and high position in Germany, whose writings are considered standard. He has seen the evil effects of the critical method as pursued by the extreme party in Germany, and designates the source from which the movement sprang. The less American theology has to do with such methods the better for morals and religion among us.

THE BOOK OF JOB.

A new book on *Job* is added to the already long list of recent German productions on that interesting portion of Scripture. This time it is by Professor Dr. Jul. Grill, of Tübingen, who proposes to reconstruct the

book in a wholly gratuitous manner. To say nothing of the fact that he neglects or is unaware of the existence of some of the ablest works on Job, which, had he studied them, might have changed his opinion in some respects, he is open to grave criticism in other particulars. He has made the new discovery that chapter xii, 4, *ff.*, xiii, 1, *ff.*, is an interpolation. The section of his work devoted to this discovery is the best in the book in point of critical ability. Verses 7–15 offer some difficulties, but Grill magnifies them by his interpretation, in order to give ground for their rejection. In chapter xi, verse 12 appears to Grill as a disturbing element between verses 11 and 13. He is in some respects pleased with Studer's discovery, that chapter xxxi properly joins on to chapter xxvii, 6; but because he is not disposed to transfer chapters xxix, xxx, to the beginning of the book, as Studer does, he simply declares them to be spurious, although he recognizes them as pearls equally with chapters xxvi, xxviii. An act of greater critical violence it would be difficult to imagine, although its like can be found in almost any of the critical works on the Old or New Testament. But the critics are making progress. Prior to Grill sixteen chapters had been disputed. He raises the number to twenty, or almost half the entire book of Job. In his wisdom he has discovered that one part of the book was written to justify Job in opposition to his friends. This made necessary a revision of the book from a theological point of view, in order to justify God in relation to Job.

TENDENCIES IN GERMAN LITERATURE.

Many of the peculiarities of English literature, as exhibited in preceding numbers of the *Review*, characterize equally the literature of Germany. Here, as there, we find little originality, and much criticism in every department. The theological world might be prone to think that only the Bible and the creeds are the subject of critical investigation; but such is not the fact. It is a time, not of production, but of investigation of the productions of the past. As the naturalist investigates external nature, so the theologian investigates the creeds. In both cases the process leads back to the past; and history to-day is but the unearthing and study of past events, with every thing which could possibly have had any bearing upon them; just as geology is not content with an examination of the surface of the earth. If the truth is worth having, the labors of the present day are as valuable as any that have preceded. The only caution necessary is in the spirit and methods upon which the investigation is conducted. Whatever the subject—history, theology, science, or biblical literature—the method of inquiry is too limited, and ends in results that, logical in form, are narrow and incomplete. Objection is raised not to the inquiring spirit, but solely to the inquiring method, which the investigator himself confesses is insufficient for broad and comprehensive work. It is evident that the historical method is applicable only to history, and that the scientific method is applicable to science; but critics combine the methods, and it is not surprising that the results are as confusing as they

are startling. Decided progress in investigation, however, is visible, when compared with former periods. Bad as it seems to-day, it was worse years ago. Men study more for the sake of finding the truth, and less for the sake of supporting an individual conception. The consequence is, far more satisfactory results, not only in theology, but in every department. With all the defects of the German theology of to-day it is far superior to that of fifty years ago. The old, hard rationalism of the past is about dead. The new rationalism, however, though less distinct in form and purpose, should be observed with the same caution as the old rationalism, because in effect it is as destructive of fundamental principles. Our age would not tolerate Semler, but, inconsistently enough, it listens to Wellhausen; yet the latter is more to be feared than the former. What we mean is, that the old method promoted infidelity, while the new method disguises the end it has in view. Scholars are allowing themselves not only a more minute, but also a more comprehensive method. But this is making specialization an absolute necessity. And just here is one of the marked tendencies, and at the same time one of the grave faults, of German thought and literature. Each department feels it necessary to maintain an independent position, and to explain itself by itself. Philosophy long ago cut loose from theology, and has endeavored to construct a system of thought for itself. One who will read the philosophical works of Germany thoughtfully cannot but see that just here is the source of its weakness. Now theology is demanding release from theology, and we predict a similar failure along that line. This whole tendency to specialization conflicts with the fact that all truth is a unit. Philosophy in Germany to-day admits that it has no field which it can call its own. It has run out upon many lines, and found the results unsatisfactory. Divided against itself, and its hand against every man, against theology, against science, it has fallen. German scientific literature is liable to the same criticism. But many German scientists are ready now to admit the mistake of making their specialty the sum total of thought and truth. But as all these independent branches of investigation have their special literature it is evident that the Germans are a reading people. Books, pamphlets and periodical literature are exhibited for sale every few rods along the streets in the cities of Germany. Let it be remembered, however, that more and more a literature on practical subjects, prepared for practical use, is making itself a necessity in the Fatherland. Further tendencies must be reserved for a future number.

RELIGIOUS.

THE "PROTESTANT ASSOCIATION" AND THE GENERAL SYNOD.

The fight for the faith in Germany goes forward against all opposition. One of the most recent conflicts arose in the meeting of the Brandenburg Provincial Synod, when the election of representatives to the approaching General Synod came up. This election occurs every six years, and upon every occasion the same questions arise. The Provincial Synod is

composed of one hundred and forty-one delegates, of whom forty-nine belong to the confessional party, fifty-three to the party of positive union, twenty-nine to the middle party, and ten to the party of the left. These are ecclesiastical parties, but in some cases they represent also special theological tendencies. To the party of the left belong the adherents of the "Protestant Association," which represents the extreme rationalistic remnant in Germany. The confessional party and the party of positive union represent the orthodoxy of the German State Church. The middle party naturally looks both to the right and the left, and tries to be friendly with both. Hence they have favored the election of at least one delegate to the General Synod from the party of the left. When in the recent session of the Provincial Synod the question came up whether in the apportionment of delegates to the various parties one should be included from the left, the middle party favored as usual, and the positive unionists, led by Court Preacher Stoecker, took the same view. The confessionals declined. The positive unionists would not break with the confessionals, hence no delegate was chosen from the "Protestant Association." Of course the confessionals are accused of bigotry. Yet the positive unionists could have joined with the middle party, and then a delegate from the left would have been chosen. But they exhibited their theological preferences by voting, contrary to their convictions of policy, with the confessionals. The confessionals opposed on principle. They asserted that to elect a delegate from the Protestant Association would be to sanction their doctrine, which is as far from orthodoxy as possible. In fact, they asserted that to elect a delegate from the left would be to justify in the State Church the doctrine that "Jesus is the natural son of Joseph," held by the "Protestant Association." The confessionals, believing that Jesus is the Christ, the Son of the living God, could not justify the contrary view.

GERMAN VIEWS OF BOOTH'S "IN DARKEST ENGLAND."

It is very difficult for the German to find any thing of value in any religious movement in Germany which does not spring from a German source. The Salvation Army in Germany meets with no favor among the theologians. But Booth's plans for the benefit of London meet with favor in some quarters. The *Christliche Welt* recently contained an article in which it admitted that Booth is no enthusiast, and that he does not even appear to be a sentimentalist; and, after giving a full description of Booth's plans and Huxley's views (as if it made any difference what Huxley thinks about any movement inside of Christianity), says that only time can reveal their practicability. The article also proceeds upon the supposition that henceforth the Salvation Army will have to be counted in as a factor in the social forces of the world. The Salvation Army is precisely the antipodes of the highly cultured clergy of Germany. But notwithstanding the earnestness of many of the pastors in choosing between the two, one merely has to choose between "propriety" and "order," or "effectiveness."

ROMAN CATHOLIC AGGRESSION AGAIN.

In preceding numbers we have given specimens of the methods of attack upon Protestantism employed by Roman Catholics. The story of Rome's falsifications of history is a long one, and it will never end while the Roman Church and the Roman Pope have existence. Reformation we hold to be impossible. The whole fabric rests upon a falsehood, and it is well known that every lie demands another to sustain it. In the March-April number of the *Review* a Roman Catholic book was cited which attributed Luther's death to gluttony and drunkenness. This book was published by the sanction of the infallible Pope. Since then another lying story of Luther's suicide has been revived by Majunka, a Roman Catholic writer. Perhaps the Pope will sanction this story too. He most certainly will if the Jesuits think it for the interests of "Holy Church." But these things are not allowed to pass unchallenged by the Protestants of Germany, who are the superiors of the Roman priests and authors in scholarship, as in honor. A number of recent writers have exposed the falsification upon which Majunka bases the assertion of Luther's suicide, and openly calls him a "falsifier of citations." The refutation will probably reach many Protestants, but no Romanists, while Majunka's falsification will unfortunately reach all Romanists and many Protestants who will not see the refutation. If libel against the living is punishable by law, should not the law set up some kind of barrier against the defamation of the fair fame of the dead by those whose decency has been exchanged for a cowardice which will "war with cold unconscious clay?"

GERMAN EVANGELICAL LEAGUE.

Against the aggressions of Rome this organization has been called into existence, and is doing heroic and noble service. It has branches in all the universities and throughout the country generally. They avoid the methods of their opponents as far as possible, even apologizing when it is necessary to seem a little severe. But they are publishing small pamphlets, which can be read easily at a sitting, on all the phases of the issues at stake between Protestantism and Romanism. These tracts are written by the ablest theologians of all parties; for, however divided among themselves, the German Protestants are one in their opposition to ultramontanism. Large and enthusiastic meetings are held by the branch leagues, addressed by the ablest speakers to be obtained. The amount of information thus disseminated, and the spirit of watchfulness they excite, may be counted upon as very effective checks to the progress of Roman Catholicism. The Protestants, ground between the upper and nether millstones of Romanism and Socialism, are still trying to preach repentance and salvation to the people, and their task is a difficult one. This Evangelical League is a right arm of power in the performance of their duty. It is too early to predict whether the Jesuits shall be re-admitted to Germany, as the Romanists demand, but this league is joining with all patriots to prevent it.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE English Reviews are giving expression to opposite opinions concerning the demand made on Mr. Parnell by the moral sense of Christian people in England to retire from the political leadership of the Home Rule party. The rationalistic *Westminster Review* censures Parnell, not for his gross violations of the seventh and ninth commandments, but because his personal ambition, by moving him to trample on every consideration of prudence, honor, or patriotism, has made him "something less than the meanest of his subjects who love their country." But its heaviest censures fall upon the public conscience of England, which made his leadership no longer possible. But for this, despite his vices, his leadership might have continued and "all have been well." Evidently there is a great gulf between the moral sense of Christian England and that of the *Westminster Review*. A *Nineteenth Century* article discussing this Parnell scandal approves of "the interweaving of morality with national politics as a sign of progress toward a higher civilization." But with singular inconsistency it condemns those Englishmen who "closely connect personal morality with individual politicians." Yet it fails to show how a man who is personally immoral can be politically moral. Arguing on Parnell's adultery, it minifies that social vice by affirming it to be, not a *crime*, but only a breach of a civil contract. It further declares that claiming domestic virtue to be a necessary attribute of beneficent statesmanship is to maintain "a superstition susceptible of scientific disproof;" although this "superstition is ennobling to those who cling to it." On this contradictory assumption it grounds a protest against the social ostracism of the political adulterers as being "grotesque persecution!" Moral reprehension, it says, should be the limit of his punishment! The *Fortnightly Review* has a paper which breathes a still lower moral tone. It also minifies the crimes of adultery and lying, sneers at the popular condemnation of Parnell's vices, ignores the authority of the decalogue as a standard by which to estimate the quality of his offenses, and designates the outcry against him "a demoralizing outburst, unreal, if not consciously insincere, and unworthy of consideration." In dignified contrast with these immoral apologies for an impure deed is a morally high-toned and noble letter in this same *Review* from the pen of Newman Hall. Speaking for his Non-conformist brethren as well as for himself, he says, "The moral law is at the basis of government, the function of which is to protect all alike in their property, reputation, personal security, and the sanctity of home. Those who notoriously disregard these obligations are obviously unfit to make and execute laws for upholding them. Morality is therefore an essential qualification. They who undermine the founda-

tion should never be trusted to erect the superstructure." These are golden words. The flippant protests of the above-named papers against the condemnation of morally rotten politicians called out by the impurities of Dilke and Parnell shrink into insignificance at the touch of Dr. Hall's pregnant syllogism, which—may we not fitly add?—is as applicable to our politicians in America as it is to the members of the British House of Commons. Good legislation cannot be expected to proceed from corrupt men. It is only the good tree that produces good fruit. Therefore all good citizens should resolutely refuse to vote for any man whose life is in deadly opposition to the decalogue and to the law of love.

THE *Christian Thought* for February treats of: 1. "Primitive Theism;" 2. "Life and Teachings of Krishna;" 3. "The Spiritual Man;" 4. "The Three Theories of Human Origin;" 5. "Philosophic Views of the Trinity;" 6. "Bearing of the Study of Natural Science on our Religious Ideas;" 7. "Heredity and Christian Doctrine." The first of these papers summarizes the evidence contained in the sacred books and traditions of ancient nations which justifies the belief that all races of men were originally monotheists, and became such through a universally diffused revelation. In the second paper the contention of infidels that the Hindu Vedas were of vastly higher antiquity than the Old Testament is conclusively disposed of, as is also the pretense that the character and teaching of Jesus were derived from Krishna, a Hindu god. The third article is a lucid comparison of the Egyptian, Hindu, Greek, and Roman ideal man with the Christian man as portrayed in the New Testament. Holiness, through regeneration, consummated in the resurrection, and finding "its ultimate term in the restoration of a whole humanity," is the gospel concept of the ideal man. The fifth paper is metaphysical and acutely discriminative; but the mystery of the trinity, being inexplicable by finite minds, is scarcely illuminated, much less solved, by this well-meant endeavor to explain it. In the sixth paper the writer curiously speculates on the problem whether the present order of things is, or is not, operating toward such a transmutation of forces as will bring about a gradual production of higher forms, including man himself. A curious speculation, truly, yet by no means skeptical in spirit and aim. In the seventh paper Dr. Deems discourses ably, practically, plainly, and religiously on the varied forms and effects of heredity.

THE *Andover Review* for March contains: 1. "The Proximate Causes of the Crucifixion;" 2. "University Extension in England;" 3. "Some Philosophical Aspects of the School of 1830;" 4. "What is Reality?" 5. "Editorial." In the first of these papers certain texts are cited to show that Christ, aware of the purpose of his Pharisaic enemies to kill him, so arranged his movements as to make that public entry into Jerusalem on which his foes grounded their charge of his aspiration to kingship, which determined Pilate to condemn him to a mode of death which fulfilled the prophecies and created the conditions needed to fur-

nish proofs of his resurrection. This unique article is exceedingly interesting. The second paper is a succinct account of the origin, growth, and methods of the movement, begun in England thirty years since, for the extension of university teaching among the people by means of local lectures by university men to organized classes of students in all parts of the country. There are over 41,000 persons now in such classes, which, like our Chautauqua circles, are adding much to the intelligence of the people. The leading editorial offers testimony from the writings of Canon Luckock, Canon Liddon, and Dr. Delitzsch to prove that these distinguished men may be reckoned among the supporters of its pet theory concerning Christ's "preaching of the Gospel to the dead." It objects, with Dr. Luckock, to the opinion of "a second probation" as "inconsistent with Scripture;" but holds to one "universal Christian probation," in consistency with which Christ descended into the region of the dead and offered them salvation as "a part of the redemptive process." Yet it holds this opinion, as Dr. Liddon did, not *de fide*, but as a speculation resting on a basis of theological probability, though "not clearly revealed." It further rejoices that "the tendency of modern theology is to widen its apprehension of the scope and method of Christ's redeeming work." Perhaps it is justified in Christians—this self-satisfaction—albeit until "the great gulf" which Jesus affirmed Abraham saw between the unbelieving and the believing dead is bridged we can see no reason for joyousness in the growth of a speculation which has its root, not in revelation, but only in a sentiment.

THE *Presbyterian Quarterly* for January discusses: 1. "St. John's Argument from Miracles;" 2. "A Recently Proposed Test of Canonicity;" 3. "The Fatherhood of God;" 4. "The Spoiling of Dr. Dryasdust;" 5. "The Union for which Jesus Prays;" 6. "New Testament Terms Descriptive of the Great Change." This Quarterly aims to represent the Presbyterians of the South. It is edited with spirit and ability. The first of the above papers shows that the miracles recorded by John were "wrought in the domain of matter, discernible by the physical senses, and could not be accounted for by the operation of the forces of nature without special divine intervention." This latter point is sustained by a skillful analysis of the miracles in the light of modern science. It is a unique article. In the second paper the theory of Dr. Briggs, that the inspiration of a writing is determined by the testimony of the Holy Spirit in the heart of the individual believer, is drastically reviewed and clearly shown to be mystical, radical, and revolutionary. Its writer is correct when he says that it saps the foundations of the Christian system by questioning the validity of the historical and miraculous testimony upon which it partly rests. The third paper defends the doctrine of the original common Fatherhood of God to the human race against the theory that unfallen Adam was not a son, but only a servant. The merit of this well-written article is seriously lessened and its arguments blunted by its hard conclusion, that the non-elect are in no sense God's children, but

"the children of the devil." The doctrine of election, it says, saves theology from universalism. Of the fifth and sixth papers we have only space to say that they contain sentiments upon which John Calvin and St. Augustine would have indorsed *placet* in capital letters.

THE *Contemporary Review* for February treats of: 1. "Popular Movements in India;" 2. "The Ethics of Wine-drinking and Tobacco-smoking;" 3. "Ancient Church Endowments;" 4. "Romance Realisticized;" 5. "Anglo-Catholicism and the Church;" 6. "Persian Civilization;" 7. "Lord John Russell;" 8. "The Realities of Christianity;" 9. "Aristotle as a Naturalist;" 10. "Athens Revisited." The first of these papers shows that India is waking up from its long intellectual sleep and exhibiting signs of inspiration begotten by the influences of modern Christian civilization. Its native leaders, never so loyal to England as now, are about to send a deputation to London to ask for important social and political reforms. The second paper, by Count Leo Tolstoi, will interest thoughtful temperance men and women. It treats of the mental and moral effects of alcoholic drinks, opium, tobacco, and other brain-poisoning stimulants. The Count deals very trenchant blows upon the habit of using tobacco, which, he says, "is probably the most wide-spread and baneful of all." Perhaps Tolstoi exaggerates in saying this. Yet his paper merits the serious consideration of all who admit that no man can innocently indulge in any thing that is injurious to the brain or conscience. In the fifth paper Principal Fairbairn subjects modern Anglo-Catholicism to searching examination in the light of the New Testament, and finds it essentially different from that ideal Church of apostolic times which was constituted, not of priests and ceremonials, but of the people of God. "Wherever they are he [God] is, and the Church through him in them; and as God's are a free people, he allows them to organize." This is a brilliant paper, but to High Churchmen it will be as snuff to sensitive nostrils.

THE *Canadian Methodist Quarterly* for January has: 1. "Messianic Prophecy;" 2. "Law and Love;" 3. "Mosaic and Mosaic;" 4. "Methodist Liturgy;" 5. "Some Elements of Pulpit Power;" 6. "A Plan of Bible Study for Sunday-Schools;" 7. "A Brief Examination of Professor Workman's Teaching and Methods." We note only the first and seventh of these papers, which critically and ably expose the palpable fallacy of Professor Workman's unscriptural theory concerning Messianic prophecy in the Old Testament—to wit, that though there are Messianic passages in that Testament, yet not one of them "refers directly and predictively" to the historic Christ. In the first of the above-named articles J. M. Hirschfelder, after contrasting the ambiguity, obscurity, and conventionality of heathen oracles with the clearness, perspicuity, and decisiveness of Scripture prophecy, exegetically demolishes Workman's definition and context of the Hebrew word for prophecy, and proves that its etymological signification is, "the foretelling of future events." He then examines several passages generally recognized as predictive of the historic

Christ, and shows the impossibility of their reasonable interpretation on Dr. Workman's theory. In the seventh article Dr. E. H. Dewart demonstrates, with logical accuracy, that Dr. Workman's unorthodox theory, by placing Scripture prophecy on the same level with heathen prophecy, robs it of its specially divine character, disparages its predictive element, excludes the Christ of history from the Old Testament prophecy, and undermines belief in the miraculous prediction.

THE *Universalist Quarterly* for January has: 1. "Higher Uses of the Imagination;" 2. "Some Aspects of the Miraculous in the New Testament;" 3. "Christianity not a Development but a Revelation;" 4. "The Making of a Nation;" 5. "Some Aspects of Modern College Life;" 6. "John Henry Newman." The first of these papers is a pleasing essay on the relations of the imagination to our ideals of life, to our faith in God, and to our interpretation of biblical revelations concerning the realm of the spiritual. The second dwells somewhat vaguely on the purpose of the "miraculous in the New Testament" as not chiefly intended to be a demonstration of Christ's Messiahship, but "rather a fundamental process of the divine Being," whatever that may mean. The third paper very clearly proves that paganism could not have produced Christianity; but in its argument on the inadequacy of Judaism to effect it it overlooks the many points which establish the identity of the Jewish and Christian Church in that the germs of the latter were in the former. The fifth article reflects sharply on the inefficiency of the modern college, emphasizing the evil influence of college athletics and college clubs on its discipline and on the moral and intellectual development of students. Perhaps its writer is too sweeping in his charges; nevertheless his facts call for the serious consideration of educators. In the sixth article the late Cardinal Newman is briefly sketched and warmly eulogized.

THE *Theological Monthly* for February has: 1. "Messianic Prophecy;" 2. "Ecce Christianus;" 3. "Later Life of St. Bernard;" 4. "The New Apologetic;" 5. "Οὐ μή in the Gospels;" 6. "Indian Ghost Dance;" 7. "Nature and Amount of the Scriptural Evidence for Episcopacy." The first of these papers, by Prebendary Reynolds, is of value to the preacher who seeks a well-considered *résumé* of texts which may be accepted as Messianic. In the second paper, J. P. Lilley begins a series on the primary elements of Christianity and on the Christian life. He purposes to show what points of Christian belief shall be held as vital and permanent. In this first paper he sketches "the historic origin of the name." The third paper treats principally of St. Bernard's controversy with the rationalistic Abelard, of that good monk's concept of faith, and of his deep spirituality. The fourth paper warmly commends a recent volume, entitled *The New Apologetic*, by Dr. Watts, of Belfast, who strikes with an iron hand the "cant" of the higher criticism, which it designates "a word to conjure with." The fifth paper shows by citations that Christ in his frequent use of Οὐ μή, which, says its author, is the

"strongest negative of which the Greek language is capable," always gave it its greatest strength. In his lips it means *certainty*. The sixth paper graphically pictures the ghost dance of our Indians, notices its resemblance to the dance of the Australian aborigines, and briefly describes the supernatural concepts associated with it.

THE *Quarterly Review of the United Brethren in Christ* for January treats of: 1. "The College and the University;" 2. "Rights and Duties of the Laity;" 3. "Some American Problems;" 4. "Bible Natural History;" 5. "Probation After Death." In the first of these papers Professor I. A. Loos objects to the prevailing American practice of designating preparatory institutions of learning universities. The college, he insists, is for higher preparation and training; the university is for advanced inquiry and for specialized investigation. He urges the leaders of his Church to raise their institutions to a high grade, and to give them a name which fairly represents their quality and actual work. The second paper discusses the "drink question" and the "race problem." For the final solution of the former it demands legal prohibition; to settle the latter it looks to Christian influence teaching men to be just, and to the blessing of Providence for the efficiency of that teaching.

THE *Fortnightly Review* for February discusses "Russian Finance," especially noting the sufferings of the peasantry caused by the state taxes. It has a paper on "Public Life and Private Morals," which is ethically unsound. An article on "The Road to Peace" favors trades-union organizations, but counsels social reformers to depend for success not on physical but on moral force, gradually and wisely applied. A charmingly written paper on "The Celt in English Art" claims that modern decorative art, painting, handicrafts, and literature are all Celtic. To the Celt also, says this article, we owe our current radicalism, socialism, and secularism. In the term Celt he includes the Highland Scotch, the Welsh, the Irish, and the Celtic portions of England. But this writer fails to note the historic fact that the best qualities of Celtic character were undeveloped until it was modified and improved by amalgamation with Teutonic solidity and endurance. "The Soul of Man Under Socialism" is the title of a nebulous, illogical, unethical, and fanciful paper by Oscar Wilde, which may be described as the gospel of the impossible.

THE *Westminster Review* for February opens with a scathing protest against the government of India for its sufferance of the Hindu abomination of "Child Marriage in India," and for its failure to mitigate the misery of widows by enacting laws favorable to their re-marriage. The deplorable condition of women in India is a dark blot, not only on the scutcheon of Hinduism, but also on humanity. In a second article this *Review* discusses "The Ethics of Copyright," claims that an author's copyright ought to be perpetual, and condemns our recent copyright act as being more in the interest of American publishers than of authors. In

a third paper "The Labor Battle in Australia" is graphically described, and the violent measures of its "trades-union organizations" deservedly condemned. The fourth paper reviews Mr. Reid's *Life of Lord Houghton*, which it esteems valuable, not because its subject was "a really great man," but because, being a social favorite, his biography is a picture of European society as he saw it for nearly three quarters of a century. The fifth paper reviews *Baillon's Medical Botany*, pronouncing it a valuable contribution to botanical science.

THE *Nineteenth Century* for February treats of "Cardinal Newman's Skepticism." Its thoughtful readers will be inclined, by its dissection of Newman's mental history, to conclude that his morbid habits of self-introspection led him into a maze of religious doubt from which he vainly sought to escape through blind submission to the pretended authority of the papal Church. In a judicious article on "Trades-Unionism in Australia" it is shown how a very formidable strike, embracing all of the principal labor organizations in that country, miserably failed because of its violent and unlawful measures. A paper entitled "A Japanese View of New Japan" points out the causes which have recently begotten popular dislike of England, and a growth of popular favor for Germany among the Japanese. English merchants and land-holders persist in holding on to certain exemptions from taxation, originally forced from the Japanese government, which give them advantages over natives. The latter strongly and properly object. They demand equal taxation. Hence the conflict, and hence also a decrease in trade with the British. In the closing paper of this *Review* Mr. Gladstone demolishes Professor Huxley's contention that in the "swine miracle" our Lord did injustice to the owners of the swine, because keeping them "was a lawful occupation."

THE *Methodist Magazine* (Canadian) for March is mostly filled with interesting articles on Wesleyan Methodism pertinent to the centennial of our founder's death.——*Seventy-second Annual Report of the Missionary Society of the Methodist Episcopal Church for* 1890. This portly volume must convince every candid mind that Christianity is a real force in the human heart. It states that during 1890 our Church gave $1,135,271 82 for its missions in every part of the globe, and that since 1820 its aggregate receipts have been $24,623,042 66.——The *Chautauquan* for March combines with rare skill the entertaining and the instructive in literature. The *Missionary Review of the World* for March holds its high position in the van of modern missionary literature. It has strength, breadth, depth, and enlightened enthusiasm.——The *Gospel in all Lands* for March is characterized by more than its usual variety of topics and by the value of its missionary statistics.——The *Wesleyan Magazine* (London) for February is characterized by the variety and ability of its papers on historical, biographical, scientific, missionary, and spiritual topics.——*Harper's New Monthly* for March is very attractive. Its illustrations of "The Argentine Capital" and "The Literary Landmarks of Edinburgh" are very fine.

BOOKS: CRITIQUES AND NOTICES.

THE RULERSHIP OF THE WORLD.

THE sovereignty of the world is man himself. Hitherto, he has been in subjection to outward or mechanical force; to nature; to civil government; to institutions; to customs. Hereafter, he is to rule himself by the power of self-culture and the regulative instincts and influences of religion. It is a significant remark of an eminent philologist that "the library is yet to rule the world." The book enlightens, invigorates, commands, and exercises dominion over the race. This is the supreme force—*library-culture.* The following books will contribute to self-mastery and self-development: *Biblical Commentary on the Prophecies of Isaiah*, by Franz Delitzsch; *Veni Creator*, by H. C. G. Moule; *The Living Christ and the Four Gospels*, by R. W. Dale; *The Writers of the New Testament*, by W. H. Simcox; and *A History of Greek Literature*, by T. S. Perry.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Biblical Commentary on the Prophecies of Isaiah. By FRANZ DELITZSCH, D.D. Translated from the fourth edition. With an Introduction by Professor S. R. DRIVER, D.D., Oxford. Vol. II. 8vo, pp. 473. New York: Scribner & Welford. Price, cloth, per vol., $3.

Of the scholarly commentaries on Old Testament books written by German critics none occupies a higher place in the esteem of Christians, or is consulted oftener by the more advanced students of biblical literature with expectation of reward, than the different works of the late Professor Franz Delitzsch, of Leipsic. The general deference to his teachings arises, in part, from a recognition of his critical judgment, his abundant exegetical resources, his adroitness and patience in the execution of his tasks, and, in part, because of his pronounced Christian faith, and his known reluctance to depart from historic conceptions and conclusions respecting the literary questions of the Bible and the interpretation of its revelations. He has, therefore, the advantage that accrues from acknowledged sincerity of purpose, nobility of character, and the splendid equipment of a disciplined and well-informed mind. Familiar as scholars may be with his works, the present volume, containing the latest revision of the author, will be esteemed the more highly because it contributes to the settlement of the perplexed "Isaian question," respecting which Delitzsch has held either a suspended or divided judgment. Resuming his expositions with the twenty-seventh chapter of Isaiah, he continues with carefulness, throwing light upon obscure passages, giving force to certain phrases hitherto considered unimportant, and bringing out the full meaning of the discourses of the prophet until he arrives at the fortieth chapter, where his readers pause to hear his words of introduction to the second part of the wonderful book. In his ordinary study of the first

part, whether it is of a prophecy directed against a city or nation or a rebuke of Israel for its idolatries and general spiritual supineness, the author maintains himself at the high level of dignified research, and shows a most intimate fellowship with the spirit and designs of the prophet. He writes as if Isaiah had privately communicated to him the force and significance of his most ambiguous announcements, and also the strength and beauty of those more fundamental principles of the Israelitish religion always manifest in the Isaian undertone and development of the divine messages. Hence the exposition is marked for clearness, conciseness, penetration into the hidden sense, vigor of expression, and a warmth of feeling that had its origin in a refreshing communion with the truth.

The greatest value of the work lies in the writer's treatment of the critical question of the authorship of the second part—chapters xl–lxvi. Understood or misunderstood, Delitzsch may be employed by conservative critics in their task of supporting the theory of the single authorship of the entire prophecy; for while he is fair enough to give due weight and validity to objections of scholars whom he considers as competent to investigate the subject as himself, and while he at times hesitates to decide for or against the theory, the arguments and suggestions he urges in favor of it countervail against the specious theorizings and plausible conjectures of those who satisfy themselves that the second part is the product of a prophet of the exile. As respects certain portions of the prophecy, he is inclined to attribute them to other than Isaiah's hands; but in such cases he regards them as Isaian in tone, and the development of the germs of the prophet's teachings. Allowing that later prophets added their discourses to those of the original Isaiah, and that they were bound together, constituting the book bearing his name, Delitzsch still maintains that the greater portion of the second part is strictly Isaian, so that in general terms he may be understood, notwithstanding his concessions and perplexities, to favor, even if he cannot definitely prove, the theory of the single authorship of the prophecy. On page 209, in his discussion of verses 15–17 of chapter xlv, he accepts their Isaianic feature, and elsewhere detecting, as he believes, an un-Isaianic element, he wonders if it is an interpolation or the honest work of a later prophet. With his slight wavering now to one side and then to the other he is generally governed in his conclusions by the view, as expressed on page 128, that the first part of Isaiah is the "staircase" that leads to the second part, and that the author of one could be the author of the other. One must carefully read pages 122–125 to discover not only the majesty of the great prophecy, but also its Christological character, and to enable him to judge of the possibilities of Isaiah's being the author of the second part. Delitzsch admits that its writer seems to occupy a different view-point from that of the writer of the first part; but this is not conclusive argument against single authorship. Supposing that the deuter-Isaiah is not pre-exilian in his view-point, it does not prove that he actually lived in the period of the exile. If he were an exilian writer, it is strange that his name was lost to the world, especially since, as Delitzsch holds, nothing more splendid can be

found in the Old Testament than these discourses. That so eminent a prophet should vanish, and never be known in history, requires explanation. To this must be added that the prophets of the captivity are known, but to none of these—as Ezekiel—is the second part attributed. Besides, it is equally remarkable that if the second writer was a different person from the first he should have written in the Isaian style, recorded the Isaian teachings, and exhibited the Isaian spirit in his superior production. Evidently he sunk his individuality in that of Isaiah in order to gain currency for his prophecies, but this kind of self-obscuration is a difficult feat even if inspiration should lend its aid. As usual with commentators, Delitzsch appropriates the suggestion of Ruckert of the trilogical arrangement of the prophetical discourses, and develops them with surpassing beauty according to this general idea. We lay down the volume with satisfaction because of its erudition, its exegetical expositions, its rich unfoldings of truth, and, above all, its suggestive defenses for the theory of the Isaian authorship of the collection.

System of Christian Theology. By HENRY B. SMITH, D.D., LL.D. Edited by WILLIAM S. KARE, D.D., Professor of Theology in Hartford Theological Seminary. Fourth edition, revised. With an Introduction by THOMAS S. HASTINGS, D.D., LL.D. 8vo, pp. 641. New York: A. C. Armstrong & Son. Price, cloth, $2.

System is unavoidable; it is a necessity in theology. Discovering the doctrinal germs in the biblical revelations, it is incumbent on the theologian to develop them according to their meaning, and impose a true and exact interpretation upon every suggestion, every incident, every teaching that in any way and to any degree will serve to make clearer the message of God to man. This work he cannot do without ample knowledge of the Scriptures, nor without a reverent and conscientious study of Providence in human history, which, as a revelation both of the divine character and the divine purposes, is quite as instructive and significant to one competent to discern its manifestations as is the verbal record of the Bible. The chief danger to the theological interpretation of the divine character, government, and the mysteries of redemption is the spirit of prepossession, or the overshadowing influence of the scholastic *régime* to which nearly all biblical students are subjected. The demand for free and independent inquiry is crippled by an inherited bias that pollutes, paralyzes, and degrades the activities of the intellect, and as a consequence infects the final result of sober investigation. Dr. Smith, able in every sense for his task, and producing, with the aid of friends who acted as redactors, a most excellent volume, was a subject of the bondage of which we write, though there is a certain freedom of thought and expression, a certain *abandon* of belief and yet a compactness and directness of intention, that relieves the work to some extent of the *odium theologicum* that usually attaches to systematic theologies. In characterizing the author as a writer in bonds we do not mean any specific criticism, for he was on a level with his contemporaries, and freer than many of them. He wrote as it is customary to write theology. It is for this reason that

the general trend of his work is not unlike that of his predecessors, embracing the same subjects with their divisions and subdivisions, elaborating the common doctrines with the usual forms of logic, and supporting the whole system by a resort, with the necessary amplifications, to those Scriptures that have always been employed by men of his school in their dilemmas and emergencies. Hence, an air of familiarity broods over the pages of the work; old-time pictures re-appear with new luster and in modern frames, beautiful though antique; and the impression of the whole is that though the writer was progressive the conclusions are of the old sort, and theology is the same yesterday, to-day, and forever.

Another view of this masterly treatise is possible—we may now say necessary—because with marks of bondage in his constructive task the author was a profound scholar, and gave to theology a broader meaning, if he did not originate a bolder type of thought, than it has received at the hands of others. In many respects—as in illustration, definition, modification of conservative ideas, and recognition of the limits of thought—he was a model, and ventured further toward a radical reconstruction of the old system than some would approve. If in the treatment of the divine nature and attributes he followed the usual course—if he is not distinctively strong in the department of Christian anthropology, and if he writes with an unsteady hand respecting sin, being biased by education—it must be allowed that in the discussion of redemption, with Christ as the great figure in the scheme and the powerful influence of all history, he rises to the sublimity of the theme, and both masters and is mastered by its greatness and divinity. It is not Puritan theology that is wanted, nor Calvinistic theories; nor an Arminian system exactly, but a theology that rests chiefly on the Christological elements of prophecy and the New Testament. Christ is theology itself. To this view the lamented author was committed, and in spite of dogmatic restrictions, inevitable in these times, he elaborated it with scholarly fairness and a conciseness of expression and form that contrasts with the sloshy and wordy intellectualities of old-time theologians. We cannot agree with him in all his preliminary teachings, nor do we accept all his conclusions on fundamental points; but so far as he aims to set forth theological ideas in their true light, contrasting theories and systems, and weighing all things according to the Scriptures, we have no reason for taking exception to his work. The volume reaches us in an unrevised state, the author having left his material so unfinished as to require editorial supervision before publication. In its present form it will be useful because it will open the door not only to the life of a thinker, but also to the larger realm of biblical truth, without a knowledge of which theology itself will be vain.

The Living Christ and the Four Gospels. By R. W. Dale, LL.D., Birmingham [England]. 12mo, pp. 299. New York: A. C. Armstrong & Son. Cloth, $1 50.

Dr. Dale, in writing for the average reader, employs enough of critical evidence to support the general propositions he has in view, but does not burden his work with technicalities or the scaffolding of metaphysical

thought. He aims to show not only the authorship of the four gospels—that is, that they are the products of the four evangelists, but also the truthfulness of the account of Christ's life, in order to stimulate faith in the teachings of the Christian religion. Strauss contested the history of Christ; Baur and his disciples disputed the authorship of the books containing the history. The former is an historical question, the latter a literary question. The author recognizes the distinction, and proceeds with his argument, basing it primarily upon the historical and secondarily upon the literary question. He attaches great weight to Christian experience in proof of the truthfulness of the story of Christ, discussing its origin and validity, and showing that it is impossible without the Christ of the gospels. To Christian men experience must vindicate the gospel story. In the presentation of this truth the author is not unmindful of apparent weaknesses and objections that may be charged against it; hence, he considers them at length, showing that, after all, the truth of Christianity has its strongest verification in experience. He expends most of his thinking and investigating on the literary question, chiefly because the battles of criticism are over this question. In addition to strong and irrefutable arguments of his own in favor of the historical authorship of the four gospels he quotes liberally from, and comments with vigor upon, the testimony of several Christian Fathers, among them Eusebius, Irenæus, Tatian, Justin Martyr, Papias, and Polycarp, riveting his conclusions by indisputable historical facts such as the reasonable critic must accept. If the author does not contribute much that is essentially new, he so states the order of proofs and gives such value and dignity to history as to silence skeptical presumption and answer the querulous spirit of criticism.

A History of the Jewish People in the Time of Jesus Christ. By EMIL SCHÜRER, Professor of Theology at the University of Giessen. Being a Second and Revised Edition of a *Manual of the History of New Testament Times.* First Division: Political History of Palestine from B. C. 175 to A. D. 135. Translated by Rev. JOHN MACPHERSON, M.A. Vol. II. 8vo, pp. 407. New York: Scribner & Welford. Price, cloth, $3.

Professor Schürer, in whatever he writes, gives evidence of vast learning and careful preparation for his task. He is a voluminous reader, searching all literature, especially the German, for facts, opinions, and general information of the subject he discusses, and bringing forth things new and old from the great store-houses of human thought. He readily absorbs all that he discovers, and assimilates the whole into his own intellectual life, from which view-point he proceeds with the development of his theme. Discovering this to be his method of preparation, we cannot resist the impression that he is wanting in original force, being over-dependent on the trend of scholarship in the department he is investigating, and that he surrenders independent inquiry to the literary or historical judgment of predecessors and contemporaries. He is deliberate in style, but not fruitful of ideas; he is compact in form, but not always precise and clear; showing, not the decadence of intellectual powers but the slow drift and

the mechanical process of too great contact with other minds. Notwithstanding this mental characteristic of the author, his work is masterly in its exposition of the Jewish period from B. C. 175 to A. D. 135; but its masterly character is due to his absorbing and assimilating, rather than his original and independent, methods of investigation and study. In the second volume he has in view, and discusses with rare historic discrimination, the Herodian epoch, including the provincial governorships in Palestine, the great war with Rome, A. D. 66–73, and the period from the destruction of Jerusalem to the overthrow of Bar-Cochba, depending upon a multitude of modern writers for his facts, and drawing his inferences with a generous regard to the latest results of historic criticism. As an example of style, mental dependence, and liberal tendency, we refer (pp. 105–143) to his protracted discussion of Luke xi, 1–5, in which the valuation census of Quirinus is historically considered, the opinions and arguments of Wieseler, Gumpach, Huschke, Hilgenfeld, Ebrard, Keim, Schenkel, Ewald, Zumpt, Josephus, and many others being turned over in his mind, and set one against another, with the resultant conclusion that Luke was in error in his statement, because history knows nothing of the imperial census of which he writes. Whatever the difficulties in the vindication of Luke, it is apparent that Dr. Schürer relies more upon the antagonistic than confirmatory arguments of others for his final opinion. Based as the latter is upon the alleged silence of history, it is not conclusive against Luke, for all the history of that early period was not written, or if written it has been lost. It is too soon to declare errors in Luke when Roman history, through archæological channels, may yet reveal unwritten accounts of the days of the Son of man. We therefore read the author without accepting his conclusion. Valuable in some respects as foot-notes are, this work is burdened with them. The author seems unable to say any thing without referring to some writer as the source of what he says, but this is in keeping with the law of his mind and the process of his preparation. With its mass of learning, its circumspective survey of the whole field, and a compact adjustment of abundant materials to its purpose, the book is clearly of great value; but no reader who wishes to be an expert in Jewish history will be satisfied with this work. It will stimulate him to further research, and point to sources which he will investigate for himself, doing in this respect what many other books fail to do, and are therefore barren of result.

Veni Creator: Thoughts on the Person and Work of the Holy Spirit of Promise. By the Rev. H. C. G. Moule, M.A., Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge. Second edition. 12mo, pp. 252. New York: Thomas Whittaker. Price, cloth, $1 50.

We would not eschew a technical treatise on the functions of the Holy Spirit in the economy of redemption; but so long as works embodying practical discussions of his personality and influence in the kingdom of God are issued from the press we shall seldom need the more formal and theological amplification of the subject. Principal Moule has contrib-

uted a helpful discussion in his *Veni Creator* to the literature in this department of study. In the beginning he evinces a theological bias, but he is so scriptural in the development of the main points that the reader is quite as inclined to accept the theology as the Scriptures. However, it is in the delineation of the detailed work or office of the Spirit that the author exhibits, not only the resources of the student, but the hallowed influence of a spiritual mind, imparting to his readers a measure of the inspiration and exaltation that animated him in the preparation of his book. It is not a cold, passionless discussion, or the residuum of a narrow speculation that is offered in this volume; but rather we find a warm and regenerating spirit in its teachings and doctrines, and such familiarity with their power in the life as can come only from their experience in the heart. He traces briefly the relation of the Spirit to the Scriptures, finding them authoritative because the Spirit was given to the writers thereof; but he advances no theory of inspiration, and merely suggests, without solving, some critical questions that the strict theologian could not overlook. In dealing with the Spirit's functional processes, such as convincing of sin, glorifying Christ to the soul, producing fruit in the life, and working according to faith and love, he depends largely for information upon John and Paul, passages from whom he interprets in an exegetical way, and supports thereby the general proposition of the power of the Holy Ghost in human experience. The value of these expositions is not that they are unique or new, but that, taken together, they represent the Holy Spirit as the Enlightener and Helper in our struggles with sin. Reading this book, we feel that there is a power that makes for righteousness, and that with its help we may master the situation in this world. We urge ourselves, as we contemplate the ever-present Spirit, to rise to the opportunities that are before us in the Gospel, and become truly, what we are called to be, the saints of God.

The Sibylline Oracles. Translated from the Greek into English Blank Verse. By MILTON S. TERRY, Professor in Garrett Biblical Institute. 12mo, pp. 267. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

The history of the ancient Sibylline Oracles is interesting from the light it throws upon the literary character of peoples who lived prior to the Christian era. Of the truthfulness of the presumption that there were ten prophetic women residing in various countries who revealed the destinies of individuals and nations, and so were authoritative expounders of duty both to senates and rulers, there is now no proof; but tradition mentions the belief, and endows it with the force of fact. Whether by ordinary processes, such as the destruction of their books by fire, as in the burning of Rome, or otherwise, the original oracles disappeared, and, as was common to the ancient period, a number of pseudographical books, written chiefly by Jewish and Christian writers, appeared as substitutes, and have been transmitted, with many modifications, emendations, and imperfect redactorships, to the present time. It is in particular the twelve books largely impregnated with Christian ideas, and constituting the substance of the

surviving oracles, that Dr. Terry has translated and now offers to the reading public. Antecedent to translation, and in preparation for it, he was compelled to examine both the Latin and Greek versions, with the opinions of specialists in that department, that he might properly choose a text which exhibited the fewest imperfections and represented most obviously the spirit and design of the writers. In this preliminary work of selection he was as fortunate as in the more mechanical and painstaking work of passing from Greek into English. Observing the hexameter style of the Christian poets, and conforming to their religious conceptions, however errant or satisfactory, he has produced a very faithful translation, but he also reveals the "sluttish" character of their literary habits, and the absence of true literary culture in the best of them. With the aid of foot-notes, explanatory and otherwise, we are able to read prophecies of teachings with some understanding of their sense, and to discover the utility of the unique messages of the unknown authors. Without a knowledge of the uses to which the oracles were devoted—themselves not forgeries, but substitutes for the originals—one would question the wisdom of writing them and the utility of their publication. It must be kept in mind that in the period of the establishment of Christianity, when heresies were multiplying, when Hellenistic errors and false Judaic glosses were introduced into the religious problems, its apologists and defenders employed all literature, poetic, historical, and prophetical, in resisting the influence of the foes of religion. Among other weapons of defense the Sibylline Oracles served their purpose, and were rewritten, modified, and adapted to the exigencies of the controversy. Hence, though of little advantage now, they reflected the principal ideas of the new faith, such as the Trinity, the resurrection of Jesus Christ, and the judgment-day, besides vindicating the Mosaic authorship of the Pentateuch and the minor questions of criticism, all of which, clothed with the authority of a Sibylline utterance, they turned with great force against the enemies of the faith. We cannot appreciate the value of these Oracles in those early strifes, but many of the Christian Fathers, such as Jerome, Lactantius, Theophilus, and Justin Martyr, quoted them with reverence, and apparently classed them with the Hebrew Scriptures. It is because of this historic service in defense of the faith that students of poetry, prophecy, and criticism will delight in the publication of the Oracles; and Dr. Terry deserves the thanks of scholars for giving the whole an outlet in English, with such accompanying explanations as render them intelligible and every way useful.

The Writers of the New Testament. Their Style and Characteristics. By the late Rev. William Henry Simcox, M.A., Rector of Harlaxton. The Second Part of the Language of the New Testament. 16mo, pp. 190. New York: Thomas Whittaker.

Taken in connection with the author's first volume this is a valuable little work. It illuminates the grammar, the vocabulary, the style, and the characteristics of all the writers of the New Testament, besides open-

ing paths to the hidden sense of their teachings. It is of some consequence to know the linguistic peculiarities, differences, and resemblances of these writers, who have transformed literature and have given a new direction to human history. Naturally, the Hebraistic element pervades their writings, for their authors were Jews; but as they wrote in Greek —a composite Greek, possibly—they observed the Greek idiom and the Hellenistic modes of thought. Hence, whether it is imperfect Greek, as in Mark's gospel, or the most classical, as in James's epistle, we confront the Hellenistic type of expression and thought. Of course a knowledge of Greek and of Hebrew will enable the student to interpret the New Testament more readily and correctly than a knowledge of the English into which it is translated. Studying each writer separately, one sees not only what were his grammatical habits and tendencies, but also the view-point from which he delivered his message, which is necessary to a thorough understanding of what he means. Especially must St. Paul's view-points be kept in mind, or his instructions will be perverted. Mr. Simcox discusses many of the vexed questions of criticism, contributing something to their elucidation by his clear and cogent expositions of the style of the writers. He may not settle for us the priority of a particular synoptic gospel or the authorship of the Epistle to the Hebrews, but he furnishes some facts that neutralize the theories of some critics, and leave the questions open to more rational inquiry. His tables, illustrating affinities in vocabulary between Luke and John, Paul, Luke, and Peter, and others, are of great value to the student of language and of style. We certainly commend this book to the study of those who understand the Greek, and even to those who are limited in their knowledge to the English.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

The Philosophical Works of Leibnitz. Translated from the original Latin and French, with Notes. By GEORGE MARTIN DUNCAN, Instructor in Mental and Moral Philosophy, Yale University. 8vo, pp. 392. New Haven: Tuttle, Morehouse & Taylor. Price, cloth, $2 50.

In considering this work we pass at once from the translator, whose task has been well performed, to the opinions and speculations of the modern philosopher who has influenced metaphysical thought quite as positively as any of his contemporaries, and more effectively than some of his successors. Allowing that he was original in his thinking, one of his peculiarities was to point out the weaknesses of other thinkers, as Spinoza, Descartes, and Locke, and upon these ruins build his newer and perhaps safer conceptions of truth. At any rate, prior to the discovery of any tendency to system in his ideas, it is patent that he revels in attacks upon other men's principles and systems, preparing the way for a freer assertion and vindication of his own. He specifically objects to the Cartesian philosophy, declaring that it leads to atheism; but he forgets that the same objection lies against his system of monadology, though it neither affirms the atheistic sentiment nor contributes any thing to its support. In

metaphysical discussion, however, we must always distinguish between the logical results of a system and the personal sentiments and beliefs of its author. Sir William Hamilton's philosophy conducts us to nescience respecting the unconditioned, but he held to a firm faith in a personal God. At the same time, in weighing metaphysical teachings, we cannot be influenced by a knowledge of the private judgments of the teacher. He is not the measure of the system, but the system is the measure of his mind. We therefore start with the system and judge him accordingly. By this rule Leibnitz, just as Descartes, Locke, and others, takes his chances, and stands or falls with what he enounces as the result of his thinking. It is interesting to note his mental processes in the development of what he calls a new system of nature, from the time that he threw off the "yoke of Aristotle" until he consummated his somewhat paradoxical, if not obscure, interpretation of the phenomena and laws of the universal world. His conclusions were not reached *per saltum*, but rather by slow and tedious inquiries after his own mind became dissatisfied with the mathematical or other theories of teachers and scholastics. To objections to his system he replied with vigor and enthusiasm, explaining its more ambiguous features, and applying it to the solution of the problems of transcendentalism and of the ordinary social and religious conditions of the race. With all his laborious efforts, however, to construct a system; with his acute analysis of other philosophies, exposing their infelicities and illogical limitations; with his able refutation of atheistic and pantheistic interpretations; and with his skill, patience, erudition, and consecutive labor in the study of his own system, it was reared only in time to fall by its own weight or to yield to the pressure of those who did not agree with him. For no one now holds that the final teaching of Leibnitz was any thing more than a theoretical achievement, whose chief value was its connection with the philosophical theories of his times. His doctrine of monadology is obsolete, though he is quite suggestive as to the intraction of substances and the interplay of body and soul. By this we mean that his philosophy was not an inert or worthless result, for it evinced the most careful research, and for himself a philosophical mind of no mean power. Perhaps the chief result of all his speculations was of that negative cast which consisted in refuting current errors rather than of that positive character which discovers and enthrones truth. In any event, or whatever the uses to which his inquiries may be devoted, it is necessary to separate the true from the false, the net from the gross, and the purely speculative from the absolute forms of truth that appear in combination in all his writings. The book stimulates thought and sobers and enlarges the mind by the elevated tone of its inquiries.

Civil and Religious Forces. By WILLIAM RILEY HALSTEAD, Author of *Future Religious Policy of America.* 12mo, pp. 198. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

This book rises to the grade of an historical and philosophical inquiry into the conservative forces of human society as illustrated in Babylon,

France, Germany, Italy, and Mexico, and with particular application of certain sociological and religious principles to the United States. It is therefore of more than momentary interest to the Christian and citizen. In its preparation the author, though confined to a single thought, is influenced by wide reading of sociological studies, and seeks to ascertain what were the governing forces of civilization in its more liberal and potent manifestations as well as in its inferior and retrograding forms, that he may announce the true sources of safety and prosperity for the republic. For though the essentials of civilization may appear among all peoples to be the same, yet there is enough difference or variation in the local and internal spirit according to which development proceeds to gravitate one people toward barbarism and to lift another out of the disorders that would subvert their institutional life. In tracing the operation of the causes of governmental stability and decline the author finds the social impulse as prominent as the religious idea, and that in all progress especially civil and religious forces are correlated. Distinguishing between these ever-present factors, he also found that the secular, political, civil, or whatever term may express the social factor, was in the ascendency, exercising an unwarrantable dominancy over the spiritual uncivilizations that ultimately tended to decay, while the secret of the integrity of Christian governments became manifest in the superiority of the religious elements over the secular and civil. Mr. Halstead appreciates the delicacy of the task to preserve the equilibrium of these contesting forces, so as to allow to each its proportion of influence in the progress of republican government. The crisis of civilization always occurs with the struggle between the religious and the civil for dominancy, but such a crisis will be impossible where the relations of these forces to society shall be understood. It is the aim of the author to placate the causes of controversy, settle the question of priority and superiority in government, and open the way for an harmonious adjustment of differences between the secular and religious elements. That he has stated the question fully and fairly will not be doubted, and that he has solved the problem satisfactorily, rationally, and according to the teachings of history as well as the Scriptures, is as certain as that he attempted the solution at all. He has written carefully, judiciously, without extravagance of sentiment, with excellent mental equipoise, and in a style that reflects a superb literary tone and taste. The book is an instrument that may be used in the social and religious reformation of our civil life, and appeals alike to the statesman, the politician, and the average citizen.

Elements of Science, Moral and Religious. A Text-book for Schools and General Use. By S. A. JEWETT, M.A. 12mo, pp. 310. New York: Fleming H. Revel. Price, cloth, $1.

In many particulars, especially the broad treatment of political ethics and the natural sanction the author finds for moral institutions, this is a valuable work. It does not cover essentially any new ground, nor does it support psychic and moral principles which enter into the problems of

moral science with new arguments, but it revivifies the whole subject and gives it an air of newness by the fresh manner in which it is presented. Failing properly to distinguish between science and philosophy, the author occasionally confuses his material, sometimes writing in a purely scientific way when philosophical reflection alone would be in place, and at other times reversing this habit quite unconsciously, and with some disadvantage in the result. This, however, is a minor point, and does not compromise the general value of the discussions. The author has devoted time and research to the subject, and arranged the book in the best possible manner, so that the student will have little trouble in mastering it. While his treatment of the ethical side of life is admirable, candor compels us not so much to question the method he has adopted in the exposition of moral principles as to take exception to the ground-view of the source of these principles, or the origin of the moral idea. It is well enough to discard the usual theories of philosophers who attribute the moral idea to utility, pleasure, law, etc., but it does not strike us that the author, in tracing it to the disposition to do right or in the love of right, has offered any better solution. Whence the disposition to do right? How does it happen that there is a love of right in man? This the author does not answer. It is always safe to attribute the idea of right to God and in no sense to man. God gives it, man develops it. This is history, this is science, this is philosophy. While, therefore, the work will not stand all the tests that either history or science may apply to it, such is the grasp of the subject, the elegant style in which it is written, and the general validity of the conclusions of the author stimulating research and a love of truth, that it deserves careful consideration on the part of those who profess to use it for themselves or for the instruction of others.

Social Aspects of Christianity, and Other Essays. By RICHARD T. ELY, Ph.D., Associate Professor of Political Economy in the Johns Hopkins University. 12mo, pp. 132. New York: Thomas Y. Crowell & Co. Price, cloth, 90 cents.

The gravamen of these essays is most weighty. That the Church has done almost nothing, since the Protestant Reformation, in the application of the principles of social science, and has consequently made slow progress, is the startling charge of Professor Ely. As a natural method of establishing such an accusation an appeal is taken to historic facts. Upon all the practical workings of Christianity, such as its commercial transactions, its treatment of the working-man, and its general round of ethical performances, the author turns his searching scrutiny only to discover proofs that the Christian Church has been remiss in moral practices and violative of the commandment to love one's neighbor as himself. The compass and the vigor of such citations from Christian practice go far to establish the truthfulness of the strictures made by Professor Ely. He does not, however, write in a hostile spirit, but with a recognition of the prominent part which Christianity should take in the solution of the socialistic problems that are upon the age for settlement, and with a

desire that she should thus rise to her great possibilities in leadership. For the monitions which these essays contain, and the remedy which they propose, they are altogether timely.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

A History of Greek Literature. By THOMAS SERGEANT PERRY, Author of *English Literature in the Eighteenth Century, From Opitz to Lessing*, etc. 8vo, pp. 871. New York: Henry Holt & Co.

The most renowned literary people of antiquity, to whom modern nations owe most for their models of speech, laws of thought, and philosophic and historic acquisitions, were the Greeks. As perhaps no other people, they were original in their literary instincts, and developed themselves according to no outside standards, but independently of all ancestral bias. Their epic writers, their orators, their philosophers, their statesmen, and their historians were men of genius, great leaders in their spheres, teaching, long after they had passed away, other nations how to think, how to speak, how to write, and how to achieve success either in prose or poetry. To make known the spirit of this people; to discover the traits of the individual leader; to trace the development of their literature and its influence upon themselves; to discuss some of the critical problems that their literature, such especially as the *Iliad* and the *Odyssey* have suggested, and at least incidentally to reflect the inferiority of modern achievements in the same field, are some of the aims of the author in this pretentious and well-executed volume. Deserving of special mention is the fact that he was able, with so much material at hand, to compress the history of Greek literature into a work of this compass; for it is exceedingly difficult to take the literature of any people at all worth considering and elaborate its origin, design, method of growth, and influence in a single volume. Much greater is the difficulty when the literature is vast in itself, diversified in its character, and original in its instincts and developments. From the first, therefore, the author had on hand a problem of no small dimensions, which did not diminish either in form or significance as he proceeded in his investigation. It must be allowed that, compelled to omit much extraneous though apparently co-related material, and to sift what really remained of genuine and legitimate resources, and also to discriminate between the comparative merits of the great teachers of antiquity, he has exhibited a literary taste, a circumspection of details, and an adjustment of the results of his wide reading to the one purpose that entitle him to the praise of being himself an original worker. After briefly referring to the artistic qualities of Greek literature he considers the epics of Homer and Hesiod, more particularly the *Iliad* and *Odyssey*, with the literary difficulties of authorship which, though bruited in ancient times, have engaged the critical study of the Germans in these days, and led to some startling, though as we believe unnecessary and unverifiable, conclusions. While he fairly represents the spirit of German criticism

concerning the date of the composition of these poems, and their conglomerate character, we are amazed that he makes no reference to Professor Kirchhoff, of Berlin, whose acute analysis of the *Odyssey* has provoked wide discussion and able dissent. However, the whole Homeric question is laid bare in these pages, giving the reader a comprehensive view of the books involved and of their literary probabilities. With perhaps less vividness and finish he sketches the eminent lyric poets, giving more attention to Greek tragedy, which played so important a part in the literary development of Greece. One cannot study Æschylus, Sophocles, and Euripides, as they are portrayed here, without having a better understanding of these poets and a higher appreciative regard of the Greek drama. The most conspicuous scholars of the Greeks were the historians, such as Herodotus and Xenophon, and the philosophers, Plato and Aristotle, into a knowledge of whose works, methods, and results the author has penetrated with an industry that conferred its own reward. In short, he has gone over the field and gathered from its more conspicuous as well as its less noted sources the facts, phenomena, and researches of Greek literature, embodying the whole in a volume at once beautiful, usable, and every way profitable. It is enough to say that as the work is not of a miscellaneous character, but proceeds in proper historical order from prose to poetry, from epic to drama, and from philosophy to history, it will be of great value to those who desire a knowledge of the Greeks and have not the time to pursue elaborate treatises or histories in order to obtain it. In itself it is a monument of labor, and will save the reader years of toil if he have any taste or inquiry for literature.

A Concise Cyclopedia of Religious Knowledge. Biblical, Biographical, Theological, Historical, and Practical. Edited by Elias Benjamin Sanford, M.A. 8vo, pp. 985. New York: Charles L. Webster & Co. Price, half morocco, $6.

Within its limitations this cyclopedia in many respects is meritorious, and in particular as an abbreviated work is above the average of similar attempts in the religious or other departments of knowledge. In no sense is it a rival of the larger cyclopedias of literature which, to the incipient or mature scholar, are indispensable; nor does it challenge comparison with specific theological treatises which, more elaborate on certain lines but restricted on others, are equally important to the Christian minister. This work stands for itself as a cyclopedia of knowledge on biblical, biographical, theological, and historical subjects, all of which are treated in as condensed a style as is consistent with information, and so arranged as to satisfy inquiry immediately. Embracing so many subjects, the marvel is that the author, though observing the necessities of condensation, succeeded in reducing the whole to a volume of less than one thousand pages. In this respect it is a great success. In a cyclopedia of whatever nature, the chief characteristic must be the reliability of its contents, the correctness of its data, and the preservation of special themes, or the biographical notice of leaders, without prejudice or partisanship of any kind. The cyclopedist must not be under the influence of his education, taste,

political opinion, or religious tendency and faith. None of these does the reader want in his cyclopedia; and it is another mark of the value of this work that, so far as its leading articles represent its spirit and the treatment of the subjects selected, in which the author might at least disguisedly inject his personal predilections, it seems entirely impartial and exempt from criticism. The critic will have occasional reason for taking exceptions to the work, as it certainly omits notices of many distinguished thinkers who are entitled to recognition in such a galaxy of names as the cyclopedia furnishes, and without which it must be regarded as deficient and unsatisfactory. He will also suspect that the author has not been careful enough in the use of abbreviations, and may be impressed that the entire work exhibits too much haste in preparation and too little sober inquiry for some subjects that properly belong to a work of this character. On the whole, however, he will appreciate the intricate task of the author, which, perhaps, involved more labor in excluding extraneous matter than in arranging that which he deemed essential to his purpose. It is a book that should be at one's elbow when the most ordinary literary duty is to be performed, and if it should not avail in the greatest literary emergencies it will be valuable in suggesting sources of information that will answer the demands of the most thorough student. We therefore give it the indorsement to which earnest, conscientious research is always entitled.

What I Remember. By THOMAS ADOLPHUS TROLLOPE, Author of *Lindisfarn Chase*, *Durnton Abbey*, etc. Vol. II. 12mo, pp. 337. New York: Harper & Brothers.

The second volume of reminiscences from the pen of so accomplished a writer as Mr. Trollope equals in fascination, variety, and instruction the first volume, which was received so enthusiastically by the reading public. He speaks of the time covered by this volume as the second period of his life, which commences with the death of his wife. After the sad event he spends much time in Italy, seeking relief from sorrow in its art galleries, in conversations with musical teachers, in conferences with political leaders, and in communion with the ever-beautiful forms of nature. To many souls Florence, Milan, Venice, Naples, and Rome offer inspirations, reliefs, and the comforts and resources of a worldly paradise. Here he abides or roams just as the mood takes him, and of what he sees and hears he writes an elegant but simple account. He is an acute observer, and interprets customs, languages, habits, and institutions with a disciplined and delicate mind. He mentions friends as well as lordly statesmen; writes of figs and grapes as well as of rivers and marble monuments; of malaria around Rome as well as of the stupendous machinery of the Italian government. Intending to be autobiographical, he carries the reader beyond his own observations and reflections, furnishing a picturesque account of Italian life and manners, and indirectly exhibiting the social conditions of the people, all of which is intensely interesting. Writing of his past life, he is less garrulous, less egotistical, and less self-centered than some other writers of his class. The absence of the selfish element, though the book is marked throughout by the personality of

the author, is one of its charms. No one will read it without being impressed with its sincerity, artlessness, and the genial flow of the spirit of the author.

The Tsar and His People; or, Social Life in Russia. Illustrated. 8vo, pp. 435. New York: Harper & Brothers. Price, cloth, $3.

Works on Russia multiply, and are of absorbing interest; but the present volume is of exceptional value, because it details the social life of the people, with such incidental allusions to governmental policies and methods as to give a fair outline of the Russian idea of things. Four writers contribute papers on such subjects as travel in the Caucasus, descriptive scenes in Moscow and St. Petersburg, Russian art, and the peculiarities of village life. The book is not a connected history of the condition of the people, nor, in fact, a history of any sort, but rather a picture of life as it now is, with such lights and shadows from the past as serve to make the present condition intelligible to the reader. Wanting in unity, it is not lacking in information, in picturesqueness of representation, in striking details, or in those touches and glimpses so necessary to relish accounts of a people. The illustrations are as helpful as they are superb, and relieve the text at times of dullness or obscurity. Familiar as readers may be with Russian history, we are introduced in this volume to new ideas, new habits, new customs, and new systems, and all in striking contrast with the natural development of Occidental civilization.

MISCELLANEOUS.

The Epic of Saul. By WILLIAM CLEAVER WILKINSON. 12mo, pp. 386. New York: Funk & Wagnalls.

Speaking of the *Epic* in a prosaic way, we say that it treats of Saul not as the Christian apostle but as a Jewish rabbi, taught by Gamaliel, and inspired by the Sanhedrin with hatred for Christianity. It traces his career from his educational period, through his preliminary relation to Judaism to his more public attitude as an antagonist of Stephen and a violent opponent of the apostolic movement. The design of the poet is evidently to set forth the least known period and work of the arch-defender of the old faith, that we may the more appreciate the value of his renouncement of it, and his glorious induction into the new life he formerly abhorred. Of this transformation we have a glimpse in the last chapter, which, in spirit and poetic worth, is in contrast with the earlier chapters of the book. As to the poetic value of the *Epic*, it speaks for itself. The subject is grand, the course of thought is progressive, the aim is heightened by the known *denouement*, and the style is as dignified as the spirit is penetrating and devout. With the accorded scholarship and special qualifications of the author the book has the advantage of antecedent favor before it is read; and, after reading it, one feels that he has been in the company of men in high places, and is reluctant to descend to the haunts of common people.

Chips and Chunks for Every Fireside. Wit, Wisdom, and Pathos. By CHARLES F. DEEMS, D.D., LL.D., Pastor of the Church of the Strangers, New York. With an Introduction by Hon. CHAUNCEY M. DEPEW. Large 8vo, pp. 640. New York: Hunt & Eaton. Sold by subscription only.

The character of this volume is indicated in its expressive title. It is not a connected treatise of any sort, but rather a series of miscellaneous articles, whether longer or shorter, on home and business life. The helping of humanity upward to the realization of some of its better ideals seems a characteristic of Dr. Deems's many publications, and is surely a mark of this present voluminous work. To his task he brings a wide observation, a full scholarship, and personal experience in the things of the kingdom. All of the marks of his well-known authorship are upon the volume. It is practical, sententious, graphic, instructive, Christian. Many homes need its words of wisdom. We could wish it might be read at "every fireside."

A Study in Pedagogy. For People who are Not Professional Teachers. By Bishop JOHN H. VINCENT. 12mo, pp. 73. New York: Wilbur B. Ketcham. Price, cloth, 60 cents.

Bishop Vincent discusses education in this monograph both as a science and an art; and, according to his method of writing, he crowds much wisdom, learning, and the fruits of self-discipline into this discussion. Intended for non-professional teachers, he says many things that graduates might well re-ponder if they are familiar with them, and not a few things which must be new to the oldest and wisest of teachers. It is a classic in its spirit, style, and ethical purpose.

Studies in Old Testament History. By Rev. JESSE L. HURLBUT, D.D., Author of *A Manual of Bible Geography, Studies in the Four Gospels*, etc. 12mo, pp. 98. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, paper, 25 cents; cloth, 40 cents.

Into ten studies, with the aid of maps and chronological tables, Dr. Hurlbut compresses much of the Old Testament history, enabling the reader by a little diligence to master it, and to understand the historic Scriptures as he never could understand them without grasping them in their wholeness and as a part of the system of revelation. Definitions, explanatory notes, dates, and Scripture references, with glimpses of contemporaneous history, are numerous, while the arrangement is progressive and systematic. It is a very useful compilation.

Select Psalms. Arranged for the Use of the Methodist Episcopal Church. By JOHN WESLEY. With Other Selections and the Order for the Sacraments and Occasional Services of the Church. 12mo, pp. 284. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 35 cents; $25 per hundred.

Mr. Wesley's *Sunday Service*, published in 1784, was never adopted by the Methodists of America, chiefly because of its affinity with the ritualism of the Church of England and the greater tendency to spontaneity in public worship in the New World. In recent years a desire for responsive readings, or more general participation in the public services on the part of the laity, has made itself manifest in many of our churches, and has

led to the publication of the present volume. Its editor, the Rev. C. S. Harrower, D.D., of the New York Conference, has performed the work of modification, of excision, retention, and addition of the *Select Psalms* of Mr. Wesley with excellent taste and a careful judgment. As arranged, with its tables of reference, its divisions and subdivisions, and containing the various rituals of the Church, the volume is adapted to the needs of any of our societies that prefer an advanced system or form of worship to that of the simple modes always allowable and always effective when employed in the proper spirit. As this volume is not intended to supersede the Disciplinary order of worship, but to co-operate with it and stimulate a more fervent devotion, it cannot be regarded as an innovation or a committal of the Church to ritualism. It, therefore, is issued in the hope of promoting a deeper interest in the public devotions of the Church.

The Epworth League: Its Place in Methodism. A Manual. By Rev. J. B. Robinson, D.D., Ph.D., Author of *Infidelity Answered*, etc. With an Introduction by Rev. M. D. Carrel, Superintendent Epworth League Department, Western Book Concern. 16mo, pp. 122. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 40 cents.

The Epworth League is a subordinate part of the great system of Methodism. To show its place in the economy of the Church is the purpose of Dr. Robinson. The adherence of his manual to historic facts, and its spirit of loyalty to the denomination, make it a useful book of reference for the many Chapters of the Epworth League, and for all well-wishers of the great movement.

Boston Homilies. Short Sermons on the International Sunday-School Lessons for 1891. By Members of the Alpha Chapter of the Convocation of Boston University. First Series. 8vo, pp. 408. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

The general rather than the exegetical and minute treatment of the successive Sunday-school lessons of 1891 is observed in the present series of discourses. It is certainly not intended that they should supersede the various journals and lesson commentaries that are prepared for the special use of Sunday-school workers. As a supplement to these helps they are, however, timely and valuable. To speak in detail of the forty-eight sermons included in this initial volume of homilies is not permitted; yet the representative positions held by various of its contributors, their doctrinal accuracy, and the high quality of their several contributions combine to emphasize the value of this experimental volume.

Scripture Selections for Daily Reading. A Portion of the Bible for Every Day in the Year. Compiled by Rev. Jesse L. Hurlbut, D.D., Author of *Outline Normal Lessons, A Manual of Biblical Geography*, etc. 8vo, pp. 433. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

These selections are designed to foster the practice of daily household worship. For their adaptability, their uniformity of length, their diversity of selection, and their legibility, words of sincere commendation might be spoken. Dr. Hurlbut has performed a difficult task with much good judgment.

Prayer as a Theory and a Fact. The Fletcher Prize Essay, 1889. By Rev. D. W. Faunce, D.D. 12mo, pp. 250. New York: American Tract Society. Price, cloth, $1.

Treatises on prayer have their allotted place in Christian literature. While the subject has already been so exhaustively treated that little which is new may be added to the discussion, its occasional notice nevertheless maintains the place of prayer in the Christian system, and is suggestive to believers of their close alliance to the omnipotent Source of help. Dr. Faunce thus puts old truths in new and profitable settings as he discusses the possibilities of prayer, its relation to natural law, its limitations, and cognate matters. We may commend its representation of the scriptural teaching on prayer, its general soundness of reasoning, and its thoroughly practical and devotional spirit. Christian trust cannot but be strengthened by its perusal.

The Gospel in All Lands. Illustrated. 1890. Rev. Eugene R. Smith, D.D., Editor. Published for the Missionary Society of the Methodist Episcopal Church. 4to, pp. 572. New York: Hunt & Eaton. Price, cloth, $1 50.

The need of promulgating missionary intelligence is the basis for the issue of such periodicals as the *Gospel in All Lands.* The bound volume of this publication for 1890 is broad in its comprehension of the principles underlying the missionary movement, and varied in its portrayal of facts from foreign fields. Its illustrations enforce its words. Altogether this publication is maintaining a high efficiency under the present editorial management.

My Journey to Jerusalem. Including Travels in England, Scotland, Ireland, France, Belgium, Germany, Holland, Switzerland, Italy, Greece, Turkey, Palestine, and Egypt. By Rev. Nathan Hubbell. With 64 Illustrations. 12mo, pp. 311. New York: Printed by Hunt & Eaton. Price, cloth, $1.

This book makes no claim more pretentious than to be the record of a tourist's impressions and adventures, serious or amusing, in the countries indicated. With keen vision Mr. Hubbell has prosecuted his itinerary, and with ready pen helps others to see clearly the scenes of the Old World. Within its self-chosen limitations the volume will be found instructive to the young and to the family circle, and for this we particularly commend it.

Another Comforter; or, The Person and Mission of the Holy Spirit. By Rev. W. McDonald, Author of *New Testament Standard of Piety*, etc. 16mo, pp. 201. Boston: McDonald, Gill & Co.

In his previous publications the author has already pointed out the way to the deeper experiences of the Christian life. The present hand-book seems accurate in its quotation of proof-texts, scriptural in its representation of the functions of the Spirit, and practical in its instructions on the divine guidance, the laying on of hands, and the fruits of the indwelling Comforter. It should inspire in the reader a deeper personal experience.

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President Drew Seminary.

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